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and a meek and quiet spirit, show forth the praise of God, while we reflect his blessed image. Let us say with the devout prophet, (Isa. lx, 10:) "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decked himself with ornaments, and as a bride adorneth herself with her jewels."

The daisy is a little flower, and as Montgomerie says, "with a silver vest and golden eye." This pretty starry gem of earth blooms everywhere, in every place, and flourishes with primeval grace, fresh in all seasons of the circling year.

"It smiles upon the lap of May,
To sultry August spreads its charms,
Lights pale October on his way,
And twines in December's arms."

Go into the solitudes of the forest; climb the moss covered hills, or descend into the flowery glen, by the waters of the rippling brook, and you may find the daisy growing free and fair. This flower has another endearing feature above many of its floral companions. It lives on when its companions fade, and wither, and die. Beautiful symbol of that life that knows no withering, no mortality, no decay! Sweet flower, thou art a faint emblem of immortality—of that life that is eternal in the heavens!

"On waste and woodland, rock and plain,
Its humble buds unheeded rise;
The rose has but a summer's reign,
The daisy never dies."

For Farmers.

Keep the Premises Clean.

Every cultivator should keep his premises as clean as possible, for the important purpose of saving manure and promoting health.

Some discerning persons remark that in the hot summer, while vegetation is in a flourishing condition, it is more healthy in the country than in the city, but the reverse is the case in September and October, as at this season many vegetable productions have come to maturity and are decaying, filling the air with noxious gases and odours; whence arise fever, dysentery, and other complaints which are more common in the country early in the Fall. We give this view of the subject which some have presented, and we will make a few remarks on subjects that claim the particular attention of every cultivator, whether this view be correct or not.

Keep the premises particularly around the dwelling, perfectly free from every substance that will taint the air. Every decaying vegetable and animal substance should be removed a good distance, and then covered in earth for the purpose of manure.

The pig-pen, though at a respectable distance, should be supplied with loam to absorb all liquid matter. All manure in the barn-yard should be covered with loam, sand or mud, to save it from waste, and to keep the air pure, as, in the change so common to the wind, the air is liable to be wafted from the barn to the house.

Ceilers should be made as clean as possible, particularly as they communicate with the dwelling above, and any foul air produced in them is liable to pass into the house. All vegetables in the cellar that are tending to decay, should be removed immediately. It is best to ventilate cellars thoroughly by opening doors and windows, leaving the door open as little as possible that communicates with the rooms.

Ground plaster, and freshly burnt charcoal, in vessels or strewn in cellars or other places where foul air exists, or is liable to be produced, has a very healthy effect by absorbing gases.

Necessaries often produce a foul atmosphere around them; and as the dwelling is near, the offensive air is often wafted to it, and even if not perceptible is often operating injuriously. Some prepare these conveniences, and cover with loam or other substances, all night soil, so as to do away entirely with all unpleasant and unwholesome effects. When this is not the case, charcoal, plaster, chloride of lime, or other disinfectants should be thrown into the vault to absorb all noxious odors.

Water from the sink should be absorbed in some way, for manure, instead of rising in foul fumes, and being blown into the house.

There are some cases of fatal and malignant disorders going through the family, while all the rest of the neighbourhood are in good health. This is often owing to some local cause, some foul puddle, a pool, or stagnant pond near the dwelling, or a general negligence as to keeping the premises clean.

Decaying weeds, grass, potatoes affected with the rot, potato tops, pumpkin and other vines, and various productions are undergoing decomposition in the Fall; and in the aggregate the amount is large, and filling the air with pestilential gases. Farmers may do much good to them-

selves and the community, by burying all substances, and converting them into manure.—Make them into a compost heap, well covered with loam, to absorb the gases.—*Rural New Yorker.*

Ploughing.

There are few seasons probably, when the important labours of ploughing can be better or more economically performed, taking all things into consideration, than in the fall. Most farmers after the business of harvesting is over, have generally an ample sufficiency of leisure to enable them to attend to this business without serious inconvenience or detriment to more weighty affairs. Another important advantage attending this practice, and one which is certainly of far too much importance to the farmer, to be hastily or inconsiderately overlooked, is the benefit resulting in the turning in of the green haulm and roots of the grass which exist after the crop has been removed, and which, by becoming turned in, operates as a powerful and speedy enrichment to the soil. Grass lands, from which a heavy crop of hay has been taken, generally produce a crop of aftermath, which, in its decomposed state, furnishes an excellent manure, and is of far greater value when appropriated in this way, than when cut and fed to stock as hay. It has been estimated by competent judges, that, on every acre of grass land—provided it be of ordinary fertility, and the grass roots well "set," there is from thirty to forty tons of soluble matter, fit for the food of plants. This large mass, by being covered in autumn, by the careful inversion of the sward, but not too deeply, and thus secured from the deterioration of the winds and rains, is in a suitable condition to operate the most beneficial agency on the soil the subsequent spring. The laws of chemistry, under such a concentration of elements, operate with the greatest energy and facility, and effect without any further assistance from industry, the accomplishment of the most happy and fortunate results. In autumn the team is also generally more able to perform the work than they are in the spring; they are in good condition, consequently strong, active, and in a good heart.—In the spring, there are a multiplicity of duties to be performed, all of which are alike imperative and important. The having all one's ploughing done, releases one from an important inconvenience, and makes him in a great degree the master of his work. It is true there are soils on which this operation is more beneficially performed in spring; but these afford but a single exception to the general rule. Of these the operator must judge for himself.—*Canadian Telegraph.*

Chemistry applied to Agriculture.

