

THE RECORDER.

RALEIGH, N. C.

SATURDAY, MAY 11, 1850.

THE CHOWAN ASSOCIATION will hold its next annual meeting in Elizabeth city, commencing on Thursday before the third Lord's day in this month. The introductory sermon will be preached by the Rev. M. R. Fory, of the Chowan Female Institute; and the Convention sermon will be preached by Rev. Aaron Jones, or by his alternate, Rev. James Delk.

Those in attendance who may have funds in hand for the Recorder, are requested to pay the same to Rev. Q. H. Trotman, who is authorized to give receipts for us. As this will afford a safe and convenient opportunity for making payment, it is hoped that those of our subscribers, living within the bounds of said Association, will avail themselves accordingly. Should brother Trotman fail to attend, payment may be made to any other brother who may be agreed on, and who will so far oblige us as to act for us.

THE SEASON. After an unusually late winter, and after having suffered the loss of much fruit by severe and unseasonable frosts, we are now enjoying about the finest spring weather we have ever seen in this climate. A mild and pure atmosphere, in connection with a succession of refreshing rains, has imparted to the face of nature a loveliness, which we have rarely witnessed in the Southern country.

MILTON FEMALE ACADEMY. We learn that this Institution, under the superintendance of our brother, REV. A. McDOWELL and his lady, is in a highly prosperous condition. The number of pupils is greater than it has been for several years. Milton is a pleasant and healthful village, and from our personal knowledge of brother McDowell, we are confident that pupils entrusted to his management, will find ample cause for being pleased with the location.

ORANGE STREET BAPTIST CHURCH, WILMINGTON. We learn that this church, under the pastoral charge of the Rev. A. P. Repton, is now enjoying a large measure of prosperity. A succession of interesting meetings has been followed by the baptism of some forty individuals on profession of their faith in Christ, who have been baptized by the pastor and added to the church.

THE CHRISTIAN REVIEW. The April number of this valuable publication is before us. The style in which this number is gotten up, is highly creditable to the American press. The number contains nine articles, all of which, so far as we have had time to look them over, are worthy of the places which they occupy. Several of them are from the pens of brethren of established reputation, and are on subjects highly interesting and appropriate. The following is the table of contents:

1. Canadian Affairs.
2. Recent American Histories.
3. Washington Irving's Works.
4. Geographical Notes on the Land of Goshen.
5. Popular Lecturing.
6. Historical Studies.
7. The Churches North and South in their Relation to the Union of the States.
8. Notices on New Publications.
9. Intelligence.

BOARD OF N. C. Bap. State Convention. The next quarterly meeting of the Board will be held in the Baptist church in Milton on the Saturday before the third Sabbath in the present month. N. J. PALMER, Secretary.

RESIGNATION OF PASTORATE.—Rev. Joseph Mathias, who has long been known among our churches as the Pastor of the Hilltown Baptist Church, has recently resigned his charge. For forty-five years he has ministered in holy things to the people among whom he was reared, and now having passed the goal of three-score years and ten, he retires from the active duties of the ministry, with the esteem of a large community, and the consciousness of having served with fidelity in his day and generation. Rarely does a pastorate approximate to a half-century in duration, and yet more rarely does one labor for so many years with acceptance and success in the place of his activity.—Ch. Chron.

ANOTHER CHANGE OF SENTIMENT.—Rev. J. J. Sessions communicates to the Alabama Baptist Advocate, the following account of the baptism of a Methodist minister. "On Saturday before the 2d Lord's day in the present month, the Rev. Mr. Hair, for five years a minister of the Methodist Episcopal church, came forward to the Monroeville Baptist church as an applicant for membership, and after giving evidence of a change of heart, as well as of his doctrinal views, was received as a candidate for baptism; and on the next day at 10 o'clock, he appeared at the place appointed for baptism, and in the hearing of a large congregation gave, in a public address, his reasons for becoming a Baptist. The address was short, but sensible and appropriate. Bro. Hair is fully a Baptist. He had been for several months closely engaged in an independent investigation of the word of God, in view of the settlement of doubts that had arisen in his mind, in regard to the doctrines and government of the Methodist Episcopal church, of which he was an esteemed member and a minister, which resulted in the above named change.

