

THE LONDON CHURCHMAN

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KIRWAN'S REPLY TO BISHOP HUGHES.

TO THE RIGHT REV. JOHN HUGHES, D. D., ROMAN CATHOLIC BISHOP OF NEW-YORK.

My Dear Sir,—In my last letter I entered upon an examination of the claims of the pope to supremacy without concluding. I thought the testimony of tradition was inadmissible; and that the teaching, the facts and the tenor of the New Testament are directly in opposition to them. But as a man of spirit, greatly unwilling that a more private reason should have even the appearance of victory over you, you appear again in the form of a letter, and you state the point, and his honour calls for the testimony. And with an air of triumph you adduce the early records of the church, from its foundation to the fifth century, among which are the books of the New Testament. The judge says, "Well, Bishop Hughes, we will commence with these documents and examine them in their order." The proposition is a fair one, and you consent.

"Mark," says the judge, "was a friend and follower of Peter. He wrote his gospel at Rome, about thirty years after the ascension of Christ. Some of the fathers even say that it was revised by Peter. Does he say anything about Peter being pope of Rome?" You reply, "No, Mark is silent on the subject." So that document is laid aside.

"Here are Peter's own letters," says the judge. "I have written a short time previous to his death thirty years at least after his alleged investiture with the supremacy. Do they say anything about Peter?" "No," you reply, "it would not be modest in him to say anything about the matter." So these are laid aside, the judge remarking in an under tone, "It would have been well if the successors of Peter had imitated his modesty, who, after being nearly forty years pope, in writing to the churches, says not a word about his supremacy."

"Next are the letters of Paul," says the judge. "Written from Rome, and to the Romans; do they bear any testimony to the point to be proved?" His letter to the Romans was written several years after Peter was made pope there; does he say anything about Peter?" At the close of the letter he sends his affectionate salutations to upwards of twenty persons; does he mention Peter?" When, according to your showing, Peter was in the plenitude of his power at Rome, Paul was taken there as a prisoner. Whilst there he wrote several of these epistles. Is Peter alluded to in them as pope?" Is he named at all? If he was there, Bishop Hughes, how do you account for what Paul writes to Timothy, (2 Tim. iv. xvi.) "At my first answer, I, all men forsake me?" Does Peter play again in the court of Caesar, the part he played in the palace of Pilate? Could Paul be a prisoner in Rome for two or three years, and Peter never speak of it to his friends? How is all this?"

Vested to the quick by these questions, for even bishops have feelings, and plainly perceiving that his honour is a "private reasoner," you reply, "I will lay aside those documents which form the New Testament, and pass on to the next in order. They have always been wrested by 'private reasoners' to their own destruction, who are incapable of 'making an act of faith.' But before we lay them aside," says the judge, "do you admit, bishop, that they give no testimony to the point before us?" He again asks, "How do you account for the fact that they give no testimony considering the peculiar circumstances under which they were written?" You bite your lips, but are speechless.

As the judge, seeking only the truth, places you in this dilemma, I see you wish heartily to get out of it. You seize your crook and your keys, and glance a wrathful look at the "private reasoners," so anxious to wear the ermine. But your sard, second thoughts return, and you ask with a tone of smothered indignation, "What proof does your honour want that Peter was made pope of Rome? What proof you give me, that the popes of our church are his true successors?"

His honour replies calmly but decidedly, "Bishop Hughes, the point you wish to prove is one of vital importance. It is the hinge upon which many grave questions turn, which deeply concern the destinies of our race. So you and I, we have a demand of you, not old wives' fables, but testimony so clear and direct, as to place it beyond doubt. As to his being bishop of Rome, or ever at Rome, the Scriptures are silent; and that they are silent, to you must be very embarrassing. And not only so, but upon this vital point the apostolic men who conversed with the popes are equally silent as the Scriptures. Clement, Barnabas, Hermas, Ignatius, Polycarp, say not a word upon the subject. At about the close of the second century Irenaeus records it as a tradition received from one Papias, and is followed by other authorities. But who Papias was, whilst there are various conjectures, nobody knows. And Eusebius speaks of the matter as a doubtful tradition. Here, sir, is the amount of your testimony; it resolves itself into the truth or falsehood of a prattling Papias who told Irenaeus that somebody told him that Peter was pope at Rome?"