The principles of farming are just beginning to be understood. It is but a few years, in this country, since the farmer has sought assistance from the sure and safe guide of science. The processes of the culture of the soil have been handed down to father and son, for a long period of time, without any improvement. The time has already passed when the tiller of the soil was content to produce just a sufficiency for the support of animal life, and that too of an indifferent kind. He has already begun to reap the advantages of calling in scientific principles to his assistance.

For the last fifty years the energies of science have been in an unimpeded degree bestowed upon inventions and discoveries in the principles of mechanics and the multifarious modifications in machinery, growing out of the motive power of steam. Let the same amount of scientific energy be applied to the investigation of the laws which govern organic bodies, both vegetable and animal, and the result of such investigations will no doubt be the knowledge of organized matter, astounding as those remarkable physical laws which we are daily witnessing.

The whole of humanity are beginning to be waked up to the importance of this matter. Our schools, particularly in this State, are introducing the study of the principles of chemistry, applied to agriculture. Were the teachers of our schools ever made to feel the importance of this new branch of education, we might expect rapid and permanent improvement in farming. It is in our common schools alone that a large portion of our farming population are educated, and for this reason it would seem very proper that considerable attention should be given to this branch of education in these schools. Let all who are entrusted with the supervision of schools see that encouragement is given to this study.—*Albany Journal.*

Fattening Swine on Apples.

The evidence which has heretofore been published, in regard to the value of apples as food for stock, is supported by facts which are frequently brought to our knowledge. Mr James M. Ellis, of Onondaga Hill, lately stated to us that he had been in the practice of using apples extensively for fattening hogs, for several years, and their value has been proved to be such, that he deems it an object of profit to produce pork by the aid of apples, but would not, otherwise, so regard it.

He has a large apple-orchard, through which he allows his hogs to range most of the season. They are of much benefit to the trees by killing the insect which the fallen fruit contains, and by keeping the ground loose and rich. As the fruit approaches ripeness, the nutriment increases, and the hogs thrive faster. When nearly ripe, those apples which are not readily marketable, and not suited to long keeping, and gathered and boiled, or steamed, are mixed with meal and the slops of the kitchen and dairy, constitute the food for fattening hogs. The meal is increased toward the close of the fattening process, being at least equal to one-fourth of the bulk of apples. Mr. E. informs us that his pork is always of excellent quality, and is so regarded by all who have purchased it—being solid, of good texture, and of superior flavour.—*Cultivator.*

Literary.

For the Wesleyan.

Mental Science.

NO. X.

THE EXISTENCE OF THE HUMAN MIND.

SOME subjects are of infinite importance to mankind; but, probably, next to the being and the perfection of God, and the religion of the Bible, there are no considerations which involve particulars of greater moment than those which relate to the Human Mind.

Every thing that exists in the vast empire of creation, whether in the heavens above or in the earth beneath, which have in themselves a positive existence, so far as we are acquainted, must be resolved into two primary substances, viz., matter and spirit; nor are we conscious that any other substances ever did, or ever will exist.

They are, however, in their essential properties, widely different, and of which they cannot partake in common with another. The principal properties of matter are extension, divisibility, impenetrability, solidity, magnitude, and colour; and the principal properties of mind are thought, perception, consciousness, understanding, will, reason, judgment, joy, sorrow, love, hatred, hope, and fear. The qualities of these properties are so exactly opposite that they cannot be mingled, or belong to each other. Matter cannot be mind, nor mind matter, because their properties are essentially distinct, so that the one cannot exist or belong to the other. Who would presume to assert, that mere matter thinks, perceives, compares, determines, reasons, judges, loves, hates, rejoices, grieves, hopes, or fears? And it would be equally absurd to say, that mind has extension, figure, weight, size, solidity, colour, or is divisible. Matter may be round or square, large or small, light or heavy, superior or inferior, black or blue, red or yellow; but it is self-existent, that it can neither think, judge, reason, dispose, or will, or joy, or grieve.

These two substances have their beings perfectly independent of each other. They have no necessary dependence on one another; but they are, and ever must be, totally distinct. The one is material, and the other immaterial; the one is visible, the other is invisible; the one exists without mind, and the other without matter.

