

The Tri-Racial Review

J. P. Morrow

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From the Journal and Messenger.

Correspondence from Oregon.

OREGON CITY, Dec. 21st. A. D. 1850.

BROTHER EDITOR:—My family are tolerably well. The citizens of this territory have generally been healthy during the past year. The most of the sickness suffered by Oregonians has been in consequence of going to the gold mines of California. I believe, that more of them have lost their lives there, or on their way back, than have since the settlement of this country by the whites, up to the time of the discovery of those mines. Many miners have examined the bars on the South Fork of the Umpqua and Rogue rivers, have found gold upon both, and intend to commence digging gold there next summer. That country, it is supposed to be healthy. Many in the States may envy us on account of our abundance of money, but if I can judge correctly about this matter, they need not. I never before saw such a stagnation of agricultural and mechanical pursuits, so much indifference to religion and so much immorality. Provisions are high. Pork is 15 cents per pound, Beef 10 to 15 cents, Butter \$1.00, Cheese 50 cents, Potatoes \$4.00 per bushel, Wheat \$2.00, Oats \$1.50, Flour \$25.00 per barrel, Lumber \$100.00 per thousand, when delivered at the ships; common labor, from three to four dollars per day, mechanical, from six to ten dollars. Many men will not work at these prices. I hope that things will change here for the better in a few years. Gold will induce many to emigrate to this country and increase its population and importance. I believe the gold which is easily obtained by digging will be exhausted in a few years, when many men will quit digging for it, and turn their attention to other objects of pursuit. I fear that religion and literature will not flourish in this country until that time. There are but few who are qualified to teach, who will do it. Many ministers go to the gold mines to dig gold. So many men are all the time away from home that religious assemblies are fewer and much smaller than they otherwise would be. Men have seem to think about but little else but riches.

Three crops of potatoes are grown annually. The soil is very productive. Agriculture and horticulture have as yet received but little attention, and are still in their infancy. It has often occurred to me since I have been here, if a New-England man should find his way here, with little means, that he would in a few years reap a golden harvest by the cultivation of the soil. These islands afford much to attract the attention of the stranger. They are wonderfully fortified by nature, having coral reefs extending into the ocean from five to ten miles. In fact there is but one safe channel for ships to approach the harbor, and that is narrow and very circuitous, and is indicated by numerous buoys, and this channel is very strongly fortified by the English Government; so that, with great propriety, it may be called the Gibraltar of the western world. This, as a naval station, is immensely important to Great Britain, should she ever be involved in a war with any of the nations of North or South America. It has attracted the attention of her statesmen, and vast sums are now being expended to render the station still more impregnable. The great harbor is amply large to float the navies of the world.

Go to the Weekly Prayer Meeting.

1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you made before angels and men when you gave yourself to Christ and to his Church. Stay not with the worldly crowd when the prayer-meeting bell calls you, for you cannot have a peaceful conscience while thus disregarding the vows of God which are upon you. Go! join at once, the meeting of prayer.

2. It will bring great good to your own soul. Not only will your conscience be relieved, but you will be instructed and quickened in duty; you will be refreshed and gladdened in spirit, and will have now and more satisfying evidence of your adoption. No Christian, however cold, can sit an hour in a spiritual prayer-meeting without being warmed, and prompted to new activity in the service of God.

3. If you are prompt and regular at the prayer-meeting, it will greatly encourage your pastor. He needs all encouragement that he can have. His labors are arduous, his discouragements many, his night-watchings often. Let him never wonder why you are not present. Allow not his heart to sink within him at the thought that you have forgotten or forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid an hundred fold, in the increased happiness and usefulness of your pastor.

The Bermuda Islands.

The group of islands consists of three hundred and sixty-five. The principal of the group are five in number—St. George, St. David, Bermuda proper, Somerset and Ireland. The third is by far the largest, more than equaling all the rest put together, and this is sometimes called the continent. The islands contain about 12,000 acres. Their roads are the best I ever saw, being perfectly smooth and hard. The drives about the island are delightful; the roads are shaded by the cedar, palmetto, lemon, orange, lime, oleander, pride of India, &c., &c. I rode a few days since six miles from the city of Hamilton, to visit a small pond, which is about a mile from the sea, and separated from it by a hill about 200 feet high. This pond is about 30 feet in diameter, and about 40 feet deep; it is surrounded by a wall about 10 feet high, and persons are admitted to see it for a fee of a shilling sterling. The pond contains about 800 fish, weighing from 10 to 40 pounds. These fish are tame, but exceedingly voracious; they will seize a stick as quick as bait, and frequently when visitors touch their umbrellas or canes to the water, the fish will immediately seize them, and generally wrest them from the visitor. A large Newfoundland dog some time since jumped into the pond, and was gut to pieces at once by them. I should as quick think of jumping into a den of lions. These fish are called groupers. They are very fine fish for the table. The tide rises and falls in this pond, corresponding with the sea, showing that it connects with the sea.