RETURNED MISSIONARIES.—Rev. T. W. Tohey and wife, who have been laboring for several years at Shanghai, under the patronage of the Southern Board, passed through our city on the 10th inst. They have recently returned from the foreign field on account of the falling sickness of Mrs. T. and hope that her waning strength may be recruited by the balmy air of her native state, and a temporary sojourn in her city home.—Ch. Chron.

For the Recorder. What is it, Christian brother, to be without the Gospel? Did you ever, seriously, and from the bottom of your heart, when it beat strong in the faith of that Gospel, when its every desire went out in love to God, and swelled with warm devotion to his cause, inquire for the full and mighty import of the question—what is it to be without the Gospel?

When you rise from your slumbers in the morning and fall with bended knees and humbleness of soul before the Throne of your Heavenly Father, to thank him for his preserving care over you during the past night—to acknowledge his unnumbered favors to you—to supplicate a continuation of the same and his forgiveness towards you, and after you have arisen from your supplications with a heart filled with celestial gladness overflowing with your Savior's love, and strengthened by the countenance and support of such a sure friend. Oh! think you the poor blind heathen rises from his dumb and senseless god with such feelings as yours? If not, why not? Because he has never, no never once heard of the Gospel!—never had its good news to vibrate through his ears and melt his heart into tenderness and love—never had the blessed privilege of perusing its sacred pages—never had his dark understanding lit up by its heavenly rays—knows no cross of Christ—knows not the Savior who has groined and died for him! Thus he lives! thus he dies!—lives without hope, dies without pardon. Lamentable thought! Oh! Christian, do you not feel what it is to be without the Gospel?

And oh! with how many souls is this dreadful end found!—you, Sabbath after Sabbath, hear the sweet ringing of the church bells, calling you to the worship of the true God. But do you think of the millions assembling to worship—whom? your God? No! No! No! But thousands of dead and false gods! Oh! Christian brother, awake to a sense of your responsibility to do something for the extension of that glorious Gospel, which has dispelled the darkness from your eyes, and led you to the blessed Savior!

EULPIS.

For the Recorder.

DEAR BRO. MEREDITH: We, in the Moriah Association, are considerably behind the time of Improvement, but it is better for us to begin late than not to begin at all. We therefore propose to meet at Flat Creek church, on the Friday before the fifth Sabbath in June next, for the purpose of organizing a society for discussing subjects and queries relative to the interest of our Redeemer's cause and kingdom, the society to be called "Ministers and Deacons' meeting; and we hope that the above mentioned persons will feel the importance of the occasion, so as to urge them in attendance on that day; and, my dear Brethren, do not be afraid you will be doing too much to improve your minds and talents; for, after we have done all that we can do, we are very unprofitable servants. We hope to see some warm responses to this notice by some of our Ministers and Deacons of our Association, through your columns. Brethren let us come up to the help of the Lord, to the help of the Lord against the mighty. The subject for discussion shall be—"If religion is the same now, as in the days of the Apostles, why is not our zeal the same?" If it is not, to urge an increase of zeal according to knowledge.

April 26th 1850.

A FRIEND TO ZION.

FIRST BAPTIST CHURCH, RICHMOND.—We understand that Elder E. Lathrop, declines the call to the pastoral office, tendered to him by this Church. It will be regularly supplied with preaching by Elders J. B. Taylor and R. Ryland. [Herald.]

