

strains. "The bane of this country, 'Squire, and indeed of all America, is having too much land—they run over more ground than they cultivate, and crop the land year after year, without manure, till it is no wonder that 'it's run out.' A very large portion of land in America has been "run out," by repeated grain crops and bad husbandry, until a great portion of this great country is in a fair way to be ruined. The two Carolinas and Virginny are covered with places that are "run out," and are given up as ruined, and there are a plaguy site too many such places all over New England, and a great many other States. We hav'nt the surplus of wheat that we used to have in the United States, and it'll never be so plenty while there are so many Nick Bradshaws in the country.

The fact is, 'Squire, education is ducedly neglected. True, we have a site of schools and colleges, but they an't of the right kind. That same Nick Bradshaw has been clean through one on 'em, and 'twas there that he learnt that infarnal lazy habit of drinking and smoking, that has been the ruin of him ever since. I would'nt give an old fashioned swing tail clock to have my son go to college where he could'nt work enough to am his own living, and learn how to work it right tu.

It actually frightens me when I think how the land is worked and skinned, till they take the gizzard out on't, when it might be growing better every day. Thousands of acres every year are turned into barrens, while an everlasting stream of our folks are streaking it off "to the new country," where about half on 'em after wading about among the tadpoles, to catch eat fish enough to live on a year or two, actually shake themselves to death with that everlasting cuss of all new countries, the fever and agur. It's a melancholy fact, 'Squire, though our people don't seem to be sensible of it, and you nor I may not live to see it, but if this awful robbin' of posterity goes on for another hundred years, as it has for the last, among the farmers, we'll be a nation of paupers. Talk about the legislature doing something, I'll tell you what I'd have them do. Paint a great parcel of guide boards, and nail them up over every legislature, church and school house door in America, with these words on 'em in great letters—"The best land in America, by constant cropping without manuring, will run out." And I'd have 'em, also, provide means to larn every child how to read it, 'cause it's no use to try to larn the old ones—they're to sot in their ways. They are on the constant stretch with the land they have, and all the time trying to git more, without improving any on't. Yes, yes, yes, *tu much land* is the ruin of us all."

Although you will find a thousand more good things among the writtings of "The Clock-maker," I hope you will not look for a *literal* copy of the foregoing. And if ever this meets the eye of the writer of the "Sayings and Doings of Sam Slick," I beg him to excuse me for the liberty I have taken with his own language.

I remain your Agricultural friend,
—*Alb. Cult.* SOLON ROBINSON.

PRINCIPAL AND INTEREST. — A gentleman, eminent for his wit, being hard pressed by one of his impatient creditors for the principal and interest of a debt, long incurred, made the following facetious reply to a letter received:

"Dear Sir—In answer to your obliging favor, I must take the liberty to inform you, that, at present, it is not my interest to pay the principal, neither is it my principle to pay the interest.

I am, dear Sir, &c."

A FEW PLAIN OBSERVATIONS ON POLITENESS.

A refined species of civility is sometimes expressed by the term *politeness*, which is an indication of good breeding or good manners, and may be defined as that mode of behaviour which not only gives no offence, but which affords agreeable sensations to our fellow creatures. In our intercourse with the world, this species of civility is imperative. We possess no right to give offence, by language or actions, to others; and we are bound to conduct ourselves agreeable to the reasonable and set rules of society. Some severe writers on morals have contounded *politeness* with *insincerity*. They seem to imagine that the act of speaking gracefully to another, is necessarily mere guimace, or an empty flourish signifying nothing. In many instances, with insincere people, this may be the case, but it is not so with those of well-regulated minds. It is always better to speak politely, than with extreme propriety and delicacy, than bluntly, coarsely, or impertinently. We say, cultivate *politeness* of manners by all means, for it is *refined civility*, and will spare both ourselves and others much unnecessary pain.

Civilized society has in the course of time instituted certain rules in the code of politeness, which, though of little actual value, it is every one's duty to learn, because, by knowing and acting upon them, we can make life glide on much more smoothly and pleasantly than if we remained in ignorance of them. These rules are sometimes called the rules of *etiquette*. We shall here mention a few of the more important of these social regulations:—

1. *Honor to the female sex*—Women are physically weaker than men. They are unable to defend themselves from insult or injury, and it would be considered indelicate for them to do so, even if they possessed the power. For these and other reasons, it is only simple politeness and a sign of good sense to render any little service to woman, to assist them when they appear in any difficulty, to speak respectfully of them and to them, and to give them honor wherever it can be reasonably required. It will be observed, therefore, in what is called good society, that women are treated with exceeding delicacy and deference; they are offered the best seat, or the only seat if there be no other; allowed to walk next the wall, or at the farthest point from danger, in the street; never rudely jostled against in a crowded thoroughfare; and are always parted from with a respectful bow. All this is considered essential in good manners, and attention to it will not in the smallest degree degrade any man in the opinion of the world. At the same time, as respects the women who receive these attentions, it is expected that they will not "give themselves foolish airs," or presume on the forbearance and kindness of the stronger sex. In fact, no female will do so who is acquainted with good manners, or wishes to avoid being despised.

