

for what "shall a man give in exchange for delay; for I pity them much; and methinks it his soul?" "I pity them much; and methinks it his soul?" "I pity them much; and methinks it his soul?" "I pity them much; and methinks it his soul?"

PROTESTANT MORALITY IN WALES.

There is no part of the Empire in which the fruits of "Protestant freedom" are more deplorably manifested than in the Principality of Wales. The free circulation of the Bible, and the right of private judgment, are there evidenced by excessive immorality and multitudinous heresies. Perhaps there is not in the world a parallel for the profligacy of the "Lampeter Brethren" except it be discovered in the modern Sodom—the capital of the Mormons. It follows, as the merest matter of course, that the Welsh Protestants are bitterly hostile to the Catholic Religion and its Priesthood. A specimen of this feeling was furnished at the recent assizes of Monmouth, in a trial, of which a condensed report appears in another part of our present impression. The facts as elicited in evidence, establish, clearly, as gross a case of conspiracy, and subornation of perjury as ever was brought before a Court of Justice. A young priest has, it appears, been in the habit, for some months past, of going to an out-of-the-way place in Monmouthshire every Saturday evening, for the purpose of a large congregation of Irish laborers who are employed on works in the neighborhood. The chapel in which he officiated was formerly a Dissenting conventicle—and the majority of the natives are Baptists, Independents, and persons of no principles. These worthies liked not either the Priest or his flock. They detest both the Catholics and the Irish,—and they laid their heads together to concoct a plan by which they might wreak vengeance upon Priests, Papists and Pallanders. The principals in this foul conspiracy were a Mrs. Nicholas—in whose house the clergyman stayed on these occasions—and her friends, an Independent Deacon, a Baptist and the "man of no principles." Their instrument was a child—a niece of Mrs. Nicholas.—Their plan was to trump up a charge of violation of the child by the priest!! The infamous rumors which they circulated, having, after a time, reached the clergyman's ears, he accused the wretches of their crime, and threatened to institute a magisterial investigation into the affair. This was nearly three weeks after the capital offence was alleged, and on the trial, sworn, to have been committed. During these three weeks or so, Mrs. Nicholas never upbraided the alleged violator of her infant niece with his alleged offence; no informations were sworn,—no summons was taken out,—and even the mother of the child, though residing only a short way off, was told nothing of the injury done to her little daughter. But the instant the Priest threatened to apply to a magistrate, the conspirators took their measures rapidly.—Within twelve hours they preferred a charge before a magistrate—and that charge formed the subject of the trial to which we have alluded. The manner of all the witnesses left no doubt upon the minds of the Judge and the Jury as to the real nature of the prosecution. Suffice it to say—that although the girl, who is precociously vicious, swore that the capital offence was committed three times, at different periods, the medical testimony established beyond question, that it never was committed at all; and the Jury, without hearing a single witness for the defence, (although there were several in court who could have positively contradicted the girl's assertions as to the time of the alleged offences,) and without one moment's hesitation, returned a verdict of—Not Guilty.

It is now under consideration, whether all the parties to this nefarious prosecution shall not be indicted for conspiracy, perjury and subornation of perjury.—If they escape a prosecution, we can assure them they will owe their safety solely to the anxiety of the estimable Bishop of Newport to be at peace with all classes in his diocese, and to allay the fermentation of popular feelings and passions which the late trial has produced. The Protestant press has made no comments on this case. Had the verdict been the other way, how they would have ranted and expatiated upon the "immorality of Romanism."

UNREASONABLE PROTESTANTS!

These are certainly strange times: Protestants denying to each other the exercise of "private judgment"—nay, even refusing to individuals and communities, the privilege of manufacturing Bibles to suit the market or gratify their tastes! In the name of bumbung what do they expect? They require that all men shall take the Bible as their sole rule of faith, and when an individual has picked up a set of opinions from one portion of it they refuse him the right to make the other portion of it square with his belief. According to the maxims of the present day, those who wrote the Scriptures were very unenlightened—not to say ignorant—men. They knew nothing of railway or steam navigation, or explosions—knew nothing of gas or gassing—had no knowledge of Bank speculations, and were entirely unversed in wooden nutmegs—in short, they were men who, of themselves, could never "get along" in this enlightened age of ours. Now, if every Protestant has the right to judge for himself the meaning which such men intended to express, they assuredly have at least as well-founded a right to determine in what words that meaning should be expressed. Yet there are modern Protestants to be found who deny this right to each other! Not thus did the early Reformers—the original founders of Protestantism—act. They boldly set an example for their followers by making a couple of thousand alterations in the Bible, which had been kept without change some fifteen hundred years, by the old-fashioned clergy of the Catholic and Apostolic Church—they had the courage to cancel (as far as they could) six or eight books which differed from their particular views. Luther, Calvin, and their disciples, claimed the title of "Reformers," and as a part of their mission they at once set about reforming the Scriptures.—His true they reformed them, precisely as they reformed the morals of mankind—by corrupting them, but what of that?—something had to be done