Matter and spirit may be mysteriously united, and most assiduously and as the composition of man. To deny this union in man, is to deny that our bodies are composed of flesh and blood; or that we think, reason, judge, or dispose, which are some of the essential properties of spirit. When the infinitely wise God, fit physical reasons which he has thought proper to conceal from us, called into existence a race of beings, which he has denominated human; he united in this link in the vast chain of being, these distinct qualities, from the existence of which we designate matter and spirit. Here the sciences of metaphysics are formed, or, as we may say, these distinct natures are united together, and placed within the reach of human observation to demonstrate the truth of our position. That man, with his senses and faculties, is a compound of matter and spirit, is a position which all men, who are not utterly stupid, will admit. Our bodies are composed of material substances, and they are necessarily extended, and they necessarily move. This is so evident, that proof itself would be an insult on so clear a point.

In addition to these, we feel our bodies are composed, every man discerns, within himself, an evident consciousness of his own existence. We perceive the existence of material objects by sensation; and by reflecting the past, and anticipating the future, we take into our view, the relations which subsist between things, and discover the necessary connection which there is between certain causes and their effects.

That spiritual substance, do exist, appears as evident from their properties, as the existence of material bodies. The existence of the human mind is obvious from thought, perception, consciousness, understanding, will, or desire, reason, or power; because it remembers, judges, reasons, and disposes; from its capacity, imagination, and dreams; as well as the express declarations of

scripture. These all combine to demonstrate the existence of the human soul!

The principal attributes of the human mind, as perception, consciousness, understanding, volition, and judgment, which have no positive existence in themselves, demonstrate the positive existence of some substance in which they inhere. That these are attributes of mind requires no proof; for we are just as sure that we perceive, comprehend, will or determine, judge, reason, and dispose, or are as conscious of these different processes of the mind, as we are of our own existence. These are its cognizable properties; and that which manifests them is mind. These properties can have no permanent existence in themselves; for whatever has a real and permanent existence must be independent, and what is independent and permanent must be invariably the same. The mind perceives; but perception cannot exist independently of the mind. It is only the attention which the mind gives to impressions made upon it, by the objects of sense, or by reflecting on its own faculties and operations. The mind wills; but that volition or action does not invariably exist, is evident, not only from the irregularity of its manner, but from its passing from one object to another. It cannot be either permanent nor independent of the mind; for it must, in certain cases, necessarily cease to exist; and if neither permanent nor independent, it can only exist in relation to some principle from which it results. "Nothing can produce no action. Mere nothing can have no accidents. And as nothing must ever result from nothing, volition itself demonstrates the positive existence of some primary substance"; and this substance is the human mind. The mind can judge, reason, and dispose. It can join, in methodical order, two or more ideas together, and can determine the relation between them; and it is conscious of its own acts and processes.—While the ideas of these properties are admitted to exist, the understanding is necessarily carried forward to some substance in which they unite; and to some object which is perceived, and which becomes the subject of thought, reason, judgment, and action. Hence the mind becomes conscious of its own operations. To suppose otherwise, would lead to the conclusion, "that we were conscious, without being conscious of anything,—that the will was in exercise, while it was destitute of choice,—and that the mind perceived, though it perceived nothing." As, therefore, the activity of the mind implies both a source, and an object in all its operations, it is a sufficient demonstration that perception, consciousness, and volition, do exist, and from this existence an active principle must necessarily follow. GEORGE JOHNSON.

Point de Vue, September 9, 1851.

Correspondence.

For the Wesleyan.

Letters on Haiti.

NO. II.

SETTLEMENT OF THE ISLAND BY THE SPANIARDS; THEIR TREATMENT OF THE ABORIGINES.

In speaking of the Discoveries of Columbus, Dr. Campbell says in his "Maritime Discoveries" the spiritual aspect of the discovery was always uppermost in Columbus's mind, as will appear from the following passage in one of his letters to the Treasurer—"Let processions be made, festivals be held, and temples be filled with flowers, for Christ rejoices on earth as in heaven, seeing the future redemption of souls." It is however to be regretted that neither the hardy mariner nor those who accompanied him used very likely means to bring about what is contemplated in the above extract of a letter, written apparently from Hispaniola itself. After having sailed around the island he fixed upon a certain spot for landing where they immediately began the erection of a fort, to which they gave the name "Natividad." Columbus now returned to Spain, taking with him some Indians, who were pompously baptized in the presence of Ferdinand and his Queen. Those left behind in the fort so exasperated the natives by cruelty and nameless excesses, that they fell upon them and cut them off almost to a man. Columbus soon returned however with a fleet of seventeen ships, containing 1500 young men, most of them of noble birth, bent upon distinguishing themselves in some way or another, and determined at any rate to make their fortunes. They brought with them agricultural implements, animals of various kinds, and about 30 Popish Priests, with a Superior at their head who was well-turished with "powers" from the Pope to use all means imaginable for the conversion of the idolaters. On learning the fate of Natividad and those who were left in it, Columbus resolved to build a town a few leagues to the east of the abandoned fort, and gave it the name of "Isabel." This was the first attempt ever made by Europeans to build a town in the western world. The writer visited this spot about ten years ago, and found nothing there but some ruins of houses that must have been abandoned two hundred years since—as the trees growing inside the very walks are now of immense size, and such as