The Pope's last "Bull"

The railing of the poor pope against his own dear people for making Rome so uncomfortable a place; against the impious "principle of the free interpretation of the Holy Scriptures by the right of private judgment;" against "the wicked use of the new art of printing;" "not hesitating to spread Holy Bibles in the vulgar tongue;" etc., reminds us of Bunyan's description of "the giant Pope." "Though he be yet alive," he says, "he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cava's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

Truly the pope has become the veriest protestant of the age—protesting against thinking and printing, light and liberty, the rights of man and the claims of God. Most of all, he bites his nails because he cannot come at this "new art of printing." The music of the press disturbs his nerves. It has given him so "many shrewd brushes," that he bears it a special grudge. If only he could draw into his "cave's mouth" the pestiferous Bible and book and newspaper makers, with what joy and satisfaction would he not crush them, notwithstanding he is "grown so crazy and stiff in his joints."

Does it not excite the pity and derision of the world to see the self-styled viceroy of Christ, while exiled from his own people, seeking to resist the action of light and life-giving influences, to muzzle the press, to arrest thought, and roll back upon the world that Chimærian sight in which it is so long groped? Poor old man. You may as well stay the sun in his course, or extinguish Vesuvius, or arrest the waters of Niagara, as put your hand on the printing-press, the telegraph, and the steam-engine, the symbols and the engines of the active, unshakable mind of the nineteenth century. Your "bull" will stamp with his hoof and paw with his horns for a season; but the shrill whistle will still herald the triumphs of commerce the lightning will

execute the purposes of intellect as free as the electric flash; the press will thunder its errors in the ears of tyrants and despots as of old; and all these and a thousand other providential agencies for ridding the world of its burdens of sin and error will hem you in more and more, and haunt your dreams, and trouble your waking hours, until "that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." [Am. Messenger.]

The Condition of the Masses in England and America.

By the kindness of a member of the Committee now in England, a recent copy of the London Times, perhaps the most reliable and influential journal in the world, is placed on our table. An article on secular education, based on a late bill of Mr. Fox in the British Parliament, has arrested our attention, as furnishing a graphic and truthful picture of the condition of the English peasantry. We allude to it, not to gratify our national pride, nor to reproach the mother country, but to furnish motives for the more complete education and evangelization of both lands.

"We speak not," says the Times, "as politicians, philosophers, or religionists, much less as partisans, when we record our sorrowful experience that the laboring classes are more ignorant than it would be decent or even possible to describe. What they know of religion it is not easy to say, for they are little in the habit of expressing their thoughts, and are least of all able to do so under scrutiny. What may be called their professional knowledge is highly respectable. The British laborer is the best living tool in the world. But here all his knowledge and intelligence end. Beyond his field or his workshop he generally knows nothing. There is no amount of ignorance or error of which he is not capable. He knows nothing of the face of this globe—nothing of the history or constitution of his country—nothing of its poets, its philosophers, and its divines. The enthusiastic young clergyman, who enters on the care of an agricultural parish fresh from the studies and honors of the university, finds as great a gulf between himself and the minds of his flock as if they were the newly-converted natives of New Zealand. Shakespeare, Milton, Pope, Gray, and Goldsmith—in fact all our other national names are as utterly unknown to the mass of our people as they are to the population of China. The Bible and the prayer Book, the hymn-book, the spelling-book, and arithmetic, with some theological and devotional tracts, constitute the whole of the village literature, and it is far from our purpose to dispute their value when they are studied with sincerity and zeal. But, as we have said, of all other literature, all other history, all other poetry, all other science, the rustic knows nothing. If he is old enough to remember George IV., he may possibly be shrewd enough to conclude that there was also a George I., but beyond that he knows nothing; and in general, if he were informed by a gentleman that George I. was established in this kingdom by Caesar, or Alexander, or Abraham, he would swallow it without the slightest hesitation, just as he would any other absurdity in history or science. In truth, so far as regards all these things, he is an utter barbarian."

