

The Garden in August.

The principal work for this season of the year is to keep the ground free from weeds, and well cultivated, which will enable the ground to hold moisture and consequently very much benefit the plants occupying the ground.

Biennials are those plants which, being sown in one year flower and then die in the next. Perennials are sown in one year and flower in the next, but although they die down in winter the roots remain alive and the plants spring up again every year.

It is now time to sow biennials and perennials in a sheltered situation in a moderately rich soil. Sow thinly; there is nothing gained by sowing thickly. Water freely in dry weather every evening. As soon as the seedlings are large enough transplant into another bed of moderately rich soil. By transplanting them whilst they are young they will make nice bushy plants close to the ground; and will, in such a condition, be more able to endure the frosts of winter.

The soil into which you transplant them should not be enriched with any manure. Your plants should be planted thinly to allow them room to make stocky plants. It is much better to have one dozen good plants than many poor ones. Should any of them grow up

with a single stem and show no tendency to branch out near the ground, nip off the centre shoot near to the ground. This will cause them to branch out freely and make plants that will, when the flowering season arrives, send up numerous spikes or heads of flowers. Be sure to protect the bed for winter after the ground is frozen, and, if possible, keep it frozen, and as far into spring as possible.

J. E.

A sound discretion was exercised by our reformers in excluding from our Prayer-book what were commonly called the Black-letter Days, and it would have been well for the future of our branch of the Church if more active steps had been taken to prevent the revival of these and of other observances, the effect of which could only be a relapse into that class of superstitions to which human nature was hardly less prone now than it was eighteen centuries ago. The Church of England, as it had often been said, was a compromise; the Reformation in this country was frequently influenced by men whose motives were political rather than religious, and who at heart had occasionally more sympathy with their opponents than with their supporters: and while this had saved us from some narrowness and had secured a greater liberty, it had left us exposed to relapses, under the protection of law, into evils such as those which the great missionary Apostle denounced in his Galatian converts. If the Apostle could once more return to earth and examine into the present condition of the Church of England, he would write of it, as he did to the Galatians, 'How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?'

—Rev. Professor Bonney.