

till I return. I am extremely anxious to convince you of this unfortunate young man's innocence. I will not be more than a few minutes absent." He then hurried out.

I looked at my watch: it wanted five-and-twenty minutes to eight. "I have but a few minutes to spare," I observed to the still passionately-grieving wife; "and as to the letter, you had better place it in the hands of the attorney for the defence."

"Ah, sir," sobbed the wife, raising her timid eyes toward me, "you do not believe us or you would not be so eager to seize my husband."

"Pardon me," I replied, "I have no right to doubt the truth of what you have told me; but my duty is a plain one, and must be performed."

"Tell me frankly, honestly," said the half-frantic woman with a renewed burst of tears, "if, in your opinion, this evidence will save my unhappy, deeply-injured husband? My father, I fear, deceives me—deceives me with a vain hope."

I hesitated to express a very favorable opinion of the effect of a statement, obnoxious, as a few moments' reflection suggested, to so much suspicion. The wife quickly interpreted the meaning of my silence, and broke at once into a flood of hysterical lamentation. It was with the greatest difficulty I kept life in her by copious showers of water that stood upon the table. This endured some time. At last I said abruptly, for my watch admonished me that full ten minutes had been passed in this way, that I must summon the waiter and leave her.

"Go—go," said she, suddenly rallying, "since it must be so, I will follow."

I immediately left the house, hastened to the quay, and, on arriving there, strained my eyes seaward in search of the expected ship. A large bark, which very much resembled her was, to my dismay, riding at anchor within the breakwater, her sails furled and everything made snug for the night. I ran to the landing steps, near which some sailors were standing.

"What vessel is that at anchor?" I asked, pointing to the one which had excited my alarm.

"The Columbia," replied the man.

"The Columbia! Why, when did she arrive?"

"Some time ago. The clock chimed a quarter past eight as the captain and a few of the passengers came on shore."

"A quarter past eight! Why, it wants nearly half an hour to that now!"

"Does it though? Before you are ten minutes older you'll hear the clock strike nine!"

The man's words were followed by a merry mocking laugh close to my elbow: I turned sharply round, and for the first and last time in my life felt an almost irresistible temptation to strike a woman. There stood the meek, dove-eyed, grief-stricken wife I had parted from but a few minutes before, gazing with brazen impudence in my face.

"Perhaps, Mr. Waters," said she with another taunting laugh, "perhaps yours is London time; or, which is probably more likely, watches sometimes sleep for an hour or so as well as their owners." She then skipped gaily off.

"Are you a Mr. Waters?" said a custom-house official who was parading the quay.

"Yes—and what then?"

"Only that a Mr. Joel Master desired me to say that he was very much grieved he could not return to finish the evening with you, as he and his son were unfortunately obliged to leave Plymouth immediately."

It would have been a real pleasure to have hung the speaker over the quay. By a great effort, I denied myself the tempting luxury, and walked away in a fever of rage. Neither Joel Masters nor his son could afterwards be found, spite of the unremitting efforts of myself and others, continued through several weeks. They both ultimately escaped to America; and some years afterwards I learned through an unexpected channel, that the canting, specious old rascal was at length getting his deserts in the establishment of Sing-Sing.

The son, the same informant assured me, had, through the persuasions and influence of his wife, who probably thought justice might not be so pleasantly eluded another time, turned over a new leaf, and was leading an honest and prosperous life at Cincinnati.

From the London Family Economist.

#### SELF IMPROVEMENT.

"Wisdom is the principal thing: therefore get wisdom."

The cultivation and improvement of the mind is a subject in which all are concerned, for though there may be persons who pass through life without troubling themselves about learning, yet they are indebted to those who have cultivated their minds, for nearly all the comforts and advantages they enjoy. The proper performance of duties, and the power to make use of privileges, are mainly dependent on improvement of the mind. The subject, it will thus be seen, is one of high importance; it is one at the time of hope and encouragement, and deserving of earnest attention. Whatever tends to remove or enlighten ignorance is worthy of consideration; and it is gratifying to know that notwithstanding the ignorance which prevails, especially among the humbler classes of society, there are many, very many individuals, who have a real desire to cultivate and improve their minds. We propose to come to their assistance with a few short lessons, in which the various parts of the subject will be progressively treated; and, first, we shall endeavor to show the necessity for self-improvement.

