

MISCELLANY.

MULTUM IN PARVO.—Let your pleasure be moderate, seasonable, lawful, and becoming. Be very delicate in your choice of a friend; in civility follow the most; in piety the fewest; and in all things the best. Be cheerfully serious, and seriously cheerful. Let another's passions be a lecture to thy reason. Never let the multitude hug or crush thee to death. If thou canst not have a straight wind, be thankful for a side one. Never insult misery, deride infirmity, or despise deformity. Look not upon sin, lest it hurt thee; taste it not, lest it wound thee; feed not on it lest it kill thee. Take heaven and earth, and weigh them; soul and body and value them; time and eternity, and compare them. If thou art not wise enough to speak hold thy peace. Watch over thy thoughts, affections, words, and actions. On Saturday night shut to thy gates against the world, as Nehemiah did those of Jerusalem. Where God is silent, be still. Never pick the lock where God allows no key. In thy calling be diligent, the idler is the devil's hireling, whose livery is rags; his diet, famine; his wages, disgrace. Be sober; with the drunkard, blasphemy is wit; oaths, rhetoric; uncleanness, frolic; quarrels, manhood; murder, valour; friends, enemies; and secrets, proclamations. In buying and selling, do not multiply words nor use disguise, false weights, or bad money. Let conjugal affection be cordial, constant, pure, and temperate. Let masters instruct, command, admonish, and encourage their servants; who owe to their masters—obedience, diligence, and fidelity. Let parents present their children to God, train them up for God. Honour thy father and mother with reverence, obedience, and gratitude. Pray for magistrates, honour their persons, and submit to their laws. Esteem ministers, so as to hear them, pray for them, and maintain them. Let the rich be thankful, humble, and charitable; let the poor be content, for God has chosen them to stain the pride of man. Let all repent, believe, and obey the Gospel. Marry not too young, or too old; lest thou be rash in the first, doat in the last, and repent of both; it is not a better partner, situation, place, or trade, that can make thee better, but a better heart. Do with trials as men do with new hats—wear them till they become easy. Beware of avarice; it is incompatible with reason; it ruined Lot's wife, Judas, Demas, and Simon Magus.

CHARACTERISTICS OF THE GERMANS.—The Germans are not so domestic a people as the English, yet, perhaps, more so than the French. The taste of the middle and lower classes carries them incessantly to public gardens, coffee houses, the table d'hôte, and the theatre. In the neighbourhood of every town are one, two, three or more public gardens, in which a good band of music is stationed at the hour, of resort: some parties promenade; in a few even dancing is practised, but the greater part of the visitors seat themselves in the open air, consuming ices, coffee, and beer, the women often knitting, the men usually engaged in smoking. The musicians send one of their number round, to the company, who collects, on a sheet of music, a few pence from the liberal. The theatre is a universal amusement, and a constant theme of criticism and conversation. A large portion of the male population dine daily at the table d'hôte, not long after mid-day, and here a considerable portion of their time is dissipated. The higher orders, in addition to the theatre, derive one of their chief gratifications from a summer visit to some mineral spring, and here they live altogether in a family manner; entire families at these baths dine, sup, and even breakfast in public. In the smaller towns, the men of learning confine themselves unremittingly to their cabinets, and it is in such scenes that the real learned German is most in his element,—an individual almost totally distinct from the rest of his European colleagues, in the intenseness of his studies, the extent of his acquirements, and the sim-

plicity of his manners. The cosmopolitan man of learning, who understands most of the European languages, and some of the oriental ones, who is conversant with almost every science, is, perhaps, only to be found at the present moment, in Germany; he differs from most other specimens of the same class, not only in his attainments, but in his scrupulous exactitude, in the conscientious manner in which he weighs evidence, and records every minute shade of fact, and also in his impartiality, and in that genial love for his calling, which enables him to disregard pecuniary profit, and confines his anxiety to the noble ambition of instructing his brethren, of consulting the suffrages of the wise, and laying the foundation of posthumous fame, which, alas! is too rarely completed into a lasting edifice. Those who are in search of precise, faithful and extended collections of facts, which omit nothing, and trace every thing to its source, must turn exclusively to the literature of this country, which, indeed, forms a vast and inexhaustible mine, in which the patient German collects the native ore, while more careless or more idle labourers from other countries too frequently carry off the precious metal, without always acknowledging the friendly hand which has worked and which continues to work during night and day. Frankness, honesty, and simplicity, and diffidence are original characteristics of the national character, sometimes disappearing on the frontiers, but strongly marked in the centre, and above all, conspicuous in the smaller towns and in the rural districts. Modesty is a peculiarity of the German character, which appears, indeed, to a certain degree innate in all the great family diffused from this stock throughout the north of Europe. It is only in the Germanic family, in which our own race of course is included that the characteristic of diffidence is to be usually seen, which manifests itself under various forms, but especially in a respect for the opinions of others, in a distrust of one's own powers of pleasing, and in an earnest endeavour to conciliate and accommodate. It would be inviolable to pursue this topic into the various national comparisons which it is capable of suggesting. In the countries in which this trait is not part of the national character, it is too often mis-interpreted into the pride and arrogance, of which it is the very antipodes.—*Hawkin's Germany, &c.*

MEN RAISED BY MERIT.—Dr. Franklin, who from a journeyman printer became one of the greatest men in the civilized world; and whose life was written by himself, is a beautiful illustration of what may be effected by industry and application.—Watt, the improver of the steam engine, and thereby the donor of the greatest gifts ever bestowed on the human race of man, was a mathematical instrument maker, in a very humble sphere. His labors have benefitted mankind to the extent of thousands of millions, and his own family by upwards of one million sterling. Sir Richard Arkwright, the great improver of the cotton mill, was a barber. The great Dr. Hutton was a coal porter. Huddart, an eminent mathematician, and machinist, and known from his improvements in the manufacture of cordage, was a shoe maker. Brindley, a man brought forward by the Duke of Bridgewater from the humble condition of a common laborer, unable to read or write, became one of the greatest civil engineers of his day for the construction of canals.—Bramah, was a common joiner, and established himself a machinist in London, where he became celebrated for his various inventions, among which his hydrostatic press and his locks stand pre-eminent.—Leslie, who fills a professor's chair in the University of Edinburgh, was a common shepherd boy. Stevenson, who built the light-house on the Bellrock—which is dry only once or twice for a few hours in the year—a work of great difficulty and merit, was a tinplate worker.

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