Schools in England.

The British nation bestow much of their sympathy on the moral and spiritual destitution of other lands, for which they deserve the highest commendation, but they have never been sufficiently alive to the painful and humiliating condition of their own population at their very doors. It has been estimated by very accurate calculations, made by order of Government, that England has about 750,000 children, of the teachable age between five and twelve, who attend no school whatever during the week; but are utterly and totally disregarded. With all its wealth, splendor and refinement, England does not feel as a nation, and as becomes a civilized and Christian people, for the victims of ignorance who are led by it into vice and crime. It has been ascertained also, from official documents, that nearly one woman out of every two, and one man out of every three, are unable, when they are married, to sign their names in the register! Happily, however, ignorance of writing is not always accompanied by ignorance of reading; the latter being acquired in the Sunday schools.

regarded as a primary object. After a few years, the name of the society was changed to that of "The British School Society." It grew and prospered, and was soon enabled to establish a Normal Department for training Teachers. In most of the large towns, and in some small ones, schools were formed by the joint efforts of dissenters of all denominations, which were aided by grants of school materials from the parent society in London, and obtained teachers trained in its Normal School.

The Church of England were at length moved to emulation, and apprehensive that the whole education of the poor would be taken out of their hands, established an institution for exclusive church education, which they called the National Society. When the attention of your readers is drawn to any accounts of educational societies in this country, they should remember the above two names, and the religious parties they represent, as I have noticed they are often mistaken by Americans.

To Mr. how Lord Brougham, belongs the honor of having first brought the subject of education before the Legislature; but at that time the opposition of the Church of England was so strong against any impartial, national provision, that he was compelled to relinquish his plan. About twelve years since, Parliament first voted a small sum to aid in the erection of school-houses, the grant being made to schools connected either with the liberal British Society or the exclusive National one, so that, the societies, as such, were treated impartially.

In 1847, this grant was increased so as to assist schools in various ways, the only condition, in order to claim Government aid, being that the schools are open, to the appointed Inspector. This Inspector has the power to select some of the older children, to be trained under the master or mistress, as apprentices to the art of teaching—a sum, increasing from \$25 to \$75, being allowed to their parents for their maintenance for four years. The masters and mistresses receive also a stipend annually for teaching these pupils, independent of their regular salary. The latter is derived from the payment of the children and voluntary subscriptions. Government has, however, engaged in some special cases to make grants to increase the salaries of the teachers. The choice of teachers rests entirely with the Committee, who manage the school in each locality, though the Inspector may refuse to place apprentices, or grant any other assistance to an incompetent teacher.

This arrangement, however, does not fully satisfy either churchmen or dissenters. There are now two parties in the contest respecting education, those who approve and those who disapprove of Government aid. The education of a whole people is more comprehensive than any individual efforts can accomplish. The voluntary contend, if you give the Government the power to educate the people, it must be sectarian or infidel, not considering that such an arrangement can be made, as to bring schools within the control of the people themselves, so as to render it impossible for education to be of a sectarian character. The advocates of voluntary education, however, both in England and Wales, have made noble efforts for its support, having already raised large sums, and having three Normal Schools in successful operation. I have every where observed in Great Britain, among all classes, great ignorance with respect to our Public Schools in the United States.

The model of a new form of educational effort is now attracting considerable attention in England. About seven years since, the Rev. R. S. Balley, an independent minister of Sheffield, extensively known for his graphic eloquence, and to whom the education of the masses appeared to be the question of the age, opened an institution which he called "The People's College." He offered to instruct young men and women in all that he could teach them, from the rudiments of English up to a knowledge of the languages, and the exact sciences. The means of Mr. Balley's school-houses contrasted strikingly with the loftiness of his title. But, unaided by the opulent, and viewed with scorn by the higher classes, he had the satisfaction to see the workmen in steel and iron gather around him, after the labors of the day; and they singly repaid his unwearied efforts by their progress in learning. Mr. Balley persevered in his plans, until the gentry and the industrial classes were disposed or compelled to sanction them. After one of his public examinations, a gentleman from Nottingham being present, was so much pleased, that he soon after erected a "People's College" in that town, more worthy of the name. Mr. Lomb, the proprietor of large estates in the county of Norfolk, has recently given \$25,500 for the establishment of similar institutions in Norwich. It is designed that these institutions shall be self-supporting after they have been in operation a few months, the students' fees ranging from four to twenty-five cents per week each. Mr. Balley has removed to London, where he proposes to establish one or two of these institutions, and it is expected that many others will be established in the large cities in England.

