

"Well! what of that! Keep it; it was given to you."

"Ah!" said the Indian, shaking his head, "I got good man and bad man here," pointing to his breast. "Good man say, 'Money not yours; you must return it; bad man say, 'Tis yours; it was given to you.' Good man say, 'That not right; tobacco yours, money no yours.' Bad man say, 'Never mind, nobody know it; go buy rum.' Good man say, 'Oh, no; no such thing.' So poor Indian know not what to do. Me lie down to sleep, but no sleep; good man and bad man talk all night, and trouble me. So now, me bring money back; now, me feel good."—*Ex. paper.*

### Temperance Sailors.

Can the sailors be temperate and true? When the "Ocean Monarch" was burning, the boats of the "New World" were sent by Capt. Knight to the rescue of her passengers, and ordered not to leave the wreck while one soul remained on board needing assistance. One of the boats was in charge of Mr. Baallam, third officer of the "New World." The men in this boat, as well as in all the rest, toiled nobly and severely during the seven hours they were engaged in plucking brands out of the fire. As they came alongside the anchored Brazilian steamer to put on board the saved, they several times asked for water, and at first half a dozen bottles of liquor were thrown into the boat for them. The liquor was instantly thrown overboard, the noble seamen indignantly demanding, "What kind of refreshment is that for such men on such an occasion? water! water is what we want!"

In every instance afterwards water was given them; and having finished the errand of mercy on which they were sent, they returned to their ship, sober, to make their captain proud of his crew, and the friends of humanity grateful that such men navigate the deep.—*Sailor's Magazine.*

From the N. Y. Evangelist.

### They Won't Know It.

There was a wicked purpose in a wicked heart. There were forebodings of evil results, especially of exposure. But they were silenced by the thought, 'They won't know it.' But they will know it. Great numbers will know it.

1. *God will know it.* His eyes is as a flame of fire. Naked and open are all hearts before him. He knows that wicked purpose already. Think of this, that that purpose is an object now distinctly visible to the most exalted, glorious, and holy Being in the universe.

2. *Satan will know it.* He knows it now, and glories that a rational soul, infinitely indebted to God, can so willingly dishonour its noble nature by sinning against him. If that hateful enemy of the soul did not first excite the spark, he will not fail to put all the fuel he can upon the fire, and it will be no fault of his if there be not as fierce a blaze as ever burned in a human bosom.

3. *Conscience will know it.* Conscience already knows it already and has already begun its whispers of rebuke. And if that sinful purpose goes on ripening, louder and more severe shall be its voice. Conscience is a witness posted in the depths of the soul, beholds sin at its starting point, is a faithful witness, and will not withhold its testimony.

4. *Fellow-men will know it.* They cannot, indeed, see the heart, but that wicked purpose is a fire whose tendency is to burn out, whose tendency is to urge the sinner on to acts which shall reveal themselves to men, and by which men shall know what wicked purposes there were in the soul. The secrets of many a wicked heart have been laid open to the public eye by the development which has been made of them by those open acts which they have instigated. But, if men will not know here, they certainly will hereafter. It is the purpose of the Infinite Judge that "the secrets of all the hearts shall be revealed," and men shall thus know what sinful beings men have been.

5. *Angels, too, shall know it.* That sinner would not relish well the thought that an angel's eye was at this time keenly fixed upon that secret purpose of sin. He would wish to crush the viper by an instant blow, and make his soul void as soon as possible of such an offender. But that secret sin the angels shall know, for they will all be present at the judgment; and to their withering rebuke will be exposed the hidden wickedness of men's hearts.

6. *The dwellers in perdition are likely to*

*know it.* That secret, wicked purpose is a token of perdition. It shows which way the current of the soul is setting. It adds another weight to the burden of sin. It helps to sink still deeper the already sinking ship. And landing him, as it is likely to do, in the bottomless abyss, his companions then will know how he came there; and among the causes of ruin will appear that wicked purpose.

"They won't know it." But they will. Who? Unnumbered millions. By the highest Being in the universe, and by the lowest shall it be known. It shall be known in time. It shall be known in eternity.—There is no escaping its being known, widely known, universally known, known forever. God regards every sin as so important an event in his moral government as to deserve his special notice, and his special censure; and the weight and severity of that censure will be vindicated by making the individual sin known. Who then, can weave a covering for sin that God cannot tear off? What sin can be buried so deep that God cannot drag it to light!