One of the first and greatest necessities for self-improvement, consists in the fact, that we must all eat and drink, and have clothes to wear. The population of this country increases at the rate of about a thousand per day, there is consequently a continual pressing in of a multitude clamorous for the means of existence: mouths upon mouths crying out for food. Hence, if any one be not willing to strive, and strive hard too, to amend his condition, he will very soon be thrust aside and left behind by the new comers. This may seem hard; but it is so; and it is our duty to make the best of it. In former ages if a man did not like applying himself steadily to work, he could take to fighting and hire himself out as a soldier, with a pretty good prospect of booty. Or he might set up as a robber on his own account, or go begging among the monks, who were then numerous in the country. But fighting is not now so much in favor as it was; beggars meet with but little encouragement, and if a man take to thieving as an easy way of getting a living, the laws lay hold of him, and shut him up in prison, or send him out of the country. It is true there are still rogues and vagabonds, but society does not countenance fraud nor violence, nor knavery, nor lying, nor murder. It is nothing to the purpose to say that these evils are all still existing among us; as a proof they are not looked upon with favor, continued attempts are made to prevent or put them down. Look which you will, there is nothing for it but to choose to do our best. While such penalties attach to doing wrong, the greater the reason why we should choose to do right.

The reply of some people when self-improvement is recommended to them is—oh, what's the use? our fathers got along well enough without it, and so can we. But our forefathers lived in caves and woods, and painted their bodies blue—is this a reason why we should do the same? Where would be all the comforts and advantages we enjoy had no one made attempts after improvement? Progress is one of the laws of our nature; a law which must be obeyed by high and low, learned and unlearned, because there can be no standing still; if not going forward we are going backward.

We thus perceive a grand physical necessity for exertion—but the moral necessity is not less imperative. What is it that distinguishes man from the other animals? Why can he do things which animals never attempt? Because he has a mind; he has reason. It is true that bees and beavers, and some other creatures, act as though they were able to reason, but we see that the habits of these animals never change, they build and work just in the same way now as they did thousands of years ago. But by the aid of his mind and reason man is enabled to alter his condition. Instead of going naked, living on raw roots, sleeping under a tree, he can procure clothing, till the ground for food, and build a house for shelter. If he be ignorant he may enlighten his mind with knowledge; and as God in his goodness has seen fit to make man a reasoning being, so does every man's duty become more impressive, more binding upon him to all in his power to improve the mind with which he is endowed.

As it is the mind that raises men above animals, so it is the cultivation of the mind that raises one man above another. It is a noble thing to improve the mind; and what one man has done can be done by another. We cannot all succeed to the same extent, but it is best to try for the highest prize. He who aims high is far more likely to hit his mark than he who aims low or badly. Ignorance is the parent of all crime and misery; ignorant people do things which those who are better taught never think of, and if they meet with misfortunes, they are quite at a loss as to the proper means of remedying them. Ignorant people may be said to be stuck fast in a bog, from which they will never get out until they lay hold of the friendly hand of knowledge.

But we may often hear the inquiry—What is the use of knowledge? and there are many persons who believe that knowledge is not worth the trouble it costs to get it. There are few good things however which have not been despised or slighted when first brought under notice. How many useful inventions which have added to the welfare of mankind, were laughed at when first made known! This should teach us not to be discouraged by ridicule; when once engaged in a good cause we have only to press steadily forward. Knowledge opens a man's eyes, he understands what is going on around him; he does not take things upon trust, he finds himself armed with new powers and capabilities. Who are the steadiest workmen? those who have done most to improve their minds. Who are the best husbands and fathers? those who have the best knowledge. We do not mean to assert that goodness and kindness cannot exist without education, for it is very possible for a man to be altogether unlearned, and yet be kind and trustworthy. A man may improve both his mind and his heart, and yet know nothing of what is commonly called learning. But the chances are, that if an ignorant man do right it will only be by accident; the educated man knows how and why he ought to do right, and to avoid evil.

