

Fruit trees may be removed and transplanted after the first of October. Most farmers who transplant fruit trees, suffer a great loss by not doing the work well. The principal error needed is, *first*, to dig the holes large, say six feet across, and fifteen or eighteen inches deep; *secondly*, to preserve, carefully, the roots as entire and uninjured as possible, and not to suffer them to become dry out of the ground; and *thirdly*, to fill the hole with finely pulverized rich earth, (not manure,) shaking it in, in small quantities, and packing it closely but gently about the roots, so as to leave them in their natural position in the soil. The whole expense of this, would not be more than half the price of the tree, and in five years it would be three times the size which it would be if transplanted by the common way of digging small holes and doing the work hastily and imperfectly.—*Genesee Farmer.*

IMPROVEMENT.

Farmers should aim at constantly improving the soil of their farms—they should study the existing defects, and endeavour, as fast as circumstances will permit, to remedy them—if their land is too wet, they should drain it,—if too stiff and clayey they should apply loosening manures,—if light and steric, they should make use of green crops of clover as manure, with plaster, and lime,—if sour, (generally indicated by the growth of sorrel, broom grass, or scrub pines,) they should apply lime or marl:—and in all cases they should apply all the enriching manure they can possibly obtain, for good farming, and the application of manure, are inseparable. They will thus not only increase their capital by the increased products of their farms every year, but they will do it by the constantly augmenting value of their land; their profits will be two-fold and will increase mutually accelerate each other.—*Id.*

SIBERIAN CRAB.

There are few kinds of fruit trees which are greater bearers, produce more elegant flowers, or make a finer display of handsome and valuable fruit, than the apple tree called the Siberian Crab Apple. But a little larger than a good sized cherry, the beautiful rich red fruit on its long stem hangs most temptingly, but is unmolested by the birds, which seem at first to regard it with evident longing. When fit to gather, the fruit is far from having an unpleasant taste, being destitute of the bitter flavour that characterizes the common crab of this country. The taste is a clear pleasant sour, and the fruit makes one of the most delicate preserves with which we are acquainted. The red Siberian at present demands a high price in the market, and will probably maintain it for some time to come. It is one of the easiest fruits to propagate, either by grafting or by inoculation, and as the time for the latter operation is approaching we advise those of our farmers who wish for a beautiful acquisition to their fruit gardens, to introduce the Siberian without fail.—*Id.*

EDUCATION.

FUNDAMENTAL PROPOSITIONS, RELATIVE TO GENERAL EDUCATION.

We extract the following propositions from the introductory essay on education, in the "Key to the One Book," as being highly valuable in themselves, on account of their truth, and the important effects which an extended knowledge and acknowledgment of them would produce in the education of the young in this country. We introduce them here, that teachers may take them up one by one, and make them the subject of meditation and conversation:

1. The object of all education is happiness, which is to be found only in the practice of virtue; and the only rule of virtue is the will of God.
2. Happiness, founded on virtue, is always increased, refined, and established, by the accession of useful knowledge.
3. Useful knowledge is attained by man in no other way than by the exercise of his rational faculties; and all those powers which he possesses in common with the lower animals are incapable of acquiring it.
4. All the intellectual and moral powers of man lie dormant, till they are called forth by education or external circumstances. When this is done regularly and by system, as in education, a well-informed and a well-educated man is the consequence; but when this is irregularly or partially done, or when it is left altogether to

chance or to nature, the result is a boor, a barbarian, or a savage.

5. The intellectual powers of man can be disciplined and cultivated by mental exercises alone; and they acquire strength and vigour only by degrees.

6. The capacity of taking a clear and distinct view of every subject is at once the cause and the effect of mental vigour, and is best acquired in education by concentrating the powers of the mind upon one truth at a time, till it be clearly perceived; while, on the contrary, a tendency to mental debility is the invariable consequence of distracting the attention, or of encouraging or increasing transitory, ill-defined, or indistinct mental perceptions.

7. The laws which regulate the actions of men have their origin in a few first principles; an acquaintance with which would enable them, through life, to regulate and manage, to the greatest advantage all their concerns,—such as their duties, diet, health, studies, and amusements.

8. Knowledge is valuable only in proportion as it is useful; and its usefulness to the individual is always proportioned to its subjection to the will;—because knowledge, however useful in itself, when it cannot be used when it is required, is as yet useless to the possessor.

9. Memory, being a mere animal faculty, is intended by nature to be an auxiliary to the understanding; and is cultivated, strengthened, and kept at the command of the will principally, if not solely, by means of the association of ideas.

10. The desire of knowledge is natural to man; and the only use of words in education is to communicate it. Words are never legitimately used when they do not convey ideas to the mind.

11. When, in a passage or sentence, the mind gives a preference to the words instead of the meaning, the consequence is, that the ideas which it contains are not only for the time lost sight of, but they are also in the same proportion removed, or at least obscured, from future observation; and every time that the words of a passage are in this way read or repeated without being understood, the difficulties in the way of the pupil ever understanding it are multiplied, and the probability of its remaining for ever unknown is proportionally increased.

12. Rational (not animal) enjoyment consists exclusively in mental activity, and in the combined exercise of the several powers of the mind for the attainment of an object. Hence we find, that every species of physical or intellectual pastime is relished in proportion to its power of creating, prolonging, and varying this mental excitement.

13. As self-estimation is one of the strongest safeguards and stimulants to virtue, so a consciousness of mental power, and constant success in mental exercises, are amongst the most active and efficient stimulants to exertion in education; while, on the contrary, frequent failures create in the pupil a feeling of degradation,—a dislike to exertion,—indifference to censure,—and a rising spirit of disrespect and hostility to his teachers; all which frequently end in idleness, mischief, and open rebellion.

14. No limit has yet been found to the human understanding. Wherever mental training has at its commencement been sufficiently simple, and regularly progressive, there has been, in every instance, and with every grade of intellect, a regular advance, with a constantly increasing power to make farther attainments.—*Lesson System Magazine.*

DUTY OF PARENTS.

Parents are under obligations to cultivate uniformity in their course of treatment of children.

If the father or mother are rigid at one time, and lax at another—if they condemn to-day what was permitted yesterday—if they punish for a fault to-day, which passed unnoticed on a former occasion, how can they receive the affections or confidence of their children? Parents cannot be too solicitous to be uniform in their requisitions and prohibitions.

In order to exhibit this consistent excellence, parents must practise self-government. How can one govern others, who cannot govern himself? To all persons intrusted with power, self-government is valuable; and, I may add, indispensable to a right performance of duty.

Self-government in parents must be universal in regard to its objects. It is manifestly wrong for me to indulge myself in things