All the bitter paragraphs ever penned by the Trollope and Maryatts and Hall's on American society may be pardoned, when the London Times can draw such a sketch of popular ignorance in England. Thanks to God for the common-schools and Sabbath-schools and academies, and district and town libraries, and colportage and kindred agencies, and for republican institutions and popular suffrage, and cheap newspapers and a free gospel, by which the American mind has been kept from stagnation, and the American heart from corruption. It is not by devoting "somewhere about a two-hundredth part of the national expenditure to educational grants" that England can be made New England in the condition of its masses; but by expending her hundreds of thousands for the direct benefit of the people, and her thousands for mere governmental purposes, as some of our states do. Less government, and more instruction in church and state, is what the old world needs. Let England break up the unnatural and mischievous connection of the civil with the ecclesiastical power; abolish all taxes on the press; abandon feudal laws; extend the right of suffrage, and give universality to a pure gospel, and a single generation would make the Times' article a libel on the nation. Let the religious institutions of England but aim low enough, and make the neglected masses their principal care, and while they will have occasion to rejoice in immediate results, it need not be a generation before the civil and social changes above indicated follow in the train of their influence. Needed reforms will come just as fast as the people demand them, and are prepared for them—no faster.

With all the ignorance and destitution prevailing in this land, how utter the contrast with England. Here, it is not the lack of secular education we have chiefly to deplore. There is mind enough and intelligence enough, as a general fact. The great task laid to the hand of the Christian philanthropist consists in moulding and sanctifying the prevalent intellectual vigor that would else run riot with our institutions. We have few "utter barbarians" to deal with here, and these chiefly from other lands. Even our frontier population will be found any thing but "lool" for any body to work with. Self-reliant, shrewd, calculating men compose our masses—often, indeed, rough and wicked, and pre-eminently needing the restraining and elevating influences of the gospel. True, they may depend more on "stump speeches" and "court-day" gatherings for their information, than in well; but, by one means or another, they will understand and discuss political and moral questions which the French chambers know

nothing about, and can trace the history of the men and the institutions of their own country at least, with discrimination and accuracy.—Place 50,000 of them in California, or anywhere else, and they will construct a constitution, and set the wheels of government moving in a month, with more precision and with less friction than exists in the workings of any century-worn European system. O for ministers and colporteurs and Bibles and books and other means of evangelization enough to bring the restless, ever-active, indomitable masses under the influence of Christian truth. Then, if England does provide for the intellectual and moral elevation of her crowded population, America will enter on the crusade against ignorance in the land of her birth. [Am. Messenger.]

Foreign Correspondence of the New-York Recorder.

China.

HONGKONG, Jan. 3d, 1850.

You will be interested to learn that *Ko A Bak* has now charge of a school of some twenty-five little Chinese boys on the main land near Hongkong. Many of the boys are young, and appear more like the members of an infant school in your country than an elementary school; still some of them have been in the school a long time, and read and write their own language very tolerably, and have made some little progress in Christian knowledge. They come over to the chapel at Hongkong for worship on Sunday, and form a sort of Sunday-school after the morning service. No attempt is made at teaching them English, but they read Christian books and receive some instruction in their own language. We hope some good may result from the humble effort. With the returning cool season health has been restored to our friends at Shanghai and Ningpo, who have suffered somewhat from fever and ague during the past summer. The friends at Amoy and Fu Chau report a comfortable state of health among them. At Canton, parties are getting out into the suburbs of the city and surrounding country. Last week some friends, and among the number an American lady, went to the hill about sixteen miles north of the city, and speak of the hill as "Pisgah's top," from which they saw a large number of villages beyond. It is hoped that Chinese prejudices may gradually wear away and allow us free access to the cities and towns interior; but hitherto we have been confined to the borders of the country, and the edict of Christian toleration remains practically a dead letter. Indeed it never amounted to more than a formal permission to publish the gospel and the practice of Christianity on the part of their subjects, which Chinese authorities have a national right to withdraw at pleasure. Christianity has little to expect from the toleration of kings or the patronage of men. It fortunately depends upon a higher power and more effective means for its promotion. Its secret influences are at work, and though its operations are undiscovered by the world, its progress is no less sure and its result no less certain. It is encouraging to think that while the Author of Christianity deigns to employ the agency of man in his work, he is not dependent upon human means, or promising appearances, but has left us the pledge of his power to give success. Difficulties may appear to multiply—clouds may thicken over us and throw a dark gloom over our prospects—still these are easily dispelled by that unseen Power who knows his own work and cannot be disappointed in his purpose. His foes may oppose, his friends may be by their follies apparently embarrass his cause; still it progresses and will secure all its promised results. We meet with trials and seeming difficulties in our endeavors to promote the great end of living; still we find appropriate encouragements in the Word of Inspiration, and enjoy a gracious support far beyond our deserts.

