

side, and changing their cattle over, never laying down in grass seed, nor do they pulverise their ground, besides saving the labor of doing so, they look upon it as injurious to the land. Here ends their system of farming. They do not know the advantage of manure, for they have seldom tried it properly. Now with these facts before you, Mr. Editor, what would you suggest, but a Model Farm? Yes, Mr. Editor, the above are facts which I can vouch for, and the farm for a Model Farm, is situated in the centre of the parish, waiting to be occupied for that purpose. I allude to the Government Farm, of late years occupied by Mr. Lane. There is, I should suppose, about 400 acres of land, almost unfit for any other purpose, in consequence of its exhausted state. There is scarcely an acre of fence upon the whole farm; it also wants much drainage, is very foul, and wants a great deal of manure. The buildings are also much out of repair. I do not know that the Government would dispose of the farm for that purpose; but perhaps, Mr. Editor, your able pen might convince them that they could not dispose of the property in a better way, as their system, of late years, of short leasing has certainly ruined the farm. I should think that with about fifteen hundred pounds, a skilful, energetic farmer might equip and organise it for an institution as a Model Farm, and I think, moreover, that it might be made in a very short time self-supporting. There are many ways in which a Model Farm may be useful to a young country like Lower Canada; there are two, however, that are more prominent than all the rest; first, then as a model and a pattern of farming to all the neighborhood around where such an institution may be established, to which all farmers and habitants should have access, where the different modes of operations should be explained to them, and all experiments with their results, &c., secondly, as a proper method of training all young men of means, who may desire to apply themselves to the acquisition of the noble study and practice of farming. The last of the two above mentioned, I believe to be the best and most practical way of improving agriculture. I shall not now, Mr. Editor, trespass upon your time by going into details, but having come from one of the fertile valleys in the west of England, where

I learned the art of farming, I shall be prepared hereafter to enter into particulars, how such an establishment might be equipped and managed, by detailing the system there pursued. There are, however, other subjects which I would be willing to address to your valuable Journal, such as fencing, and lime as a manure, the application of such, &c. If you think my present ideas worth publishing, I may probably address you again on the above or other subjects. I must, however, here disclaim from all controversy, I give my ideas as they occur to me, and if they are received with the same spirit that they are given, the Public shall be welcome to the experience of

ANGLICUS FARNUS.

GOOD BREEDING.

THERE are two kinds of politeness. The first, and most valuable is that which pervades the soul, and which is shown by unmistakable and constant acts of goodwill and kindness to all within its influence, "whether they be friends, strangers, or enemies." The second kind is that which governs the habits, and regulates the deportment, irrespective of inward thoughts and emotions. It is of great use in the world, just because it softens down the angularities of human nature; induces attention to the proprieties of life; and thus gives double effect to the goodly feelings and intentions of the heart. To distinguish this excellent qualification from the true politeness, from which, by the way, it should never be severed, it is known by the name of Good BREEDING.

It would be well if, in every class of society, the rules of good breeding were studied with some degree of care, and followed with some degree of attention. For, though it is certain that persons of good feeling will not intentionally offend by uncouth and unseemly habits, and though, also, such persons are not in so great danger of thus offending as the selfish and morose, yet it is equally certain that, for want of knowledge, observation, or due care—perhaps for want of all these—a great number of people must be set down as ill-bred, or, at any rate, as not well-bred.

Happily, though there are many conventionalisms in what is called, "good society," which serve no purpose, apparently, but that of trammelling the members of that society by intricate and unnecessary forms, the common rules of good breeding are natural and simple, commending themselves to the good sense of all. Thus, to deserve and maintain a character for being well-bred, and truly polite in outward actions, it is not