

Agricultural Journal.

From the Prairie Farmer.

OBSERVATIONS ON TRANS-PLANTING, &c.

BY J. A. KENNICOT.

Many persons in new countries, especially if they have been rather dilatory in planting an orchard, are extremely anxious to procure large trees; hoping to eat fruit immediately therefrom. But they should be informed that it is not the largest tree that fruits soonest, and that, as a general rule, chance seedlings of the same size will not produce, even a small crop, in more than double the time required to bring most of the old, engrafted sorts into full bearing. The early fruitfulness of the tree (other causes being equal) depends altogether upon permanent constitutional qualities incident to the variety. For example, the Keswick Codling bears the first year from the graft, and almost always within two years after planting—and when below our own height, and no larger than a whipstock. Many varieties of pears are equally sudden in coming into bearing, and Van Mons produced hundreds of new seedlings, that fruited in from three to five years on their own bottoms. But may we not get large trees already in bearing? Certainly: such may be had. But if brought from a distance, there will be not only much greater risk attending their removal, but your trees, if they live, will have cost you in the end at least five times as much as ordinary nursery sizes, and what may vex you still more, though you may be gratified by a meagre shew of fruit the first year, it will almost to a certainty, be followed by an interval of at least two years without fruit. And here, it were well that you bear in mind, that this fact holds good with small trees too; but you blame the nurseryman for what is but a law of nature.

Preparing the places, commonly called digging the holes, is the first and most essential thing to be done after selecting your trees. And indeed this should if possible, be performed long before the arrival of the trees. Remember that much—almost all your hopes of perfect success—depends upon this. A tree will not in years, if ever, recover from the effect of neglect in this, or errors committed in hurried or slovenly planting. Begin by marking off your rows, and fixing the places for your various sorts, at regular distances to suit circumstances. Your ground being previously well and deeply ploughed—throw out the top soil by itself, and the poorer earth from the bottom to a distance. Let your digging be in proportion to the size of the trees, and always at least twice as large as the circumference of all the roots when fully spread out. Let the depth be at least 15 or 18 inches for apples, &c., and 2 feet for pears. Have ready beforehand a sufficiency of well rotted and prepared manure—and with a portion of mellow top soil thoroughly mix a portion of this, and with the mixture fill the hole to within a few inches of the top—how near you will soon learn by trying a tree or two—leave a slight mound or little hillock in the centre, at the point where the tree is to stand—and you are now ready to commence planting. If the roots of your trees are dry, as is often the case when brought from a distance, let them be immersed in water from six to twenty four hours immediately before planting—and then be careful not to let them dry again before the earth receives them—with a sharp knife pare off all injured and bruised roots not positively necessary to the life of the tree; and trim the top to your taste; and should the tree be large and the roots scanty, remove or shorten the branches in proportion to the loss of root, and no more—a due proportion of the top being essential to the health, and even life of the tree, as roots. Now try your tree, and if your mound is of the right height and in the proper place, begin by sprinkling or spreading over a little good clean soil, in order to cover any coarse manure on the surface—then place your tree on the top of the mound or hillock, so that all the diverging roots may incline downwards to their extremities, and in such manner that the tree shall stand no deeper than when in the nursery—then commence filling in with finely pulverized soil next to the roots, and the balance of your manure and soil well incorporated—around and beyond the roots—permitting nothing but soil of the finest to come in actual contact therewith—placing it among the roots with the hand—spreading out every fibre to its full extent, and covering every successive tier of roots separately—and carefully placing them in their natural situation—and when all the roots are buried, give water sufficient to wet the whole, should the soil be dry enough to require, and a few hours after earth up to the general level, and with the foot press down the earth lightly upon the roots, but avoid treading upon the stem, lest you break off, at their origin, small roots that the tree may ill spare. And when set, your tree should, if in the open prairie, lean somewhat heavily to the west and south, as our winds have a strong tendency to drive them to the east and north, as may be seen in every exposed orchard. Should your ground, at the time of planting, be sufficiently moist, no water need be given—and after watering should not in general be resorted to, as *mulching* is a much safer and better method of keeping up a permanent and healthy moisture at the roots of both trees and plants. This may be effected by covering the ground with moss, mats, leaves and litter, or coarse manure and straw, &c., thus preventing evaporation, and shielding the surface from the direct rays of the sun. If you are compelled to use stakes in keeping

your trees upright, do it with extreme caution, and look to them during every heavy wind. But we are of opinion, that more good trees are spoiled by this process, than poor ones saved thereby.

