

Agriculture.

For the Christian Messenger.

Setting out Fruit Trees.

MR. EDITOR,

Having answered the enquiries of your correspondent, *Novice*, to the best of my knowledge, I will now endeavour to give to your readers my opinion of setting out Fruit Trees and the treatment they should receive after they are set out.

When the trees are taken from the Nursery to be transplanted in the orchard-ground, particular care should be taken not to destroy one more of the roots than can be helped, and a string tied on some limb pointing northward; then take them to the orchard ground and dig holes large enough to allow every root enough room to lay straight. These holes should be about 30 feet apart each way; then set the trees the same side to the northward that was to the northward in the nursery; the holes for the tree should be deep enough to allow the top roots to be six inches below the surface of the ground, then be careful to let the tree lean towards the south-west,—for the prevailing winds, when the roots of the tree are setting, are from that quarter; for the want of this precaution we often see trees in Orchards inclining to the north-east. When filling up the hole that the trees set in, first put a few shovelful of the earth that came out of the bottom of the hole, then fill the hole nearly full of manure, (chip dirt is very good) then place the remaining earth that came out of the hole, around the tree, and press it down snugly with the foot.

The reason for setting the same side of the tree to the northward in the orchard that was to the northward in the nursery, is this—the wood of almost all the trees in Nova Scotia is harder on the north side than it is on the south, and it will take some time, if the south side is placed towards the north, for it to become naturalised to the chilly north winds; and likewise if the north side is to the south it will resist the warmth of the pleasant south winds for a long time.

When trees want pruning, they will speak for themselves. When the fruit on trees begins to dwindle and the tip ends of the limbs decay, it is a sure sign that the tree has more top than the roots can support, and then the decaying limbs should be removed, till the top and fruit presents a healthy appearance. Sometimes it will appear as if all the roots have lost their power; this you can tell by taking hold of the tree and moving it backwards and forwards; if it can be done easy, it bespeaks a decay of the roots. I do not know of any way to restore a tree in that condition to health and vigour. My method of dealing with such a tree, is to remove it at once, and put another in its place. When you see the limbs of trees chafing one another, remove the one that can be spared the best and hurt the shape of the tree least. To heal a wound on a tree,—which is often the case,—as soon as it is discovered, cut off the haggard wood and bark, grease the wound with tallow, and apply a poultice of raw cow-manure, and when that rots off place another on, and so continue until it is cured.

I have lengthened my observations beyond what I intended when I commenced. You will excuse me for so doing.

I remain your humble servant,
SAMUEL HUNT, Senr.

Greenfield, Queen's Co., N. S.,
May 28th, 1860.

NOTE.—In addition to the above judicious remarks of our Correspondent, we might add, that one great cause of Fruit and other trees not taking good root when transplanted, is, leaving them any time exposed to the air, and allowing the earth and roots to become dry. A young tree should be taken up with as much earth as possible adhering to the roots, and immediately replaced in the ground.

Tan Bark for Potatoes.

This subject is brought before the farmers of England, by a communication in the *Mark Lane Express*. Mr. R. B. Bamford claims thirty-five years' experience in this matter; and has issued a pamphlet giving his method of using it, which is briefly stated in the following: He does not cut his potatoes for setting, but sets them whole, and the largest he can select. The rows are thirty inches apart, and the potatoes are put nine inches from each other in the row. The land is plowed only eight inches deep; he treats the manure freely in the furrows, puts in the tubers, and covers them in with tan refuse, nine inches deep, instead of earthing up. In this way he reports that in 1857 he raised 675 bushels of potatoes—not a rotten one among them—to the acre, with nothing but waste tan as a covering. This is of great importance, the tan refuse being of little or no value, and if it be put to so important and advantageous a use as in this case, it should be widely known and practiced.

To keep Ants from Fruit.—If a horizontal line of gas tar be made near the ground on the wall, and one round the stem of the tree, it will prevent ants from ascending.—*Cottage Gardener*.

To keep Birds off Young Peas.—A correspondent of the *Gardener's Chronicle* says he has placed a few wine bottles along the rows, a yard or two apart, and has found this method answer perfectly.—The bottles may be either sound or broken.

It is said that a large onion, if planted near to a rose tree so as to touch its root, will greatly improve the odour of its flowers.

Correspondence.

For the Christian Messenger.

Plain Letters, on a plain subject, to plain folks.

[No. 13.]

"It is more blessed to give than to receive."

"Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity, for the Lord loveth a cheerful giver.—2 Cor. ix. 7.

"Upon the first day of the week let every one of you lay by him in store as God has prospered him.—1 Cor. xvi. 2.