"They won't know it." Suppose they, angels and men, were not to know it.—Does that alter the nature of the wrong? Does the hue of moral acts depend upon the question of concealment or discovery? Suppose not an angel saw, not a man knew, or ever should, the act of theft that robbed you of a precious jewel.—Does that make it a less crime?

"They won't know it." But care will be taken that you shall know it. If all the universe are ignorant of it, you will have knowledge enough of it. You will know more of it than merely a pleasureable thing. You shall know it as an act of rebellion against God; know it as an act of resistance against infinite authority; know it as a deep and dreadful wound upon your moral nature; a wound which Infinite Justice may leave forever unhealed.

### The Cholera.

We have been permitted to copy the following extracts from a letter addressed to a friend, by Dr. Charles T. Jackson. It will be seen that he thinks New England will again escape; and the reasons he gives for this expectation will be read with peculiar interest at this time:—*Daily Advertiser.*

I do not believe that the Asiatic Cholera will prevail to any considerable extent in the New England States, for the geological character of the country appears to be opposed to it.

I believe I made reference to the influence of calcareous soils in the induction of cholera in my letters to Dr. James Jackson, on the cholera in Vienna, which letters were published in the Autumn of 1832, in the Boston Medical Magazine.

I here send you an extract from a lecture which I delivered in Boston on the 31st Dec. 1834, and have several times since repeated, in this and other places where I have lectured:—

"The progress of the Asiatic Cholera shows also that there is such a thing as Medical Geography, for the cities situated on limestone or tertiary soils have always suffered most severely from that scourge."

I have repeatedly advised that on the occurrence of the cholera in this country, persons who might be fearful of that disease would find a safe refuge in the primary regions of New England.

We have a right to infer that since it never has visited the granite countries of Switzerland or Tyrol, in Europe, while it followed the calcareous districts around; and since it did not occur in the primary districts of Maine, New Hampshire, Vermont or Massachusetts; while it did follow the calcareous formations through Canada, New York, Ohio, and along the Mississippi,—that the calcareous soil or waters had much to do with the production of the disease.

We know that the bowels of any Eastern man who travels through the calcareous districts of the Western States are much disturbed by the action of bi-carbonate of lime, which is contained in the water, and hence we might naturally render the constitution more liable to the cholera, which has its seat in the stomach and small intestines.

Take a map of the globe and trace the course of the Asiatic Cholera, and then examine into the geological character on its track, and you will find that it is calcareous, and that the principal "niduses" (if I may so call them) of the disease were on tertiary bottoms, where the springs and well waters are highly charged with

salts of lime. Vienna and Paris are the two best known of the calcareous tertiary basins, and in those cities you well know the cholera committed its most fearful ravages.

It is to be hoped that the introduction of the Cochituate water into Boston will prove salutary to the people in more ways than have been generally thought of. I would observe that although Boston well water contains salts of lime in large proportions, there are but few wells that contain much of the bi-carbonate; and the muriate of lime and sulphate of lime do not cause the peculiar disturbances resulting from what are called calcareous waters.

Your obedient servant and friend,  
CHARLES T. JACKSON.

### Emigration from Ireland to Texas.

Since the opening of the Spring, the tide of emigration has continued, and now, even at the close of autumn, vessels are receiving their living cargoes, chiefly for the United States and Canada. Many shopkeepers, small traders and mechanics, are among this multitude of voluntary exiles, flying from a country where the struggle for existence is hourly becoming more difficult and arduous.

But a class of emigrants of a totally different kind are now preparing to leave the country, in order to make a settlement in Texas. A little colony—consisting of some persons in the rank of gentry; one gentleman who had been the representative for a south eastern country, three justices of peace, and sundry farmers of the larger class, with persons who had been in mercantile pursuits or connected with banking establishments—is about to be established in Texas, whose lands have been already purchased. This party of emigrants, consisting of a large number of families, are to leave this country early next month, and will take their departure from Liverpool for New Orleans, as the best mode of reaching their destination in Texas. Among the Texan Colonists will be a clergyman of the established church, who has parted with his living, and sold off whatever property he possessed in the country, and who is to become the pastor of the members of the Church of England in the new settlement. The new feature in Irish emigration is well deserving of attention, as an indication of a "breakup" amongst the gentry and the middle class, as well as the rural population.—*Morning Chronicle.*