Now, sir, the evidence I require is, first, that he was ever at Rome; and secondly, that if there he was pope of the universal church. And upon these points I will admit the testimony of the Scriptures, the apostles, or any competent contemporary. If you have any such testimony produce it. You reply, "This is asking too much of an infant, and you have unwritten traditions of equal authority with the written word." His honour replies, "Bishop Hughes, it is asking a little too much to ask us to believe without evidence."

"You ask," continues the judge, "what evidence I will admit to prove that the popes are the successors of Peter? I want you first to prove that Peter was pope; if he was not he has no successors. If he was pope, I then wish you to explain why he was made pope, whilst he was set apart as the Apostle of the circumcision. You send him to the Gentiles whilst his peculiar vocation was to the Jews. I wish you also to explain, why make him pope of Rome instead of Antioch, where you know he laboured with great success; or instead of Jerusalem where the Spirit was poured out, and where he preached with such remarkable power? Is it not probable that tradition has again misled you as to the location of the chair of Saint Peter?"

"When you have proved and explained these things, then I wish you to tell by what body of men Peter was made pope at Rome, and how he was elected; for his successors must be so appointed and elected. I wish you to state how Peter was inaugurated at Rome, and what were the limits of his authority; for so his successors must be inaugurated and limited. I wish you to state the duties devolved upon Peter, and his manner of discharging them; for such are the duties of his successors, and such must be their manner of discharging them. I wish you to prove the doctrines and morals preached and practised by Peter; as his successors must preach and practice the same doctrines and morals. Peter had a wife; have your popes? Peter exercised no temporal power, is it so with your popes? Peter devoted himself to preaching the gospel; do your popes? Peter was a man of no parade, though impulsive, and never asked a man to kiss his foot or his toe; is it so with your popes?"

Stalling with indignation you rise, and, interrupting the judge, you exclaim "enough, enough; I see that your honour is a 'private reasoner,' incapable of 'making an act of faith,' and of course no better than a heathen or a pagan. You are unfitted to sit upon such questions or to decide upon them." And collecting again your papers you leave the court muttering in an under tone as you go, that if you had his Honour in Italy under the shadow of the sceptre of the illustrious Pius IX., you should teach him what his true evidence a judge should require upon such points.

Thus, Sir, in the form of a judicial investigation I have examined the testimony which your church adduces to prove that Peter was clothed by Jesus Christ with supremacy over the apostles—that he was first pope of Rome—and that the popes of Rome are his legitimate successors. There is not a particle of reliable proof as to either of these positions—what the evidence is overwhelming that they are the most and silliest papal assumptions. And yet upon assumptions based upon clouds which disappear before the light of investigation, you bow the very existence and perpetuity of the church of God!

LETTERS TO YOUNG MEN.

BY DR. WM. A. ALCOCK.

I.—HARMONY OF CHARACTER.

In a preceding letter, I have more than intimated that the great business of young men is the formation of right character for noble ends in other words, self-education. For what is this world: what a human life, at least in its earliest stages, but a great school of education? Nay, I might even ask, were this the appropriate place for it, what is Christianity itself but a system: a set of lessons, so to speak, prepared by heaven for the purpose of making men, and the young, of course, wiser and better?

My purpose, at the present time, will be to say something about the means and processes of this self-education, this formation of character, more especially beyond the precincts of the family circle, and the domain of family influences. And in the first place allow me to speak of harmony.