Brown University.

We have received the "Report to the Corporation of Brown University on changes in the system of Collegiate Education," which was lately presented at a special meeting of that body, and ordered to be published. We have not time this week to give any account of its contents; indeed it will be difficult to sketch its outlines in such a way as to do justice to its views. It is in pamphlet form, and we hope may be widely circulated. Happily, though proceeding from a College, it addresses itself not to scholars only, but to all intelligent men who are interested in public education.—It proposes such a change in the system of College education as shall make our Colleges no longer institutions for the special benefit of those who are to be lawyers, doctors and ministers, but for the benefit of every calling which has its foundations in science and the applications of science. It proposes to put Colleges into communication with the age, and to make them a benefit to the people in the widest sense. Most heartily do we rejoice in such a movement, and we may be pardoned a little pride that it proceeds from Brown University. The Report is from the pen of Dr. Wayland, whose long experience as President of a first-class New England College, and his distinguished success, will insure for his views wide and respectful consideration.—N. Y. Rec.

FREE GERMAN CATHOLICS IN N. Y.—Rev. Dr. Freisinger, the German missionary of the American and Foreign Christian Union in New York, states in his report that the attendance upon Free German Catholic meetings in that city is increasing. He says that for several Sabbaths past, after service, in Allen street, a number of persons have come forward requesting to be allowed to enter with their own hands their names in the church book, laying their hands upon the Bible, and promising fidelity to the only word of God, and to read it freely according to their own judgment. Dr. F. states, that the Sunday before reading his report the place of worship in Greenwich street was almost filled with Catholics, all of them now members of the Free German Catholic congregation in the city of New York.—There is a Sunday school connected with the Allen street church, which will soon be very well attended. I have, he says, been requested to explain the Word of God to a new audience in another part of the city, so that I shall hereafter preach four times on each Sunday. All the members of my society insist that I should establish a parochial school.

REVIVAL INTELLIGENCE.

From the Christian Chronicle.

FIRST BAPTIST CHURCH IN THIS CITY.—The religious interest to some extent still continues in this church and people. Dr. Lee's last Sabbath week baptized five more candidates, and there are several new cases of inquiry.

NEW MARKET STREET CHURCH.—Rev. Mr. Saxton baptized two candidates last Sabbath week.

MILTON, Pa.—We learn by a letter from Bro. A. J. Hay, that the church at Milton are still enjoying God's special presence. Fifteen have been baptized, and others are expected to follow Christ in this ordinance soon. The congregations are large and attentive, and the number, who now attend the prayer meeting is as great, as three months ago attended the preaching of the word. Several have been restored to the fellowship of the church, and some received by letter.

REVIVALS.—The New York Recorder states that there is a revival in Erie of that state, twenty-nine have already been received by baptism and the work still continues.

Mr. Hagus of Georgetown has recently baptized thirty-nine. In Richmond and Gray about seventy have been baptized. Other churches in that region have shared in the work.

The revival in Essex still continues: sixty-one have been baptized in this place since the first of January.

In Williams College, Massachusetts, there has been a large number of conversions, and the religious influence has been very general and decided.

PEORIA, ILL.—Elder Knapp has been lately laboring at this place, and some thirty have been baptized.

