

One Tree—One Forest.

(By G. R. Lomas.)

The big trees of California have the reputation of being the largest trees in the world, but in the North Island of New Zealand are trees with twice the timber yield of the towering Sequoias.

These are the Kauri trees (*Agathis Australis*), whose habitat, according to R. W. Firth, is confined to the Auckland Province, where, in the State Forest of Waipoua, may be seen some magnificent specimens of these giants.

In the Tutamoe Forest, adjoining Waipoua, grew the largest timber tree in the world, mentioned in the Government Report on Waipoua Forest by D. E. Hutchins.

This tree measured 22 feet in diameter and contained 295,788 super feet of sawable timber, whereas the largest Californian tree recorded in the Congress Report 397 of 1912 on Calaveras Big Tree National Forest contained 141,000 super feet.

As a tree with 1,000 cubic feet of timber is generally considered a very big tree, this New Zealand giant with 31,416 cubic feet is as large as thirty-one big trees elsewhere!

Comparing this tree with European forests—an acre of medium quality spruce has, at 120 years of age, about 10,000 cubic feet of timber, whereas this single Old Man Kauri has a timber stand of three acres.

The cross-cut saws used to fell these mighty trees are operated by four men, and forty-six people have stood together on the stump of a fallen monster.

The growth of these trees is slow, averaging about one foot per year, and some now standing are estimated to be over twelve hundred years of age.

In his Botanical Report, Dr. Cockayne aptly describes the Kauris—"huge, grey, shining, columnar trunks whose heads tower over the rest of the forest, giving the impression from a distance of one forest superimposed upon another."

We Are Getting Better —In Certain Ways.

(By Stephen Haweis.)

If there is one thing in which the change for the better is most obvious it is in the relations between man and the animals. It was in the beginning of the world that the hunter was paramount—one degree removed from the beast—but he killed, like a respectable beast, for necessity, and because his intelligence had not yet developed to the point where agriculture provided him with food. Thereafter he fought for his right to eat what he had planted against animals that had not come to understand the sanctity of private property. The domestication of animals was another step, and if he treated them cruelly it was because his own struggle for life was cruelly hard and he saw his beasts of burden only as means to an end. Two thousand years ago the animal was for use alone. Two hundred years ago nobody doubted that the screams and antics of tortured animals were a legitimate source of amusement. We have made progress; certain forms of cruelty are no longer regarded as legitimate at all. Let anyone attempt to beat a dog, or roast a living cat in public, and the progress will at once become noticeable to the meanest intelligence.

No doubt great numbers of people still derive pleasure from modern sport that they can obtain in no other way—that they know of. The low-grade man cannot be appealed to through his intelligence. For him, "Thou shalt not kill!" was written. Those of finer intelligence can be reached by reason. They already limit their bag to a real minimum and create their own difficulties to increase their interest; they may even be weaned to the use of the camera gun, but the greatest hope lies in their learning something about the lives of the creatures they go forth to slay. The man who knows his wildlife soon begins to take more interest in the life than in the death of his game. When this leaven comes, it is safe in his hands.

Excerpt from "Nature Magazine."