for a change: Protestantism delights in change. The process could be repeated, and it was; in England, in the reign of James the First, the Bible was reformed again. Latterly, the Mormon Protestants have added a trifle, which they judged was necessary; and very recently the Unitarians, Universalists, and many others of the *ists* and *isms* of Protestantism, have very cleverly manufactured good-enough Bibles to suit their peculiar opinions. At the present day it is announced that the celebrated Baptist preacher, Mr. Campbell, has completely reformed the Baptist Bible, and molded its precepts and doctrines to suit his "private judgment." Many of his brethren are so unreasonable as to find fault with him—even Presbyterians and others take the liberty of declaiming against the exercise of his Protestant privilege. For our own part, we cannot imagine how any honest Protestant can condemn Mr. Campbell. If every individual has a right to frame a religion for himself, he has an equal right to make a Bible. Besides Mr. Campbell has before him the example set by the primitive Protestants of the sixteenth century. Why, then, should modern Protestants condemn him? Yet they do; for instance, we find the following in a recent number of the *Presbyterian Herald*:—

"One of our ablest Baptist exchanges says that a new version is the expedient to which almost every founder of a new sect, who wishes to bring in some strange doctrine resorts. He says— 'At the beginning of the Unitarian controversy in New England, one of the first movements was the republication of a version of the New Testament, prepared in accordance with the Unitarian ideas of interpretation. At the same time, vigorous attacks were made upon our common version as unduly favoring by its renderings the tenets of orthodoxy. We remember the attacks which, in boyhood, we were accustomed to hear made upon the same version by the believers in universal salvation. A Universalist version of the New Testament has been published, in which their denominational views of interpretation are embodied. The same course has been pursued by the Swedenborgians. They have given a new translation which is made the basis of their exhibitions of what they deem the 'internal sense.' 'The denomination which has grown out of the lately developed views of the second advent, have now for sale, at their book-depository, a new translation prepared by a member of their own body. How far it embodies the peculiar view of the interpretation adopted by the Millenniumarians, we have not understood. Alexander Campbell accompanied his attempts to promulgate his peculiar views by a translation of the New Testament. We learn from a late number of the *Harbinger*, that he has now in manuscript a further revision of his translation, ready for publication in a certain contingency.'"

Ah! gentlemen, Presbyterians, and Baptists, if you wish to have the Scriptures unadulterated, as they were delivered by the inspired writers, you must return to that unchanged and unchangeable Church, in which they have been preserved pure during eighteen centuries.

FALSEHOOD EXPOSED.

A Protestant Missionary in Oregon recently stated in a letter that a treaty had been made with certain tribes stipulating that no American (i. e. Protestant) Missionary shall ever again enter their country—and this it was more than insinuated, was done through the influence of "Papists." Of course this statement immediately aroused the Protestant blood of the country, and lashed all their newspapers into a fever of indignation and excitement, more especially the *Sun* of Philadelphia, the organ of expiring Nativism. After the usual amount of wrath and abuse had been poured out upon the heads of the poor Papists for their wicked intrigues against "Civil and Religious Liberty," it at length occurred to some of them that it might be well to institute an inquiry into the truth of the statement, for be it remembered whenever *C*'s lies are concerned, this rational mode of proceeding is always an afterthought. And even in the present instance, it would scarcely have been resorted to, had it not been fully expected that the grievous misdemeanor would be at once fully proved, and an opportunity thus secured to whack the knuckles of the authorities at Washington and in Oregon, and thus keep alive, at the same time, the flame of Protestant excitement.—But imagine their astonishment and chagrin, on finding that the absurd report to which they had so readily listened, and by which they had been so quickly and so greatly excited, was entirely false! When the inquiry was laid before the President he referred the matter to the Commissioner of Indian Affairs who made the following reply:—

"I am reluctant to believe that Mr. Spalding has made the statement imputed to him, as it is entirely destitute of truth. There have been thirteen treaties negotiated with the Indians in Oregon by the Superintendent, the first dated August 5th, the last November 6th, 1851. All, except the last, bear the signature of Mr. Spalding himself, who was associated with the Superintendent in their negotiation. In no one of the whole number is there any provision whatever, that gives the slightest semblance of truth to Mr. Spalding's statement."