The necessity for mental culture is not a small but a great necessity; we must not, however, lose sight of the fact, that if the heart be improved as well as the mind the value of the benefit is increased a hundred fold. We do not want knowledge just for the mere sake of knowledge, but to make us better and wiser in all we think and do. Most persons like to make profit in some shape, and to

this part of the subject we may especially call the attention of the young, it applies equally to boys and girls, to young men and young women. The world is all before you; will you go through it with credit and honor to yourselves and to your friends—cultivate your minds. Will you leave off living from hand to mouth, and try for comfort and independence—cultivate your minds. Will you look forward with hope and backward with pleasure?—cultivate your minds. It is not expected that we can all rise to be kings and queens, or lords and ladies, but we may all get knowledge and be honest and useful. And this is after all the true way of rising, for if we have these qualities we are much more likely to be successful and prosperous than without them. To know every day that we are improving, to have that courage and confidence which will enable us to keep on, to feel that we are adding to our pleasures, is surely something worth striving for. If it be desirable for the young to improve their minds, it is not less so for the middle-aged and the old. It is said that we are never too old to learn, so that here the necessity works two or three ways. The young are required to learn, in order that the good service which they are capable of may not be lost, and the old ought to learn so as to show the ripe fruit of good service and good character to those who are coming after.

Knowledge gives a man foresight, he thinks not only of the present but of the future; he provides for the coming time; if one means of living fail him he can turn his attention to another. Whatever may be said about rights and privileges, it is very certain that the man who is seeking steadfastly to inform his mind and improve his heart, is much more likely to get all those rights and privileges than one who only talks about them; he works surely though silently. Looking at the subject in this way, it is hard to say whether the necessity for improving the mind, or the pleasure of so doing is the greater.

The necessity may be considered in another light. In this country there is a continual advance of society, a continual rising upwards: artisans become employers, employers grow into wholesale traders or merchants, merchants rise into magistrates or get into Parliament—and thus they go on from one rank to another. Now, if a man does not make up his mind to march with those who are going forwards, he will of course be outstripped by more active competitors. Most persons have a desire to better their condition; we see some go about it in a business like way, with them every step tells, there is so much gained; while others are quite at a loss, they have no clear notions of what it is they strive for, and waste their time and labor in uncertainty. The persevering meet with little helps and encouragements on every hand; but the slow and unwilling fancy that everything is against them, they neither know what to do nor how to do it. The only hope for such people, is in mutual improvement.

Knowledge, we are sometimes told, is often abused: the fact is not to be denied, but we ought to get knowledge nevertheless. Many medicines are poisons, but that does not prevent us from taking physic when we are ill; neither does the occasional circulation of base coin prevent us taking good coin when it is offered to us. We recommend all our readers, young and old, to give the matter a trial, and if they do not achieve all the success which their hopes have led them to expect, on one point at least we are certain—the possession of useful knowledge, of the knowledge that elevates the mind, and warms the heart, will always be a source of happiness, to strengthen us in adversity, and counsel in prosperity.

From Sharpe's London Magazine.

#### A RUSSIAN UKASE.

An imperial ukase issued by the Emperor Paul compelled every man in his dominions to abandon the usual round hat, and to adopt a queer three-cornered chapeau, which the ingenuity of the Russian autocrat had invented for the disfigurement of his male subjects and himself. Now this horror of a hat was alone sufficient to have caused a dozen revolutions in civilized countries; but the Russians only sighed and complied with the ukase. What, however, was their compliance in the eyes of a despot! Another ukase directed that all foreigners should wear the obnoxious covering. Those who considered a queer three-cornered unfashionable hat as a lesser evil than a long walk to Siberia with no hat at all, grumbled, and provided themselves with that prescribed by the emperor. Paul considered this reformation had secured his reign, for the Jacobins of Paris wore round hats. He ordered himself to be driven about St. Petersburg, to see his new ukase enforced by the police, who, assisted by some Cossacks, stood at the corner of every street to remove from the heads of strangers the obnoxious round hat, anathematized by the imperial ukase. Paul seemed, indeed, to have commenced in good earnest his despotic reign. He was in the height of his glory, enjoying in idea the plenitude of his power, when he perceived an Englishman crossing the quarter of the admiralty in the prohibited hat; for the sturdy highlander, who considered the imperial ukase as an encroachment on his national liberty, thought proper to wear one after his own liking, without any regard to the commands of the emperor. Paul stopped his carriage, and directed his aide-de-camp to deprive that contumacious insular of the covering he wore to insult him in his own capital. The aide galloped off to fulfil the mandate of his master; but seeing the Englishman wearing a three-cornered hat, concluded the emperor was mis-