In promoting the gospel the two principles of *voluntarism* and *system* should be harmoniously combined. Benevolence is spontaneous. It is not like the "Gay exotic reared with care," in a hot bed, glass-house and artificial heat; but like the rose springing up and adorning its native soil. Growing from the heart it blooms with as much beauty and fragrance in the icy huts of Greenland as in the torrid zone. True benevolence fully developed refuses to be counted by the dozen, meted by the yard, measured by the bushel, or weighed by the pound, it stands forth in its own scripture measure, shaken down, pressed together, running over, and poured into the bosom of every child of want and woe. But compared with this perfect standard we have as yet scarcely attained to the stature of children. Some of us in fact have but little more ideas of benevolence than if we had never been born. Others however are beginning to open their eyes upon the glorious fields of christian activity. But yet we are mere children, and need leading strings to guide our tottering steps, in plain words a system to call out and regulate our benevolence. System will remind us periodically of our duty, and combine our scattered and wasted energies in the promotion of the common cause. It will prevent our resources from being frittered away, and unite the little streams of living water into a majestic river.

But all our schemes should be so wisely framed as not to embarrass but to aid in the operation of the voluntary principle. The former is nothing more than the machinery and must depend upon the latter as the power from which it receives its motion. If it be illy adapted, its movements will be irregular, feeble and inefficient. Hence any plan should be made entirely subordinate to the higher, and more generous impulses of the Christian heart.

This statement would not be requisite, if the obvious distinction here alluded to, had never been overlooked in our general plans of benevolence. The fact of giving as well as the times of giving may belong to a general scheme; but it may be doubted whether any plan will operate favourably, which attempts to fix the amounts to be contributed, and whether this last should not be left to the ability of the donors, the motives of religion, and the discipline of the church. The principle of religion must be more generally diffused, before we can do all things by perfect equality, so that one shall not be burdened and another eased. Least of all can any system accomplish this, except taxation. But for this we are not prepared, and perhaps never shall be till it is accomplished by the motives of the cross.

These thoughts may aid us in ascertaining why our union society has been a comparative failure. True, it was framed nearly after the model of the Episcopal Colonial church society, only its arrangements are a little more arbitrary, and a little less Baptistical. By fixing a definite sum for each and all the columns, I submit whether the plan did not violate the principle of equality as well that of voluntarism. And what was the (not designed but) practical result? The poor were discouraged from giving at all, the rich reduced their donations from pounds to shillings, the fault finding were furnished with a pretext for complaint, the sincere were disheartened, our benevolent enterprises have dwindled, and the piety of the churches has declined. Heavy charges these to lay at the door of a single misapprehension of Baptist principles. Some of the blame may perhaps be attributed

to the formation of a society in the church, a wheel within a wheel, and thereby secularizing that which should have been kept sacred. More fault still may possibly be laid to the lukewarmness of ministers and leading church members. But these might plead in extenuation of their neglect their ignorance of the machinery unnecessarily complicated, and the misapplication of a system to accomplish that for which it was never designed, but which could only be effected by the omnipotence of divine truth and love.

Suppose our plan be now modified, that steps be taken to lay before each member of the churches and congregations, the various objects of benevolence in a systematic form, asking all to contribute, the rich his bounty and the poor his mite, the parent his pound, or dollar, and the child his penny, how long would it be before the affairs of our Zion would assume a different aspect? One church at least has adopted this plan, and though a small body, has raised this year a large sum for the objects of the Union society. How desirable that the plan be universally adopted by the churches. We have lost immensely in our career of usefulness. But we have gained experience, which though dearly bought, may be of great value to us in our future efforts for the glory of God. May we above all look to the great Head of the church for wisdom and zeal to perform His will, and faith to secure His blessing is the prayer of

CHARITY.

Nova Scotia, May 19th, 1860.

For the Christian Messenger.

Temperance.

What a blessing would it be for earth's inhabitants, if temperance were more practised by fathers, mothers, brothers and sisters. For in truth it is scarcely possible to meet with misery in any form, in this or any other country, which will not be found, on examination, to have proceeded directly or indirectly from the excessive use of ardent spirits. Want, is one of its immediate consequences. It paralyses the arm, the brain, the heart, all the best affections; all the energies of the mind wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife or children,—as in that appalling case that occurred lately in our sister Province, New Brunswick,—I refer to the case of Blaney, who, in a fit of delirium tremens, murdered his wife, who just lived long enough to condemn him. How often do we see, too, whole families contaminated by the vicious example of the parent,—husbands, wives, daughters and sons, all drunkards and furies; sometimes wives murdering their husbands, at others, husbands their wives; and, worst of all,—if their can be a worst in such a group of horrors,—children murdering their parents, as in that awful scene, the Gouldy tragedy, where a whole household were murdered by a son and brother.

But how much is there of unseem and untold misery proceeding from this fatal cause alone, throughout our otherwise happy land. Let us leave for one moment this outer world of horrors, and view the drunkard's home, if he has any, and behold what a picture of wretchedness there presents itself.