That Mr. Spalding *actually* made the statement in question is beyond dispute. His letter containing it was addressed to the Home Missionary Society and published in the Protestant newspapers. His character is consequently seriously compromised. Falsehood and calumny are poor recommendations for a Christian Missionary. It will be remembered that a few years ago a report was propagated by the same or similar agency that a terrible massacre perpetrated by the Indians was instigated by the *Catholic Missionaries*.—The public now understand how little confidence reports from that source deserve.

STATE SCHOOLS IN BOSTON.

Various laws have been made, from time to time, concerning these schools. The general principle upon which these laws are based is radically unsound, untrue, Atheistical, as we have frequently shown. It is, that the education of children is *not* the work of the Church, or of the Family, but that it is the work of the State, and only of the State. Two consequences flow from this principle, each pregnant with other evil consequences. In the matter of education, the State is supreme over the Church and the family. Hence, the State can and does exclude from the schools religious instruction, confining this to a cold and barren system of morality which has been for solidity and usefulness surpassed in Pagan schools. The inevitable conse-

quence is, that although the true religion is essential to salvation, yet the greater number of scholars must turn out to be Atheists, and accordingly the majority of non-Catholics are people of no religion.—Nothingarians, as we say in Massachusetts. Thus the State asserts its supremacy over the Church. Parental influence cannot do much to stop the Atheistical current running from the schools into the family, and it does not.

The other consequence is this. The supremacy of the State over the Family, in the matter of education, leads the State to *adopt* the child, to weaken the ties which bind it to the parent. So laws are made compelling children to attend the state schools, and forbidding the parents, if they be poor, to withdraw their little ones from the school. Most ingenious rules were framed, all tending to weaken parental authority,—dictating to the parent what he should or should not do in the matter of training his child, and in what things the child might plead the authority of the State for disobedience. The consequence of this policy is rather fearful. It is, universal disobedience on the part of children. Facts justify arguments here too well. The autonomy—*independence* of our children is a matter of general wonder. Our little boys scoff at their parents, call their fathers by the name of Old Man, Boss, or Governor. The mother is the Old Woman. The little boys smoke, drink, blaspheme, talk about fornication, and, so far as they are physically able, commit it. Our little girls read novels and Mauricean, quarrel about their beaux, uphold Woman's Rights, and,—

Ignorance, Atheism, Disobedience. Behold three apples of Sodom, plucked from this tree of State education.—*Boston Pilot*.

THE STATE OF DISSENT IN ENGLAND.—Next to the Anglican Church itself, if indeed secondary, it must be a matter of interest to all who desire to see Catholicity reclaim her long-lost children in England to watch and note the state and the decay of that most popular of all sects which abound in Britain, the Wesleyan Methodists. Instead of time healing the wounds which discord had made in the most important ranks of their society, the chasm still widens every day. No reconciliation; a spirit of revenge exists amongst men moving in respectable stations of life which could only be expected to exist amongst the most savage of tribes. There was, no doubt, much borrowed by Wesley from the external forms of Catholicity, and which has given to their body, in some degree in their interior apparent devotion, some resemblance to the "Truth as it is in Christ," but we now see the superficial character of that resemblance in the almost universal demon-like spirit which prevails wherever the two parties which now divide Wesleyanism meet in contact. In Newcastle at this moment, indeed in the whole district, such feelings prevail. As a specimen, a Mr. Faicner, belonging to one of the oldest and most respectable Wesleyan families in Newcastle, thus addressed a public meeting a few days ago—"If I enter a railway carriage in which any of these men (Wesleyan reformers) are seated, I leave it to go into another, for I feel that I am about to travel with men who are not quite honest." Alluding to the death of a Minister of their body—"how much of his early death is attributable to the proceedings of these men is known only to God." On another recent occasion one of their brotherhood exclaimed—"It's of no use to cry, 'Peace, peace,' within our ranks, for peace is not here to be found." Such is the handwriting on the wall, pointing to the hour of the final decay and mortality of a sect which thousands upon thousands in England believed only a few years ago was destined to become the Faith of the people of England, as approximating more nearly in vital purity to what, in the slang of the day, was called, "Scripture Truth."