taken, and returned to report that the manner of the Englishman was respectful, and his hat of the legitimate form. Paul thought his eyes had deceived him; he took up his lorgnette and beheld again the identical round hat. The officer, then, had dared to deceive him. He ordered him under arrest, and despatched another aide-de-camp to compel the impertinent insular to yield up his detestable chapeau. There was the Englishman in the queer-looking three-cornered hat. The aide brought back the same report; Paul applied the lorgnette to his eye and saw once more a round hat, and sent the unfortunate aide to join his comrade.

A general officer whose perceptive powers were greater than those of the ill-starred messenger, offered to undertake this difficult mission. He rode towards the Englishman, upon whose hat he kept his eyes fixed, and had the satisfaction to see it suddenly assume a triangular form. He prudently brot the magician back with him to the emperor that he might himself explain its mechanism to his master. In fact the Englishman had ordered a hat to be constructed on an ingenious plan, which at once combined his own notions of freedom with the arbitrary enactments of the imperial ukase. A spring inside elevated or depressed the crown and, expanded or folded up the corners, and made the chapeau assume by turns the interdicted or legal form. Paul, who was highly amused at the idea, dismissed the Englishman very courteously and permitted his countrymen to wear their hats after their own fashion. His next ukase was of a more annoying kind; every person in his capital was to kneel down on the ground as soon as his carriage appeared in sight and death or exile was decreed to those who dared resist the absurd mandate. The haughty Russian prince was levelled at once to the humblest slave by this odious regulation. In the winter season when the streets were clean, the command was only a degradation; but an early thaw rendered it a serious inconvenience, for the Russian capital then became dirty, and in the dirt Paul chose everybody to kneel. Ladies were not exempted from this penance, and the sight of a Russian Princess and her little family kneeling in the mud was a very common spectacle during the continuance of this odious ukase. The streets were deserted the moment the imperial carriage was seen. The people fled from the presence of their sovereign as if the plague had suddenly swept off the swarming multitude of the second commercial city in the world. Some attempt was made one evening by a young and beautiful bride of high rank, in her white and silvery tissue dress, to escape the ukase by ordering her coachman to turn down a bye street upon the approach of the autocrat's coach; but alas! it has been seen, and her coachman got a caning, and herself a command to alight and pay her homage.

#### SCRAPS.

ADVICE TO ALL TEE-TOTALERS.

1. Do not on any account violate your pledge.
2. Try to understand the principles of teetotalism.
3. Choose the virtuous as your constant companions.
4. Make restitution for the injuries you have done.
5. Contract no debts under the cloak of teetotalism.
6. Never report your brethren's faults in their absence.
7. Restore those who fall in the spirit of meekness.
8. Beware of pride and of a contentious spirit.
9. Abhor selfishness, and consider the poor.
10. Exercise patience towards the poor drunkard.
11. Visit at least seven drunkards every week.
12. Convince by persuasion instead of violence.
13. Save the rising generation from intemperance.
14. You ought to redeem all your mispent time.
15. Give up the practice of smoking and snuffing.
16. Attend the meetings as often as possible.
17. In your addresses avoid all personal attacks.
18. Do not introduce politics, for they are unprofitable.
19. Religions sectarianism should also be avoided.
20. Deal not in false and exaggerated statements.
21. Live, and train your children in the fear of God.
22. Increase in charity, prudence and piety.

Livesey.

Peace is that beautiful essence which flows undisturbedly from the pure and generous heart, and which so religiously says, "Though my neighbor offend me seventy times seven—yet do I freely forgive him." But war is a barbarous game of merchandise-murder which says, "My neighbor has slightly offended me therefore must I inflict upon him the punishment of Cain."

SECRET OF COMFORT.

Though sometimes small evils, like invisible insects, inflict pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one and in prudently cultivating an undergrowth of small pleasures, since very few great ones alas! are let on long leases.