By harmony in the formation of character, I mean such a development of the individual as will produce uniformity. Every young man understands the term in its application to a musical performance, as well as to architecture. Yet as surely as a piece of music should be harmonious, or the various parts of an edifice or temple in due proportion and harmony, so should the human character—the Christian temple. In truth, a want of harmony in its application to a human character, is as much to be deplored, as the imperishable is more valuable than the perishable.

Man's nature, as you well know, is not simple and unaccompanied. It is in the image of the Divine. It is a unity in unity like its Author. Man is made up of body, soul and spirit, as Paul has it; of flesh, head, and heart, as the Medians. In either case the idea is the same; man is at once a physical, intellectual and moral being.

Now in order to produce a harmonious development of human character, all these departments, so to call them, of human nature, must be properly developed and cultivated. If this is done, and done early, the result is what might be called—what is called in fact—a proper balance. Thus a handsome character is a well-balanced character.

But when such a character, as an individual, young or old, in whom body, head and heart, are proportionally developed and cultivated is met in all ages and climes, and under every dispensation, have been but mere fragments of men. To point to one harmonious character—perfectly so—would be to point to something beyond the precincts of either sacred or profane history.

Acknowledged. No more man—none but the God-man—has been found to come up to this ideal of perfect humanity. But what then? Because man has never come up to the dignity of his nature, does it follow that he will never do it? That we know not yet what we shall or can be, is alike the language of religion and philosophy. Suppose, however, that we do suppose, as I believe to be true, that men have hitherto been mere fragments of men, is it not equally true—is it not even certain—that the larger fragments, or rather those which embraced the greater number of elements belonging to the common mass, have been most useful?

If it should be argued that men, such as I am addressing, are not expected to have those well-balanced natures which further education and a more extended experience would be apt to develop, and that they cannot have them, I could most readily assent. It is precisely that which your character should be as harmonious at four as at sixteen, and at sixteen as at sixty. It should be in harmony at every age of moral accountability, and in all circumstances. And if the rabbins and teachers of this or any other age or clime have taught otherwise, this does not alter the matter of fact. "To the law and to the testimony."

One reason why men have been hitherto so little harmonious in their character, may be that the social system, as a whole, has been inharmonious. Society—civilized society I here mean more particularly—the individuals of which it is composed, have been developed in a bad and positive moral, intellectual and physical. In other instances it may be the moral predominates, or at least leads. More commonly, however, the physical predominates, and the moral is in a subordinate position. Such is the fact—most strikingly so—at the present moment. Nor is this the worst. The wonderful progress of labor-saving machinery and the arts is greatly increasing this disproportion.

Now the greater this want of harmony in human society, considered as an aggregate individual, the greater the tendency to a want of harmony in the individuals of which it is composed. Some have even said that this tendency is inevitable. I do not so regard it, however. Man is not a mere machine. To his machinery is superadded free agency; and this enables him not only to control matter, but to overcome some of the laws and tendencies of matter, but even to turn them to a good account.

This view of the case, young man, indicates an harmonious tendency to begin with. Then, as you pass on through infancy, childhood and youth, and adolescence, your education, but serves to confirm what has been so unimpairedly begun. Your appetites are misdirected, your physical powers in general perverted or misemployed, and your pampered bodies either stunted on the one hand, in a greater or less degree, or on the other hand, pushed to giant size or diseased fullness. Meanwhile, by neglect, your mind and heart suffer; or, if otherwise, their growth is stunted. For the law of organized bodies, as yet but faintly alluded to, that if one member suffers all the members suffer with it, is applicable to the three departments of man's nature as well as to the body. The mind, as yet but faintly alluded to, is already spoken of, as those subdivisions of each to which I shall hereafter call your attention.

Is any individual discouraged by the view I trust otherwise. What is wanted in self-education is a correct understanding of our true position and relations—what are we and what we can be. For that Divine Providence who bids us follow the path of the just, which shineth brighter and brighter to the perfect day, would never place one more difficulty in our way than is needed to call forth our slumbering or estranged faculties and powers, and lead us by a faithful co-operation with him, not only to the full development of our whole nature, but to a development and cultivation of that nature which shall render all things healthy and harmonious.