If the following works are not already known in the United States, they appear to me to be worthy of being published in your country: Dr. Arnold's book on Elementary physics, an account of his plans, and management style; Dr. Latham's elementary treatise on English Grammar; Arnold's "Henry's First Latin Book," a work which has already produced a beneficial

revolution in the mode of teaching languages. England, Jan. 24, 1850.

From the New Orleans Crescent.
Affairs in California.

We have been favored with the following very interesting letter received by a commercial house in this city:

SAN FRANCISCO, Dec. 26, 1850.
Dear Sirs—I have noticed with particular care and attention your two favors of Sept. 12th and Oct. 6th, which the last mail, per Oregon, brought me. I will endeavor to inform you as intelligently as I possibly can, the state of things in California, and answer your questions. Are any persons making large fortunes in money? And I will here premise that in no country in the world is real or personal property so easily turned into money. If property is sold on credit at all, it is very short. Rents are invariably paid in advance either monthly or quarterly.

Large fortunes are made here, and many persons are surprised at the facilities for quickly acquiring them. Rents are enormously high, and so valuable is money here, that a building will not sell, as a general thing, for more than the annual rent. Personal services cannot be obtained except at a high price, and every thing from second hands can only be obtained at a great advance on cost. It is of little consequence, as a moment's reflection will assure you, how high are the prices of either services or merchandise, if there is a uniformity and balance. For instance, if I own a store you can afford to pay me a very high rent, if I can purchase my commodities at a very large profit; and the mechanic and laborer can pay \$2 per day for his board, an ounce for his boots and three ounces for his coat, if he can receive a half ounce or an ounce per day for his labor. And I can pay them these high wages to build my store, if for a building fifteen by twenty feet and one story high I can obtain, as I do, \$300 per month rent, and thus I may go on. All this will work well if there is a proper and suitable distribution and equalization of prices.

But here comes the question: Can we pay these high prices for what we require (and we require almost every thing) from our sister States and foreign countries? Are our own products sufficient to pay for what we require? Can we afford to pay \$300 per thousand for lumber, \$30 per barrel for flour, \$1 per pound for butter, 50 cents per pound for cheese, &c.? To this question I can unhesitatingly reply we can afford it. If the people of Louisiana could obtain for her products prices that would average ten dollars per day for each individual, could not she afford to pay these prices? You will unquestionably answer in the affirmative.

Now, as you are well aware the great question in political economy, with reference to public prosperity, is, to what extent, and with what amount is the labor of the country awarded? For, on the question depends the whole matter of the prosperity of the State or the country. Now, it is probably a low estimate if we fix upon \$10 per day, as the average of the income of every inhabitant of California, or more properly speaking, that the yield of the mines will average this amount. A very large proportion of the inhabitants of the country are engaged in the mines, and the labor and services of nearly all the other inhabitants is with reference to providing for the supply of their necessities. For instance, I have a large warehouse in which I store their trucks, and provisions, the destination of which, or most of which is for the miners. I own vessels and steamers which run on the bay and rivers to convey the miners and their baggage and stores for them. For these services I obtain large pay, and I, in my return, can pay clerks \$400 per month, and captains and seamen \$500 and \$120 per month for their services, and then our products are in ready market. As soon as they appear they are available. Not so with your cotton and sugar; it requires time to obtain the money for them from the State and countries which require them. Next year it is probable many persons will be engaged in agriculture, and we shall not require so much from foreign countries and from our sister States.

In answer to your questions relative to the formation of stock companies, for the purpose of manufacturing or mining operations, or to build the Tehachas road, I would observe that such projects could not mix with these here. Many can be employed, and more certain returns in other kinds of business. You cannot depend upon California for the investment of capital in such projects as the Tehachas road or lines of steamers, &c. Her own means are needed for her own internal business and for the development of her own resources. We obtain \$25 to take a passenger 114 miles up the Sacramento river in a steamer and have pay for meals extra, while not more than \$150 in 1850 could be obtained to bring a passenger from Tehachas to San Francisco. You will readily see that our means can be used here to much better advantage than anywhere else.

You will doubtless inquire how long this state of things will continue in California. To which I reply, as long as the gold lasts; and an annual product of gold may as easily be expended upon generations to come, as your annual crops of sugar, cotton and tobacco. We have formed a State Government, and protection to life and property have as great as in any country in the world. Next before was as promising a field of enterprise offered to the industrious laborer and mechanic, or the intelligent and active merchant; we are the present state of things, fast, and we have no inflated paper currency to get up prices. There are no bubbles here to burst and scatter desolation and misery. Everything is based on a solid foundation, and permanent prosperity may be expected. Without reference to our mineral wealth, I think California must be a great and prosperous State—it is a kind of highway house for the commercial world. And when the Railroad is built across the continent, as it surely will be, all nations must pay her tribute.