2. *General courtesy and respect*.—It is incumbent on every one to be courteous or respectful in his intercourse with neighbors, acquaintances, or with the public generally. To interiors, speak kindly and considerately, so as to relieve them from any feeling of being beneath you in circumstances; to equals, be plain and unaffected in manner; and to superiors, show becoming respect, without, however, descending to subservience or meanness. In short, act a manly, courteous, and unobsequious part, in all the situations in life in which you may be placed. Society, for good and sufficient reasons, which it is needless here to explain, has ordained certain modes of address, and certain exterior signs of respectfulness, which it behoves us to support and personally attend to. In eastern countries, as of old, it is the custom to uncover the feet and to sit down, in token of respect on going into the presence of kings, or on entering a religious office or private dwelling. In our country it is quite the reverse. It is an established mark of respect to uncover the head and to stand, in the situations which we have mentioned, and to this point of etiquette we are bound to adhere. We must not, from any crotchet of our own, violate the rules or customs which society sanctions and enjoys, as long as these rules and customs are not opposed to reason and sound morals, and only refer to such trivial arrangements as taking of our

hat, making a bow, shaking hands, or other matters equally unworthy of deliberate consideration. None but persons of a silly, eccentric turn of mind, think of disputing about these trifles. On the same principle, give every one the title, which, by law or courtesy, he usually receives.

3. *Personal behaviour*.—A well-bred man is always known by the perfect ease and tranquillity of his manner. These are points to be carefully cultivated. Acquire, if possible, an easy confidence in speaking, so as never to appear abashed or confused, taking care, however, not to fall into the opposite error of forwardness or presumption. Persons moving in the highest circles of society never allow themselves to appear disturbed or vexed, whatever occurs to annoy them. Perhaps there may be an affectation of indifference in this; still their conduct is worth admiring, for every thing like fidgetiness or boisterousness of manner is disagreeable to all who witness it.

Carefully avoid the following things in personal behavior:—Loose and harsh speaking; making noises in eating or drinking; leaning awkwardly when sitting; rattling with knives and forks at the table; starting up suddenly, and going unceremoniously out of the room; taking anything from you with affected contempt or indifference; taking anything without thanking the giver; standing in the way when there is scarcely room to pass; going before any one who is looking at a picture or any other object; pushing against any one without begging pardon for the unintentional rudeness; taking possession of a seat in a coach, theatre, or place of public meeting, which you are informed belongs to another; intruding your opinions where they are not wanted, or where they would give offence; leaving acquaintances in the street, or a private company, without bidding them good-bye, or at least making a bow to express a kindly farewell; slapping any one familiarly on the shoulder or arm; interrupting any one who is conversing with you; telling long and tedious stories; whispering in company; making remarks on the dress of those about you, or upon things in the room, flatly contradicting any one, instead of saying "I rather think it is otherwise," "I am afraid you are mistaken," &c.; using slang expressions, or words of a foreign language; acquiring a habit of saying "says she," "says he," "you know," "you understand," &c.; helping yourself at meals without first asking if you may not assist others to something which they would like; picking your teeth with your fork, or with your finger; scratching or touching your head; pairing or cleaning your nails before company, mentioning the price of any article of food or drink which you are offering to guests; asking questions or alluding to subjects which may give pain to those you address; neglecting to answer letters. It would be easy to enumerate many other things which should be avoided as savouring of bad manners, but these will be sufficient to indicate the principle of politeness, and if that be understood, there can be no difficulty in knowing how to act with delicacy and discretion in all the concerns of life.

4. *Gentility and vulgarity*.—By attention to the rules of good breeding, such as we have just alluded to, the poorest man will be entitled to the character of a gentleman, and by inattention to them, the most wealthy individual will be essentially vulgar. Vulgarity signifies coarseness or indelicacy of manner, and is not necessarily associated with poverty or lowliness of condition. Thus, an operative artisan may be a gentleman, and worthy of our particular esteem; while an opulent merchant may be only a vulgar clown, with whom it is impossible to be on terms of friendly intercourse. Vulgarity of manner is often exhibited, in its most offensive form, by persons originally of humble birth and breeding who have risen to wealth by the force of fortuitous circumstances. It is not uncommon to hear persons of this class, particularly ladies, speaking of "my coach," "my house," "my goodness," "my family," "my servant," "my furniture," and so forth; all of which is *pure vulgarity*; and indicates a low tone of breeding, and weak understanding on the speaker. A man or woman of refined taste, never alludes to matters of dress, domestic convenience, or things strictly personal, and rather endeavour to direct conversation into those channels in which all may harmoniously join.