Instead, therefore, of being discouraged, the view which I have presented is above all others, that which seems to me best calculated to give motive to new exertion and increased activity. The fact that so many difficulties lie in our way, should only serve to urge us onward in the path which leads to certain victory. God made man for himself; but in order to this end he requires that our complicated nature, like his own, should be harmonious. For it is only when man is in peace and harmony with himself that he can be in harmony with his Creator.

THE DESIGNS OF THE CHARTISTS.

[From the London Sunday Times, Aug. 30.]

On Wednesday night, a scene of the utmost confusion took place in Webber street, Blackfriars, which for two or three hours, created considerable sensation in the neighbourhood.

It appears that, from private information received by the government, a strong muster of the Division of the police was ordered to assemble at the L division in Tower street. The men were immediately placed in reserve, armed with cutlasses, and were joined by about 150 constables and sergeants of the L division. The men belonging to the M section were also on duty at the Stones-end station, under the direction of Mr. Superintendent Evans.

About half-past nine o'clock, on a steam being made, Mr. Superintendent Rutt, and Inspectors Carter, Evans, Arnold, and Rogers, with nearly 300 men, marched to the Angel Tavern, in Webber street, kept by Mr. Smith. Mr. Rutt, with a pair of loaded pistols, and a cutlass at his side, entered the house accompanied by a strong body of constables, and at the same time upwards of a hundred officers were drawn up in front of the premises under arms.

The moment the police entered the tap-room or parlour, a general movement took place on the part of the persons assembled there, and Mr. Rutt cried out, "if any man offers the least resistance I will run him through," at the same time showing his drawn cutlass. This had the desired effect, and little or no resistance was attempted. The police then, in a body, seized fourteen men who were in the room, and conveyed them, under a strong guard, to Tower street, where, upon being searched pistols loaded to the muzzle, pikes, three-cornered diggers, spear-heads, were found upon their persons, and others were found secreted under the seats on which they had been sitting. Some of them wore iron breast-plates, and others had gunpowder, shot, and tow-balls. Under one man no less than seventy-five rounds of ball-cartridge were discovered.

The prisoners were all placed in front of the lobby, and having been duly charged, their names and addresses were taken, and scarcely a man was brought forward who was not well known to the police as being a prominent Chartist.

It is but right to state that Mr. Smith, the landlord of the Angel, had made no provision for any meeting to take place at his house; on the contrary, the parties had made preparation for the assembly to take place at the Passcock, in Frances street, but the landlady, on being informed of what were the objects of the fellows, immediately gave them orders to leave her premises, and they forthwith started off to the Angel. Mr. Smith at the time being home.

The whole of the party were locked up at Tower street, under a strong escort of police armed with cutlasses.

Mr. Superintendent Rutt, and Inspector Russell, from private information which they received, proceeded to Blue Anchor-yard, York street, Westminster, where, it was stated, a gang of men had been assembled to meet the Chartists to join the other parties in the event of a procession being formed. On entering the house of a well known land, the man and a large pike were found. In the neighbourhood of Ormond street, Red Lion square, it was stated that eleven persons had been apprehended, and were lodged in Bow street police station. The whole of the metropolitan and city police not on duty in the streets were, to a man, in reserve at the several station-houses, under arms, in case their services should be required.

From the police proceeding to the house of Samuel Moore, one of the men taken by the L division, the police found the leg of a chair loaded with lead, and a number of nails driven in at the extremity. It was about the length of a policeman's truncheon, and so heavily laden, that a blow on the head with it must have caused instantaneous death. Six pistols and weapons of various kinds have been found at the residences of the other prisoners. Mr. Inspector Carter, with several constables, proceeded in a body to search the abodes of the other parties captured.