San Francisco is a beautiful spot to build a city. The configuration is beautiful, and allowing from some of her beautiful hills, you may enjoy the level of the bay, one of the most splendid sights of nature's value.

My church is an important one, but you can better understand perfectly the state of things here by being an eye-witness. You must visit our towns—sail on our rivers—ride over our mountains and through our valleys and canyons, where the scenes are so work—to have an adequate conception of the state of things in California.

Baxter in our Day.

Imagination might ask, what would have been the chosen pursuit of such a spirit as Baxter's had his lot been cast in our times, and his home been fixed upon these western shores? We may well suppose that in whatever field he had been fixed, he would have thrown the whole weight of his energy into the missionary enterprise. In the labors of the Tract and Bible Society he had within his parochial limits anticipated the schemes of our day. But with the widest facilities now afforded for the work, how efficient might he have been, and how effective a writer of tracts was Baxter qualified to become. And had he enjoyed the light of those truths, now the common heritage of the age, but then hidden from some of the ablest and best of mankind—had he known the powers of an emancipated church—had he understood the sanctity of conscience, how much of misapprehension might have been preserved for wiser uses.

But here at elsewhere God, who would not have the fathers perfect, without an inheritance for us some better thing. Rich is our inheritance. And did Richard Baxter see as we do, a country opening before him, not a narrow and rock-bound isle, but a massy continent, soon to be settled by our republic—did he behold what was ours without, the railroad and the canal shooting their lines of electrical communication across the face of our broad territory—did he see steam-joking itself to the chariot, and urging the vessel with a speed that leaves the wildest hopes of early projectors lagging far behind—and did he see our language, his own nervous and masculine English, spreading itself not only through Britain and America, but to their colonies and connections on every shore, would he not have deemed these redoubled opportunities of influence a call to yet redoubled zeal? Yet more, had he seen travel and history bringing every day new testimonies to swell the glowing mass of prophetic prophecies accomplished, and to brighten and strengthen the walls of Christian evidence—did he hear from the Southern seas, then unknown, the cry of nations turning from the idols of their fathers, would not even his zeal have received a new impulse, and the trumpet at his lips have blown a blast waxing yet louder and louder.

What was his duty if not the least easy.

The contemplation of such an example reproves us all. But the Master's promised presence, and the inexhaustible grace of that Spirit which has been the Teacher of the church, and her teacher in all ages, these may stimulate to the loftiest aims, and revive the faltering hopes of the faintest heart. Let us, then, in beholding the graces that have adorned the former servants of our common Lord, be ready to deem all emulation impossible. In regarding the character and achievements of Baxter, we may not hope to possess his singular talents, but all may imitate his holiness, his zeal, his resolute patience, his diligence, and his flaming charity. And if ever the standard beam be elevated, and our eyes be directed as we look at its tall summit, bright with heaven's own light, let them remember that even this does not reach the full height of our privileges and our obligations. For it was no disputable authority that spoke, and in no dubious language, when the Lawgiver and the Redeemer proclaimed it as the law of his household, "Be ye perfect, even as your Father which is in heaven is perfect."

Glaring Inconsistency.

The editor of the Pittsburgh Catholic speaking of the death of Bishop Flanagan of Kentucky, quotes the beautiful language recorded by John the Apostle—Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them. And then he quotes with approbation the statement, that during two nights that his remains were exposed in the church, that the German and then the English congregations spent the whole time in prayer for the departed Bishop. We have seen, from the same article, that the Bishop visited his body deposited within the inclosure of the Good Shepherd Asylum, "with a view to secure to himself the benefit of the funeral prayers of his dear children." So it appears that instead of resting from his labors according to the Scriptures, the Bishop, though surrounded as a peculiarly holy man, is suffering in the fires of Purgatory, and needs the prayers of his people for his deliverance; and yet, in the case of the same article it is stated, that after the closing time of burial services performed, "all remained benign with a full persuasion, that if they had had their Father on earth, they had gained an intercessor in heaven." Now, if he was in the fire of Purgatory, and in need of the prayers of his dear children, how could it be true, that he was their "intercessor in heaven?"

If the Bishop died in the Lord, then according to the Apostle John, he rests from his labors, and is blessed. If Purgatory be then in all probability he is in the final Purgatory. Which is true? It is a most interesting question. —*Providence of the West.*

Occupy your time in usefulness.