

# GOOD BREEDING.

The striking difference observable between a well and ill bred person need not be the subject of any extended observations, because it is universally seen and admitted. How to acquire good manners is a far more interesting inquiry, and we wish there was some royal road to the acquisition. It would indeed be delightful if the world around us could be well mannered at once, and that we ourselves should henceforth remember carefully what is due, to others.

We imagine that to arrive at perfection in good manners requires some circumstances in co-operation and coincidence that do not happen to all. Early training,—we mean by that, precept and example—is quite indispensable to the acquisition of good manners in after life. Indeed it is only a long and assiduous observance of the principles on which true politeness is based, and the application of them to the cases constantly occurring, which produce that refinement, self possession, regard for the feelings of others, and that sagacious and considerate foresight of kindness which so eminently contribute to form good manners and so decidedly indicate good breeding.

The ability to address well, to talk well, to observe the observances of the world, to do the honors of one's house, is very proper for those who are so placed in life as to be under the necessity of assuming a certain appearance and character. But there may be connected with this very exterior, real vulgarity and meanness, and good breeding may be an entire stranger to the ornamental shell that covers an unrefined heart.

Many people get on very well in the world, and mingle in society without any doubt of their own success in it, who are not well bred. But they never suspect it, and yet, not a day passes without some violation on their part of even the lesser obligation of bienséance.—Almost every transaction of business and every occurrence in society might very properly be regulated by the standard of good manners. We see no occasion whatever, in which civility, kindness and courtesy, may not be employed, to some extent, briefly or not, as circumstances permit. For every thing there is a time and place; a proper or improper mode of expressing ourselves is always at our option; kindness or unkindness of manner is within our choice.

To be thoroughly well bred, however, requires education, early training, and real goodness of heart.

To those who have not had and have not now these advantages, some hints may be offered so far as personal behaviour is concerned, and when we enumerate some of the transgressions against good manners, we will perceive they are more common than he might have supposed. Among them says a good critic, is "loud and harsh speaking, making noises in eating or drinking, leaning awkwardly while sitting, rattling knives and forks when at table, starting up suddenly and rushing unceremoniously out of a room, tossing anything away with indifference or contempt; receiving anything without thanking the giver, standing in the way of any one when there is little room

to pass, (a grievous practice in this city,) stepping before any one who is looking at any object particularly, pushing or jostling any one without apologising, taking possession of a seat that belongs to another, intruding opinions where they are not sought or where they give offence, leaving acquaintances in the street or in a private circle without bidding them good bye or courteously saluting them, slapping any one familiarly on the shoulder, interrupting a person who is in conversation, telling long, tedious, or humdrum stories, whispering in company, making remarks on the dress of those about you, or upon things in a room where you are, flatly contradicting a person—using slang phrases, a (very common habit,) interlarding our speech with foreign phrases (well hit off in the new comedy of fashion,) repeating the words, says he, and says she, you know, and you understand, helping yourself first at the table, using a fork as a toothpick, scratching the head, putting the fingers in the ears, cleaning or paring the nails before company, mentioning the price of anything, when it is offered to a guest, asking questions which give pain, and neglecting to answer letters."

Many other violations of good breeding, as coarse and obvious as these, might be mentioned if we had time. We only noticed those which are most constantly occurring, and which may be reformed. Our readers will, we trust, attribute to us the right motives for having brought up this array of bad habits.—If it should lead a single person to undertake the reformation of a single fault, we shall be satisfied.

*To cure a stifled Horse in two hours time.*—Take one gallon of urine and put therein a handful of junk tobacco, boil down to one quart; then add two ounces of oil of spike, one ounce of oil of amber, two spoonsful of spirits of turpentine, and two spoonsful of honey. Put it into a jug, and cork it tight for use.

*Process of Application.*—Rub the stifle bone hard with the mixture fifteen or twenty minutes; then dry it in thoroughly with a red hot fire shovel, then ride the horse forth and back one hundred rods. Repeat the above two or three times, and the cure will be effected. J. P. GODDARD.

Norwich, Ct. Sept. 15th, 1845.—*Alb. Cult.*

*Effect of Nitrate of Soda on Grass Lands.*—Mr. Ebenezer Bishop, of Seekong, says he has been making use of *nitrate of soda* on his grass lands, he thinks it has greatly benefited his crops. He has sown 100 lbs. broadcast, to the acre, he thinks he has four-fold the grass that he would have had without it. He states that there is danger of killing vegetation if too much is sown.

Mr. Bishop's lands, consisting of a sandy loam, are the right kind of soil for the application of such substances. Ashes, potash water, pearlash, soda, &c., cannot fail to aid such a soil, and we should not marvel to see a quadruple harvest on sowing 100 weight of nitrate of soda upon an acre of it. We have never made trial of this article on our own grounds, but others have tried it with success.—*Ne. Cultivator.*