In the Garden—the preparations of your borders and detached beds should be the same as for fruit trees, but using finer manure, and spading the entire surface to the depth of one and a half to two feet—and always reserving some unmix'd soil to complete the bed, and receive the plant. This preparation should always be accomplished in dry weather, and as long before the time of planting as possible—for autumn planting, in July or August; and for spring in September or October—if entirely convenient.

Now a few words as to the best time for transplanting trees &c., in this climate. At the east the autumn is almost invariably preferred—but a somewhat extensive experience and a little observation has taught us that this is not the best time here. We can never count on snow, to continue long enough to protect our fall planting from the effects of the alternate freezing and thawing of the ground in this, our varying climate; and the consequence is (from this and the peculiar nature of our soil) that the roots of all newly set trees are loosened, and often entirely lifted from the earth, causing their death or so enfeebling them that they are scarce ever worth the labour and care required to preserve them. But with us, the autumn is in general the best time to transport trees, as our roads in spring are often bad, and work more pressing. Trees procured in the fall should be laid in by the heels—that is partially or entirely buried in a trench on dry ground. Hardy bulbs and tubers, however should always be planted in autumn, when possible, and protected by boards, mats or litter, from the sudden and repeated effects of our alternations of heat and cold. As soon as the ground is free from frost, and dry enough to work in the spring, your general planting should be done. The earlier the better.

And now, if you have done all this, you have done well; and deserve much credit, and abundant success. But you must not stop here. Your trees and plants must be kept free from grass, and it might be well not to allow too many weeds to grow near them, as these appropriate much of the manure that you must give your garden, and should give your orchard. The ground in both must be constantly cultivated—and your orchard must not be sown to wheat, oats, rye, or barley, or 'seeded down.' But it may be kept in vices, beets, carrots, potatoes, beans, peas &c., and perhaps buckwheat, until the trees attain a good height, and then corn is the most appropriate and valuable crop in an orchard. When your trees have been 6 or 8 years planted, you may, if you choose, sow small grain and 'seed down' for a short time—but not before.

Communications.

ADDRESS,

Delivered by Mr S. P. Fayle, at the last monthly meeting of the Chatham Total Abstinence Society, and published by request of the members.

Concluded from our last.

I have now to shew that moderate drinking promotes actual intemperance. I have already remarked, Sir, that the example of the rich has a powerful influence; and does not their moderate, as well as immoderate drinking tend to make the use of spirituous liquors respectable in the eyes of the lower classes. If moderate drinkers, both high and low, abstain altogether, intemperance must cease. Drunkards alone cannot support our distilleries and Taverns. Look for a moment at Chatham. We have reason to be thankful that so few drunkards are to be found amongst us, compared with former years; yet there is a large quantity of spirituous liquors imported every year, and who consumes it? why, our moderate drinkers principally. I do not think there are actual drunkards among us to consume one quarter of what is imported.

Let our moderate drinkers abstain, and the merchant must cease to import; and then the drunkard cannot obtain that the use of which degrades him lower than a brute.

I will now give you the opinion of an Irish clergyman on the subject, delivered at the meeting in Greenock to which I have already alluded. He says, "The great cause of drunkenness is the respectability that the moderate drinking of temperate men gives to the whole system. Look to the judgment courts of our country, and behold a criminal at the Bar, in rags—a poor man, who under the influence of ardent spirits, committed a crime that is bringing him to an untimely grave—hear the judge read him, with awful solemnity, a terrible lesson on the evils of drunkenness. Now shift the scene, and see the judge, the counsel, and officers of justice, collected around the festive board—they are all temperate men, and now the cloth is withdrawn, and toast follows toast, and bumper follows bumper; and the papers of the day tell us of their parting at an early hour in the morning, and advert to the great sociality of the scene, and we are led to conjecture what may have been the case with some of the individuals present. It may be that the same paper tells us of the mob assembling to see a person suffering the just punishment of the offended laws of his country; and if that poor man could trace how he was led on, from step to step, would he not

say that the great cause was the respectability that the moderate drinking of temperate men put upon the whole system of intemperance."