The English journalists always give all the particulars respecting any murder or outrage which may be committed in Ireland, without apparently taking any notice of the awful crimes which are so frequently committed in England. I have been reading my files of provincial papers, and I am astounded and shocked at the frightful progress of crime in England. Within a week, or ten days, the list of murders and executions is a terribly long one! During the present assizes no less than twelve criminals have been condemned to death. Three murderers have already been executed. A man at Oxford for killing his uncle, Turner at Derby for the murder of an old lady, and a female at Northampton, for strangling her mother-in-law, another woman, Sarah French, will be executed next week at Lewes for poisoning her husband. Two men, Eyres and Kemish, were found guilty at the Winchester assizes of a murder at Romsey. But the list is not yet finished. Lord Campbell has just passed sentence of death on two criminals for administering arsenic to women, from the effects of which they died. One of these prisoners is eighty-three years of age! William Baldry, a farmer of Preston, will be hung next week for poisoning his wife. Another farmer of Thrawleson will be executed at Ipswich for having stabbed his servant girl, after she repulsed his improper advances to her. Abel Ovans and his paramour, Eliza Dove, have been sentenced to death at the Monmouth assizes for drowning their illegitimate child. John Keene will shortly be executed at Horse-monger-lane gaol, for throwing his wife into a well. Such is the frightful progress of crime in England!—*Cor. of Boston Pilot*.

The London *Globe* furnishes us with the following interesting statistics on Europe and the arming of England:—

"The total population of Europe is stated by M. Rhoden to be about 267 millions; and of these about 128,120,000 are males. Deducting those over 20 and under 33 years of age, and again subtracting one-third of the remainder, on account of the various causes held sufficient to incapacitate even young men for military service, and we have a total number, in Europe, of 7,118,000 men fit to bear arms. Without the United Kingdom, the number would be about 6,200,000. But there are under arms (sous le drapeau) in Europe, exclusive of this country, at least 3,600,000 men; equal to about four out of every seven of the men between 20 and 33 years of age, capable of military service.

"We, on the other hand, with a population in round numbers, of 30,000,000, have not, in army and navy, so many as 200,000 men trained to bear and use any weapon more offensive than a wooden truncheon; and, of these, at least two-thirds are always scattered over the world from Australia to Canada, in colonial garrisons, or in ships on foreign stations, or passing to and fro as reliefs to others so placed. Were we as well

armed as our neighbors, we should have about 450,000 men trained for war, ashore and afloat, and should, even then, with reference to the hypothesis just now in view, of our having to resist an invasion of England, from the Continent, be at a disadvantage, as having a large section of both branches of the force constantly employed at a distance so great as, with certainty, to deprive us of their aid."

THE AZTEC CITY IN CENTRAL AMERICA.—Rumors of the existence of an ancient city in Central America, inhabited by descendants of the Aztecs, have been repeatedly mentioned by travellers. Stephens, in his valuable work on Yucatan, we believe, alludes to this subject, and seems to place reliance in the statement. The "Aztec children," who were exhibited in this city, and are now in New York, are reported to have been brought from this mysterious city. They are said to belong to an order dedicated to sacerdotal service. The stories of the origin of these singular children were disbelieved in this city, but seem to be credited in New York, and a belief in the existence of an Aztec city is gaining ground.

The editor of the *New Orleans Picayune* has recently been put in possession of some facts which have confirmed his belief in these stories. He says:—"About three weeks since a gentleman who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian eunuch—there are many such in that part of Mexico—and the history of it, as related by himself, is this: He said that he had purchased it from a native trader, who, once a year, was in the habit of visiting a city among the mountains, toward the South, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the eunuch belongs, signifies 'the mystery of the mountains.' Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes, similar in appearance to the one referred to, which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was an occasion of this kind that the Indian trader succeeded in abstracting one of them. This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are, of course, perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are descendants of a race which migrated to this continent from the eastern shores of Asia, about 20 centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek characters, forming words in that language, but written backwards in the Oriental style. On the first page these Greek inscriptions run thus: [we give English characters for want of Greek.] *not nep not sogol* which, reversed, reads, (*Plagos ton pntan*—literally, 'word of all,' or 'of all things.' It is to be presumed from this that the book is a history of the mysterious people among whom it was found, and could it be thoroughly deciphered, it would, no doubt, completely solve the problem of our aboriginal archeology. On another page there is a picture of water, and under it the word '*assabali*,' which is evidently '*thalassus*,' Greek for the sea. A representation of a vessel full of men accompanies this, and conveys the impression that it refers to a voyage or migration from beyond the sea.

The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greece to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume found in the possession of a western tribe of Indians, an account of which has already been given in almost all the newspapers, and will doubtless be remembered by our readers.

To what nation the authors of this Aztec volume belonged, is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the ten tribes, the many similarities between the customs, rites and ceremonies of the Aztecs and those of the ancient Jews, and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin.

The elders and priests among the Jews were well acquainted with Greek; in fact it was the polite language of that era, and it is not surprising that with a certain affection of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to, to submit it to the inspection of professor Gliddon, whose hieroglyphical attainments may enable him to make some interesting discoveries in this new field of investigation."

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