

LA ABEJA.

NUEVA ORLEANS, 18 DE ENERO 1830.

MEXICO.

El congreso tercero constitucional de Zaca-

tecas a los habitantes del estado.

ZACATECANOS cuando un pidió de fac-

closos ha levantado en Campeche el estan-

darte de rebelión contra el sistema federal

adoptado por la república, como la única

forma de gobierno que puede asegurar su

señalidad, nuestros representantes han cre-

THE ABEJA.

PARISIEN DE V. DUCOURNAY.

NEW ORLEANS:

MONDAY, JANUARY 18, 1830.

New-York, Dec. 23.

We have read with astonishment the

subjoined report. Had it proceeded

from the constituents of all religion,

those who would roll upon us the slight

of infidelity which now spread terror

and desolation over France,—it would

have awakened no surprise, and elicited

no remark. But when respectable men,

whom we are accustomed to honor and

esteem, take upon themselves the re-

sponsibility of aspugning the motives

of their fellow citizens, and accusing

them, at least indirectly, of a design to

effect a "union between church and

state," it is plain for those who have

any regard to their own reputation, to re-

pel the charge with an honest indignation.

Indeed the report says expressly,

"The adoption of the mail and post office

restrictions is merely preparatory to a

series of measures to be carried into ef-

fect by this 'Christian party in politics.'

And in proof of this, it appeals to the

great number of Sunday Schools which

have been instituted—the "countless

number of Tracts" which have been

distributed—the establishment of a six

day line of stages—the ridiculous story

about a central press—and last but not

least, the present petition to Congress

for a repeal of the law which requires the

opening of post offices on the Sabbath.

If we are wrong in any part of this

statement, the report will correct us.

It will be admitted on all hands, that

so grave a charge ought not to be made

without substantial evidence. And yet

the evidence adduced, is absolutely

nothing. It is given in the face of the

public declarations of the accused—against

what is explicitly asserted in their

memorials to Congress—against proba-

bility, and even possibility. If there is

ever a "union of church and state," in

this country, we venture to predict that

it will be such an union as exists in

some parts of Switzerland, where two

families cannot meet together for social

worship, without being intruded upon

by a police officer, tried, and if convict-

ed, punished by fine, imprisonment, or

exile. And in truth, if the report is tu-

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