The first thing that meets our eye ere we enter, is the window, which has been broken by the head of the family when in a fit of debauchery, now stuffed with rags to keep the poor inmates from perishing; there in the grate are a few dying embers. Around it are gathered a group of half-starved, miserable, half-naked objects, who are watching in fear for something; presently we see them start and gather closer together; we turn and lo! an object meets our gaze which accounts for this turmoil; an inebriate comes reeling into this wretched abode, and as soon as he staggers in, his first words, the first that falls from his already polluted lips is the name of God who hath said, "Look not upon the wine when it is red when it giveth its color in the cup. The drunkard and the glutton shall come to poverty." And while we stand petrified as it were, we hear those miserable beings call him father. In a corner on a miserable pallet lies another human form, the mere skeleton of a woman, toward whom he reels, wanting to know with another oath, why she lies there so lazily instead of having something prepared for him to eat. This was once his blooming bride whom he promised to love and cherish. Has he done it? Oh! no. Rum has made him a liar, and now a murderer; for she wasted by disease which has proceeded from poverty and sorrow, all brought to their home by his debauchery. She lays there groaning, and while he stands over her with the name of God on his lips, she gasps and is gone,

her weary spirit is released, and there stands the debauchee, convicted as a murderer and blasphemer.

Oh, my friends, what a picture is this! We turn away horrified; and yet it is but one of the many scenes that surround us on every hand, even in this, our own province of Nova Scotia. Then, with such exterminating ruin around us, shall we allow benevolence to sleep? If an epidemic fever appears in one of the families of our city, or on board of a vessel, if a single case of cholera, small pox, or sore throat is recorded by one of our public journals, what a trepidation throughout the city, what horror of the evil, what multiplied proposals of remedies; and yet what are all these scourges, in their wildest and most unsparing havoc compared with that of intemperance. Disease will only kill the body, while intemperance will cast both body and soul into hell. On an average, ardent spirits will fill more graves in one week, than all the diseases I have mentioned. Then shall benevolence slumber on, shall temperance cease to move onward? and here I would present distinctly to the friends of the cause, the subject of temperance taverns, and temperance grocery establishments, conducted by men who will not for the sake of procuring money, that "root of all evil," stoop to poison all their fellow-men. Could houses for the accommodation of the public, be opened on all the roads throughout the province where rum taverns are at present kept, in which the drunkards drink is not sold, the comfort of travellers would be greatly promoted, and thousands be highly gratified, especially at election times.

It is indeed humiliating, and to many persons very distressing, that they cannot stop at a public house without inhaling, on the threshold, the stench of the drunkard's drink; and thus those places which ought to be and which might be so respectable, useful, and pleasant, should be to many the gateway of death. And as to temperance groceries, I would suggest whether it is not the duty of all friends of teetotalism to patronise them, in preference to those whose owners are aiding in perpetuating intemperance, and demoralizing and burdening the province with drunkards. I believe that if it is a sin to make, so is it a sin to save property in a way that is adapted to perpetuate, and does, in fact, tend to increase intemperance. Let each individual cease to patronise the rum-seller, as well as use the intoxicating drinks he sells. Then intemperance with all its abominations will vanish, rum-stores will fall, and temperance with all its blessings of body and soul, will universally prevail. And if all will adopt this course, drunkards who will not reform, will all soon die, no new drunkards will be made. Our children may come forward into life and reach the age of manhood without the habit of using intoxicating liquors, without any appetite for, or any expectations of benefit arising from the use or possession of it. And such a generation they may be, as this world never yet saw, to shew the glory of temperance divisions and the brighter glories of the gospel of the Son of God, and to spread such a light as shall cause ignorance, and vice, desolation, and wretchedness over the whole earth to flee away.

But I have dwelt on temperance long enough, let us now turn and view the home of that man where never enters one drop of ardent spirits,—a true Son of Temperance, and I hope a son of God. He has

"Dashed aside the brimming cup,
And spilt the purple wine."

and found a refuge in the division room. There you will see the tender husband and loving father, the neat wife and mother with their blooming ones that prove a bond to bind them closer, surrounding the evening board,

"While the bubbling and loud hissing urn
Throws up a steaming column, and the cups
That cheer, but not inebriate, wait on each."

And although he may not live in affluence, yet his home is the abode of love, peace, and happiness; he has risen to higher and holier things. Then, if temperance does this for men, and the bottle what I have before said, and the pictures that grace the walls of our division room indicate, why should men love darkness rather than light? Yet temperance is spreading; and may the happy day be not far distant when temperance shall surround our most gracious and beloved Queen, and she be not only the defender of the faith, but the regal defender of temperance; and may its Standard wave over the heads of all her subjects in England and the colonies. And among proud Nova Scotia's sons, may there be Temperance Heroes as noble as those of Lucknow and of Kars, who shall rally their fallen countrymen around the standard of LOVE, PURITY, and FIDELITY.

ANNETTE.