TAUNTON, MASS.—Rev. Mr. J. Pollard, admitted to the Baptist church in this town the first Sabbath in this month twelve.

PITTSFIELD MASS.—At the Baptist church in this place, about fifty have received baptism. The Rev. Bradley Miller is pastor. He has been assisted in the meetings held, by Rev. John Blair of Charlestown.

NEW JERSEY.—The Methodist, Baptist, and Presbyterian churches at Wantage, Deckertown, and Mt. Salem, in Sussex county, have had large accessions within a few weeks—not less than four hundred persons having made a profession of religion among them within four months. The College and churches of Princeton continue more than usually interested in the subject, and many converts are reported. A similar state of feeling exists at Amboy. [Philadelphia Sun.]

REVIVAL IN CONNECTICUT.—The New Haven Palladium says, the revival, which has been in progress in the town of Essex, Ct., for a few months past, is spreading to the towns and villages in that immediate vicinity. Over two hundred persons in the borough of Essex, have already been converted, and the work is still progressing. In Chester, Deep River, Northport, Clinton, Madison and Haddam, there is much interest manifested. Watch & Reflector.

VERMONT.—On the first Sabbath in March, twenty-seven young persons were received into the Congregational church in Enosburg, Vt., all the fruits of an extensive revival enjoyed in that place. B.

Cheering Revivals at the West.

From various parts of the West, the recent letters from colporteurs give cheering accounts that the Spirit of God is descending in showers of mercy upon his people. A colporteur in Clinton county, Ohio, says, that about fifty, nearly all of whom are young men and women, have recently united with the church in one part of his field, and that the "still small voice" is yet winning souls to the Lamb. Another in DeWane county says, ten precious souls have obtained a hope in Christ in neighborhoods he has visited, that had been destitute of evangelical preaching. Another says, there have been several revivals of religion in Lucas county, where he labored last fall. In one place ninety-three united with one church; in another place, twenty-five or thirty; and in another, a number have been hopelessly converted. A colporteur in Indiana says, in a revival in one town on his field, about fifty made a public profession of religion. Another in Indiana says, within the last three months between 500 and 800 have been added to the different churches on his field. Many have found Christ's pardoning Saviour.

A colporteur in Wisconsin writes, that one town has enjoyed a revival since he first joined the church. In another town there has been a precious work of grace, and twelve family altars have been erected; backsliders have been reclaimed, and sinners have turned to God. In another place where he labored, several conversions have taken place. A Michigan colporteur says he has had the privilege of laboring in a revival of religion most of the time since January in two villages, where the Lord has evidently revived his work in the heart of the contrite ones, and poured out his Spirit upon them, and souls have been converted to God.—Another Michigan colporteur says that in the various revivals on his field, there have been between 400 and 500 hopeful conversions, while in other parts of the state there have been extensive revivals. A colporteur in Iowa mentions a revival, in which about thirty were hopelessly converted, and other places where the influence of the Spirit were manifest. Another colporteur in Iowa has been engaged in several places where the Lord was pouring out his Spirit; in one place about twenty were hopelessly converted, and in another about thirty. In other places the churches were revived, and souls were inquiring what they must do to be saved. [Am. Mes.]

Foreign Religious Intelligence.

SANDWICH ISLANDS.—The mission station at Kowala in the Sandwich Islands has been almost destroyed by a terrible tempest. The meeting house was prostrated by the violence of the gale, and a large portion of the school-house and residences of the missionaries shared its fate. All its desolate—sickness also has been afflicting the people, and making sad havoc among the churches, and the whole race seems almost extinct.

GENEVA.—The defection of Prof. Scherer from orthodoxy is attended with serious results in the Theological school at Geneva. Many of the students are infected with his errors, and the prosperity of the institution is placed in jeopardy. The other Professors are addressing themselves with greater diligence to their work, and putting forth pamphlets to meet the hostile heresies which have been taking root around them. Prof. Scherer has adopted the bold tenets of rationalism on the inspiration of the sacred volume, and other eBooks from the same evil stock have been engrafted on his religious creed.

