

* Open Letters. *

Annual Plant Distribution.

SIR,—As an example of the value of the annual premium plant distribution, I may say that from the two Conrath Raspberry plants you sent me I will have 525 tip plants and 50 one-year plants this fall, which at \$5 per 100 for tips and \$8 per 100 for one-year plants amounts to a snug sum.

Yours truly,
D. J. STEWART.

Aikens Ferry, P.E.I.

Japan Plums in Simcoe County.

SIR,—As there is much interest taken in the Japan plums at present in Ontario and many doubts expressed as to their ability to stand our climate in this northern section of the province, allow me to give my experience with the two varieties of these plums. Three years ago I sold a number of Abundance and Burbank trees in this neighborhood, being doubtful about their hardiness. I sold only two to each person, and after selling to six farmers stopped recommending them.

I have watched these trees closely and have to report favorably. Last year they all bore a dozen or so of fine plums and made a wonderful growth of wood.

This spring I was almost afraid to visit them, but did so and found the buds all right, and better still, they not only came through the hardest winter on trees ever experienced here, but have made a splendid growth during the summer and have borne fruit. A gentleman told me a few days ago that his trees gave a nice little crop and that he was delighted with the quality.

I have set out a couple of Wickson, Willard, Abundance and Burbank so as to test them at home.

S. SPEEDWELL.

The Church in its Relations to Horticulture.

SIR,—One of the primary and standard dogmas of the church militant is the fall of man as recorded in the inspired account of the creation and subsequent banishment of man from his primary surroundings. The one side only of that dogma has been dwelt upon by the church from its very earliest days down to the present time, while the other side is scarcely ever touched upon. The condition to which man fell with his weary toiling and his sweating, his physical burdens and his mental suffering have been pictured to him, without stint and without end. The primitive condition from which he fell and the desirability of returning to them is scarcely ever intimated from the pulpit or in the Sabbath

School room. Surely it is a more attractive and pleasing theme to contemplate—the happy condition from which man fell than the miserable state to which he descended. Why not dwell more upon man's surrounding in his harmonious relations to his Creator than upon his fallen state? In his first condition man was perfect in his moral relation to his God, and his surroundings were in keeping with his perfect moral nature. He dwelt in a paradise. This was his estate, the condition to which he was created. When he fell through transgression he was driven from his surroundings. The bare and naked earth was good enough for him in his degenerate nature and he had to toil for a living. But he had a means provided for him whereby he might renew his moral relations to his maker and again bring himself into harmony with his Creator. This the church has preached to him throughout the ages and endeavored to lead him back to God. But what about his outward surroundings when he does come back?

If God intended man to dwell as a perfect creature amid perfect and beautiful surroundings what does he expect of him when he seeks to be restored to his higher condition in his moral relations? If the fruit of the vine and the fig tree were necessary to his perfect life, and the paradise of flowers and shubbery were his natural surroundings, why are these things not essential to his social, moral and physical happiness in his regenerated nature? In accepting the atonement in order that he may bring himself into moral harmony again with his Creator as he performed more than half his obligation to be performed—that is to surround himself with the fruits and flowers and all the beauties in nature which God had given him—where does the obligation of the church lie?

Has it not been the experience of every horticultural lecturer to hear the excuse given for the small attendance at local society meetings that there is something going on in some of the churches? Has it not been the experience of every horticultural society that they cannot get the people, and especially the young people, to attend their flower shows because of some, perhaps unimportant social function in some of the churches? If there is a circus coming to town, or a horse race, or any other manner of entertainment of suspicious morals or questionable influences the church will naturally feel it its duty to preach against it and exhort its people to keep away. This is the duty of the church universally acknowledged even by those who heed not its exhortations. But when the people of a community provide an attraction that is really refining, socially and really elevating, and in every sense instructing, by collecting together an aggregation of fruit, and flower and plant and shrub, the best and most beautiful in nature the church cannot lift their voices