### THE FAMILY.

#### Family Government.

In looking into human life, and seeing how entirely dependent for character and happiness the child is upon the parent, we cannot but consider it one of the greatest of the innumerable mysteries of Divine Providence, that one human being should be placed so completely in the hands of another. The wonder is increased by thinking how much skill, how much knowledge, how much firmness, what decision at one time, and what delicacy of moral touch, if I may so express it, at another, are necessary, in order to succeed in training up the infant mind as it ought to be trained. It would, sometimes almost seem that God has given to parents a work to do, of such intrinsic difficulties, as very far exceed the capacities and the powers of those whom he has commissioned to execute it. There seems at first view, to be a want of correspondence between what, in a wisely balanced plan, we might suppose ought to be nicely adapted to each other,—the moral capabilities of the parent, and the moral necessities of the child. We say, at first view, for on more mature reflection we discover simple principles which common sense and honest faithfulness will always suggest, and which, steadily pursued, must secure favorable results. Among the lower classes of society, we find many, very many, families of children well brought up, and among the higher classes—and those, too, where virtue and Christian principle seem to reign, and where religious instruction is profusely given—we find total failure. The children are sources of trouble and wretchedness to their parents, from the time when they gain the first victory over their mother, by screaming and struggling in the cradle, to the months of wretchedness in later life, during which they are brought home night after night, from scenes of dissipation and vice, to break a mother's heart, or to blanch the cheek of a father with suppressed and silent suffering.

What are the causes of these sad failures? Why are cases so frequent in which the children of virtuous men grow up vicious and abandoned? There are many nice adjustments necessary to secure the highest and best results in the education of a child,

but the principles necessary for tolerable success must be few and simple. There are two, which we wish we had a voice loud enough to thunder in the ears of every parent in the country;—there are two, the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents, which we have ever known.—They are these:

1. Keep your children from bad company; and,
2. Make them obey you.

There is no time to enlarge on these points; but it seems to us that habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction would otherwise effect. The current of parental interest is setting towards mere instruction to such an extent as to overrate altogether its power; and the immense injury which comes in from such sources as bad company and insubordination, is overlooked and forgotten. What folly to think that a boy can play with the profane, impure, passionate boys which herd in the streets, six days in a week, and have the stains all wiped away by being compelled to learn his Sunday-school lesson the seventh; or that children who made the kitchen or the nursery scenes of riot and noise, from the age of three to eight years, will be prepared for anything in after life but to carry the spirit of insubordination and riot where ever they may go.

No; children should be taught most certainly, but they must also be taken care of. They must be governed at home, and be kept from contaminating influences from abroad, or they are ruined. If parents ask, how shall we make our children obey? we answer, in the easiest and pleasantest way you can, but at all events, make them obey. If you ask, how shall we keep our boys from bad company? we answer, too, in the easiest and pleasantest way you possibly can, but at all events, keep them out of the streets. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; you must govern your children and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family.—*Abbot.*

### The Influence of Family Prayer.

That most excellent man, the late Dr. Hyde of Lee, wrote as follows to one of his sons on the subject of filial subordination, and the influence of family prayer in promoting it:

"It was my study to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in the house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you, but you were taught to mind me early, before you had numbered two years. In guarding my children I was greatly aided by the daily return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well regulated family."

### AGRICULTURAL.

#### Activity of the Vital Functions of Plants.

Many plants and fruits mature better and more perfectly after removal from their natural condition, than when allowed to continue in it.—Wheat, oats, and many other grains fill out better, and make a finer quality of flower than if allowed to ripen in the field uncut. Many specimens of the pear are richer, more juicy, and higher flavored, if plucked and allowed to ripen when spread upon a table in the shade; and numerous species of both these and apples do not ripen for months after they are picked. Cabbages and celery will continue fresh, and add to their growth for months after being removed to the soil of a suitable cellar.

**DRAIN YOUR LANDS.** Let not a particle of stagnant water lie on the surface, nor under the surface of the lands you cultivate. One of the best of all blessings is pure wholesome running water. But see that it is running, and not stagnant. The latter destroys all useful vegetation and economy in working the land, oil health, and all beauty of landscape. It is the loss of every thing as far as it extends, and breeds malaria, and disease for cattle, and all domestic animals equally with man. Manures are inoperative upon wet or moist lands.

Do not content yourself with removing what is on the surface; it is frequently equally prejudicial with that which is visible. This may be removed by under, as the former by surface, drains.