I will give you one extract more on the subject, from the speech of an American clergyman at the same meeting. He says, "If it can be proved, and I think without doubt it can, that intemperance, the previous step to drunkenness, has originated in the temperate use of ardent spirits, every well-wisher to his country, every friend of religion and morality, must at once see the necessity of putting a stop to the moderate use of them. When has this moderate use originated? It is a mournful fact that it has originated at home. Why do we see respectable and amiable young men, at the age of 17, or 18, and 21, forming themselves into a circle and surrounding the convivial table by themselves? Where have they learned this? From the examples of their fathers and mothers at home. There it was that they first learned to taste ardent spirits, I think, Sir, it certainly is a position that must approve itself to every man's conscience, and especially to every parent's heart, that every family at this day, ought to be a temperance society. Stop the moderate use, and you prevent all the subsequent fatal steps which lead to intemperance and drunkenness."

I will now attempt to prove my second position, namely,—That it is the duty of moderate drinkers, to abstain altogether for the sake of the drunkard. This has been partly proved already. If moderate drinking according to medical testimonies that I have read, deranges the animal economy, and induces numerous disorders, the moderate drinker should abstain for his own sake and that of others. If moderate drinkers, especially the rich, promote intemperance by their example, if their use of intoxicating drinks is the principle cause of their manufacture, do they not in some measure put the bottle to their neighbour's mouth, and cause him to drink. Moderate drinkers, though you may not believe that spirituous liquors are injurious to yourselves, because you use them moderately: yet think of those who cannot or will not, so long as they taste them at all. Think of the poor drunkard, of his broken hearted wife, and of his hungry and ragged children, and think of his never dying soul, for drunkards shall not inherit the Kingdom of God.

Depend upon it there is great truth in a statement made by a public speaker, that 'the great cause of drunkenness is the respectability that the moderate drinking of temperate men gives to the whole system.' Be no longer their partakers with the drunkard, in that which is such a cause of crime, and endless woe.

In support of what I have advanced on this subject, I will read an extract from a speech delivered at a public meeting. 'I ask you as temperate men, if your present habits were making multitudes of drunkards; would you not renounce them, if you thought that you would thus be the means of saving a single soul from perdition? I will suppose that spirits are able to digest a meal, to preserve a man from taking cold; that they possess wonderful efficacy in cheering the spirits, and in promoting the flow of soul, and in creating words at will to the silent man; and then do you really think, as men that love your families and your country, that all these are to be put in comparison with the ten thousand miseries, with the ten thousand species of wretchedness of every name, which are spreading throughout the country? Do you really believe, that all the advantages that ever you saw derived from spirits, are to be compared with the loss of health, with the loss of property, and, if the Grace of God forbid not, the loss—the eternal loss, of an immortal soul? Oh my friends let me assure you, that if you are well inclined to your brethren, if you wish that society be improved, you will be willing to make a sacrifice, in order to have it effected. Such is the testimony of a clergyman.'

But the objection may be made; 'am to I destroy my comforts because another may hurt himself? 'tis true I use Spirituous Liquors, but I use them in moderation. I don't make a brute of myself, and if another does, that's nothing to me; I can't help it. Let us try this objection by the Word of God. Let St. Paul decide the question. In the 14th chapter of Romans and 13th verse, he says, 'But judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way.' Now are not spirituous liquors a stumbling block to the drunkard, are they not repeatedly an occasion of his falling, then is it not the duty of moderate drinkers, as professing Christians, to assist in removing those stumbling blocks, and occasions of falling, which they have so long been putting in their brother's way, by their use of intoxicating drinks; and should they not listen to the admonition of the Apostle in the 21st verse of the same chapter, 'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak?'

Mr President, I have now endeavoured to prove, but in a very imperfect manner, my two positions, namely, that moderate drinking is an evil; and that it is the duty of the moderate drinker to abstain, for the sake of the drunkard. I have endeavoured to shew that moderate drinking is an evil, because it deranges the system, and causes numerous disorders. This I have done on the authority of medical men. I have endeavoured to shew that moderate drinking promotes actual intemperance. That by their use of them, moderate drinkers make spirituous liquors respectable. That moderate drinkers are the great support of our taverns and distilleries; and

I have endeavoured to shew that if moderate drinkers abstain, intemperance must cease, at least in a very great measure, because the manufacture and importation of spirituous liquors will cease to be profitable.