ROME.—The return of the Pope is at last fixed, on paper at least, and his movements are heralded with exultation by the court journals. He will find the pontifical chair at the Vatican to be a crown of thorns, and can retain his power only by the bayonet. The moral prestige of the Papacy is utterly lost in Italy, and the tone of feeling is ripening in the public mind for a general religious revolution. Notwithstanding the lynx-eyed vigilance of the Cardinals, bibles and religious books are circulated among the people, and a conviction of the lawlessness of the Romish faith is spreading among all classes.

From the S. W. Baptist Chronicle.

Revival in Houston, Texas.

DEAR BRO. DUNCAN.—It will perhaps be interesting to your readers to learn that God has greatly revived his cause in this city. Our church, for some months, has been in a good condition; some of its members have been agitating in prayer at a throne of grace. It has been our happy privilege to receive young converts at every "Church meeting" in this year. But within the last month God has displayed his power in the conversion of many souls. We have held meetings daily for more than three weeks; during this time there were, as near as we can ascertain, about thirty conversions; eighteen of these converts have joined our church—seven of whom are heads of families,—the rest are young men and ladies in the bloom of life. The good accomplished must not be estimated merely by the new accessions to our number; the whole church has been revived and increased in zeal and holiness, and the community generally have been deeply impressed with the importance of religion. Other denominations have been benefited by this revival, especially the Methodist Church.

The preaching was done chiefly by bro. I. Roberts, the travelling evangelist; his sermons were remarkable for their clearness and power; they were addressed chiefly to the intellect, and will never be forgotten by many in this community. Bro. Tichenor, of Columbus, Miss., was with us during the first of the meetings; his labors were greatly blessed of God in comforting Christians, and in unfolding to the unconverted the beauties and consolations of religion. We were also favored by the presence and aid of Elders Z. N. Morel, G. G. Diggerly, N. Hill and R. H. Talliferro.

Yours affectionately,  
RICH. C. BURTLESS.

Houston, Texas, April 8, 1850.

New York Free Schools.

We regret to see, by the proceedings of the New York Legislature, that a law has been passed to submit to the people the question of a repeal, or not repeal, of the free school act, which was so triumphantly sustained at the ballot box last year; not that we have any fear that it will be so wisely voted will by now, but because it is the best one that has been devised to give all the children of that great State a good, substantial, free education. It would be kept in force as the basis of a complete system, and amended from time to time to meet important defects and new circumstances. To repeal it now, before it has had time to work itself, would show in the people a selfishness at once unbecoming in them, and prejudicial to the great spirit of Christianity and liberty.

Come-Overers.

A curious case came up a short time since before the Common Pleas of Barnstable county. It was an appeal from the decision of a justice of the peace. A Mr. Scudder had brought an action against a Mr. Smith and his wife for a trespass by the wife, who belonged to the "Come-Overers." The plaintiff had forbidden all of his soil from coming to his house or near it. The proof seemed to be, that Mrs. Smith had come to his house, gone through the gate, knocked in the front door, shaken the blinds, and inquired for the "old lady," who was his mother-in-law; that the latter told her to go home; after which Mrs. Smith had looked in at the window, and spoken to the "old lady." The jury, under a charge from Judge Higginson, that a reasonable purpose, would not be a trespass unless prohibited, deliberated an hour, and then gave the plaintiff a verdict, with one-cent damages!

The Boston Tragedy.

The Boston Tragedy.—The New York Sun contains the following mysterious paragraph: "We have been made acquainted with the particulars of an occurrence bearing directly upon the Parkman murder in Boston, which will probably prove of the greatest importance. The matter is now undergoing a searching investigation by an intelligent member of one of our police courts, and when completed, the result will be furnished to one of Dr. Webster's correspondents. The facts of the case will place upon our readers as soon as their publication is made without injury to the result of the inquiry now being instituted." [Am. Mes.]