

aid in opening up a new country to civilization.

But as Galton wisely suggests, "servility has its romantic side, in the utter devotion of a slave to the slightest wishes and the smallest comforts of his master, and in that of a loyal subject to his sovereign; but such devotion can not be called a reasonable self-sacrifice; it is rather an abnegation of the trust imposed on man to use his best judgment, and to act in the way he thinks wisest. Trust in authority is a trait of the character of children, of weakly women, and of the sick and infirm, but it is out of place among members of a thriving, resolute community during the fifty or more years of their middle life.

"Those who have been born in a free country feel the atmosphere of a paternal government very oppressive.

"The hearty and earnest political and individual life which is found when every man has a continued sense of public responsibility and knows that success depends on his own right judgment and exertion, is replaced under a despotism by an indolent reliance upon what its master may direct, and by a demoralizing conviction that personal advancement is best secured by solicitations and favor."

But the despotism of a majority in a republic may become more exacting and unreasoning than that of a monarch in his kingdom! If the autocrat be educated and intelligent and the majority are ignorant and brutal who can choose the latter as the safest or best government? And what modern monarch in Europe can more thoroughly impress his subjects "that personal advancement is best secured by solicitations and favor" than a purely partisan administration of a republic? What European potentate can evoke from his subject more "indolent reliance" upon the crown, and its partiality in the distribution of political places and favors, than an intensely partisan president, with a personal cabinet and administration, can inspire among citizens of the United States by the appointment of incompetents to military and civic positions of honor and responsibility? And how can the American republic be perpetuated except by carefully and intelligently breeding a race of thoughtful, self-reliant and self-denying citizens who shall recognize that there are duties as well as privileges for every thoroughbred American.

And if the law of heredity, laid down and maintained by Sir Francis Galton, that "the offspring inherits, on the average, one-half from his parents, one-fourth from his grand-parents, and the rest from all his other ancestors," be correct, how long may it be, by a rational investigation and observance of this law, before the United States shall have bred a race of men and women who, with proper environments in youth, shall be capable in adult, middle

and old age of efficiently aiding the maintenance and administration of our present republican form of government?

What further advance, physical or intellectual, can humanity make, either under this or any other form of government, without a more universal obedience to the law of heredity?

The Republic needs some thoroughbred American citizenship.

ANCIENT TREES.

There is a cypress at Somma, between Lake Maggiore and Milan, which has the reputation of being coeval with the Christian era, and, to avoid destroying this venerable tree, Napoleon—being more careful of vegetable life than of human—caused a road which he was making to deviate from its straight course. This cypress is about twenty-three feet in girth, but the average growth of a cypress is estimated as about two feet of girth in a century, though even this is a matter of great uncertainty. It is, therefore, quite impossible to say from the size of the tree whether its planting took place in the time of Christ or later, though there can be no doubt of the tree's great antiquity. Traditions are of course far more fallible than the condition of a tree itself; and yet it is very difficult not to yield to the seductive voice of legend. One is very liable to accept the pleasing supposition that the aged olives in the garden of Gethsemane are the same trees that witnessed the Savior's passion; and few travellers can resist the temptation to connect the cedars on Lebanon with direct Biblical times. An American traveller, speaking of the Gethsemane olives, says, "One of these, the largest barked and scarified by the knives of pilgrims, is revered as the identical tree under which Christ was betrayed; and its enormous roots, growing high out of the earth, could induce a belief of almost any degree of antiquity." But even could the trees have lived so long, it is certain that the knives of pilgrims, here referred to, would have destroyed or removed them long ago; neither is it considered likely, by those who may be called experts, that the present cedars of Libanus reach a greater age than eight or nine centuries.

Another tree that reaches a great age, but an age that is very difficult to prove, is the Spanish chestnut. The difficulties in this case are increased by the fact that some of the largest chestnuts known often prove to be a growing together of several different stems, which accounts for the enormous bulk and the appearance of vast antiquity. The celebrated Tortworth chestnut, which lays claim to be the oldest tree in Britain, is probably an instance of this growing together. Though now a mere fragment, it is asserted to have attained a girth of fifty-seven feet, which measurement has been far surpassed by chestnuts on the conti-

nent. It is stated that King John held a parliament under this tree—a tradition which reminds us that forests and groves were ever the world's earliest parliament houses, and that Celt and Teuton alike held their assemblages under the trees or on breezy hillsides. The largest chestnut in the world is the Castagno di cento cavalli, in the forest of Carpinetto on the slopes of Mount Etna. Its girth is 160 feet, and a kiln for drying chestnuts has been constructed in its hollow trunk. Judging not only by its bulk, but by its rings, the age of this gigantic tree has been estimated at from 3,600 to 4,000 years, which takes us back into times that are almost mythical. If such an age be possible, the tree at Tortworth is modest in claiming only some eight or nine centuries; but it is tolerably certain that the tree on Etna is not one, but four or five different trees associated together like one. This must materially affect any considerations of its age, as also in the case of the famed Gloucestershire chestnut. The soil of Etna would also prove specially favorable to vast growth.

When we come to the oak, our favorite British tree, we find the same difficulty in accurately estimating antiquity. It is certain that size is not an infallible criterion. Tradition has been particularly busy with the oaks of our woodlands, in attributing to them ages which appear fabulous. The Cowthorpe oak is said to be the largest in England; but it need not therefore be the oldest. Pliny told some remarkable tales of the antiquity of the Quercus ilex, which we know in Britain as the Holm oak, but it would seem that Pliny was sometimes either given to romancing or to great credulity. In the second century of the Christian era there was said to be existing in Greece a plane tree that had actually been planted by Menelaus, which is much as if we were to assert that a certain oak had been planted by Merlin the wizard or by King Arthur.—London Standard.

BEFORE THE CRIME OF '73.

The farmers in the Missouri valley when they borrowed money, between the years 1854 and 1872, on a farm mortgage paid invariably as much as twelve to eighteen per cent interest and sometimes as much as forty per cent per annum. But in this issue of THE CONSERVATIVE money to loan at six per cent per annum on farm mortgages is advertised and anxious to be employed. How the "appreciating" dollar, the insatiate "gold standard" and "plutocracy" do crush, pulverize and annihilate the "plain people!"

In the '50's forty per cent, and in the '60's twelve to eighteen per cent and in the '70's ten to twelve per cent and in 1898 six per cent for money loaned on Nebraska farms!