I have in the next place endeavoured to shew that it is the duty of moderate drinkers to abstain for the sake of the drunkard, because they should not be promoters of that which cause their brother to stumble, or to offend, or by which he is made weak.

And now I will ask a question or two. If intemperance is a mighty evil, if it is the cause of disease, of wretchedness, and crime, is it not the duty of all classes, both rich and poor to unite to arrest its progress and remove its evils?

This then is the great object of the advocates of total abstinence, they proclaim the evils of intemperance, they endeavour to trace out its ruinous consequences, and hold them up to public view as a warning to those who would enter on the drunkard's path. And endeavour to reclaim the drunkard, to take him by the hand, to reason with him in his sober moments, and thus lead him back to the path of sobriety and respectability. And do they not deserve encouragement in such a great work as this? yes they do, and I do not envy the position or feelings of those, who can fold their arms and look on with indifference.

Depend upon it, the time will come, if it has not already, when the founders and promoters of the Total Abstinence Society will be ranked amongst the benefactors of mankind. Their names will be handed down in connection with those of a Howard, a Wilberforce, and others, to generations yet unborn.

If there are any persons present this evening, who have not yet connected themselves with this good cause, will they allow me to invite them to do so now.

Ladies will you allow me to invite you—put your names to the pledge for example sake, if for no other reason. Throw your influence [and Ladies generally possess a good deal] into the scale of Total Abstinence; and each of you resolve this evening, never more to taste the misery—creating, soul destroying liquor; and Ladies, the advocates of Total Abstinence have a claim upon you, for they plead the cause of the drunkard's broken hearted wife.

Parents allow me to urge upon you the importance of becoming an example to your children. If you will not sign the pledge for your own sakes,—do I beseech you for the sake of your children.—For your own sakes—for their sakes, renounce forever the intoxicating cup.

Young men allow me to invite you this evening to sign the Total Abstinence Pledge. By doing so you may avoid through life, a thousand snares. You will all be exposed more or less to the allurements of our sinful world; go forth into it fortified against the vice of intemperance, which has been the ruin of many a promising young man. This evening identify yourselves with the Total Abstinence cause, and determine that you will forever renounce the intoxicating cup; and allow me to tell you, that the determination you come to this evening, be it for or against our cause, may have an important effect upon your future life.

To one and all I would say, it is your duty to come forward, with your example and your influence, to support the Total Abstinence cause. 'Tis the duty of all to oppose the progress of evil, and undoubtedly intemperance is an evil.

In conclusion, I would say to the advocates of the Total Abstinence cause, be not discouraged, your principles are founded in truth, and truth is great and will eventually prevail. It may be opposed, may be frowned upon, but it contains within itself, I was going to say a germ of Omnipotence. To employ the beautiful illustration of an Irish clergyman, when describing the power and progress of truth, 'the acorn falls upon the ground, vegetates in the soil, and presents a seedling liable to destruction from every blast, but notwithstanding frosts and storms, its roots infix themselves deeper in the earth, till venerable in the growth of centuries it stands the father of the forest. So truth may be accounted contemptible—may be slow in its progress—may be threatened with destruction from error, and the rage of persecution, but nurtured by an unseen and Almighty influence, the grasp of the human intellect extends, its head rises in triumph over all its rivals, and ultimately, it appears enthroned, the universally confessed monarch of the world.'

United States News.

St. John New Brunswick, May 16. Explosion of a Powder Magazine.—A powder magazine, containing five hundred and sixty five kegs of powder, exploded at Peekskill, N. Y. on Saturday night. One man, Mr Stephen Garrison was killed, and seven or eight others were seriously injured. The powder belong to the contractors on the thirty second section of the Hudson River Railroad. The building is supposed to have been fired by some Irish labourers, who had been in a state of disorder for some days, on a turn out for higher wages.

Border Difficulties.—The Iowa Gazette complains that the Hudson Bay Company is making encroachments