The whole of the military quartered at Blackfriars Palace, the Tower, Mint, Bank of England, and the various barracks, were under arms and a continuous line of communication was kept up between the metropolitan and city police, as well as with the military and other official bodies.

Shortly after the capture made in Webber street a meeting was attempted to be held at the South London Chartist Hall, in the same street, when one of the leaders rushed into the building, and advised them of Mr. Gale's sale to disperse, as their lives were in danger. In an instant a general rush took place for the street, and one man, in leaping from a side window, severely injured himself, and, it is rumored, broke one of his legs.

At half-past one, everything was perfectly quiet, but the police were still in reserve.

Not the least doubt appears to be entertained that the Chartists contemplated walking in procession at midnight, and that they were not merely determined to assassinate the police on duty, in the event of their interference, but also to fire many of the public buildings, and to commit other depredations, and had it not been for the timely information forwarded to headquarters, there seems every probability that they would have carried their intentions into effect.

IMPORTANT MOVEMENTS OF THE CHARTISTS.

Throughout the principal parts of London last night and up to 12 o'clock to-day, the latest hour at which we could catch the outgoing steamer, there existed the greatest excitement in consequence of the disclosures made by a witness named Powell, in his cross-examination at Bow-street, in the case of the captured Chartists. Powell says—

"I became a delegate, and entered the association for the purpose of coming forward, and giving evidence now. I encouraged and stimulated most men a good deal; I did it on purpose to have more to inform against them; I joined them because I thought something would turn out injurious to the peace of the country; and I thought I would get as much information I could for the purpose of putting a stop to it; I knew I was mixed up with a class of characters who would do me any and everything. When the chairman made use of the expression, 'The blow must be struck to-night,' only Gurney and Ritchie were present of the prisoners here now. I was employed by nobody to make a statement of anything of the kind; I have supplied the men with bullets and powder. They did not want

GRANDE LIGNE MISSION.

The following letter from Madame Feller to Dr. Cote, who is now in the States, will be read with interest, and we hope will lead to generous contributions in support of a missionary enterprise which has largely blessed.

MISSION HOUSE, GRAND LIGNE, Canada East, Aug. 16, 1848.

Dear Brother in Christ,—You have undoubtedly received the poor scribbling which I addressed to you on the 4th instant. My special object in re-taking my pen to write you on this day, is to make you acquainted with our very great and heavy embarrassments, and to beg of you to share the luxury of an hour, such as is seldom encountered in a lifetime. We stood in the darkness, in perfect silence side by side, in the enjoyment of emotions which no pen can describe. These are mysteries of the spiritual nature, which neither human nor divine philosophy has ever attempted to elucidate. There are comminglings of unuttered thoughts and unspoken, spiritual communications without the glance of the eye, or the movement of the tongue, or the pressure of the hand.

At length the boat arrived at the pier in Lewiston, seven miles from the Falls. It was about an hour or two after midnight, and the darkness of Niagara blended with the mournful chirpings of the insects in the forest, the only sounds which fell upon our ears. We retired to our state-rooms, and were lulled to slumber by that best of all Nature's anodynes, 'the voice of many waters.' No scene of my life has transcended in interest this approach to Niagara in the gloom of midnight. And the first sound of that awful extract, under such circumstances falling upon the ear, produced even a deeper impression than the first view of the flood, making its majestic plunge. And yet the capacities of the soul are such, in its boundless conceptions, and its infinite range, that nothing earthly can satisfy it. Its flight is through infinity—its range unwaried, through the eternities past and to come. Niagara is but a child's plaything—the very globe itself but a particle of dust—the myriads of worlds which stand in the air, twinkle in the excited conception to but a handful of sand. There is nothing true but heaven there is nothing great but God.

PROTESTANTISM IN BAVARIA.—Among the fruits of the revolution in Bavaria was a promise of the new King, to dissolve the long-suppressed General Synod of the Protestants as a preparatory measure for such a constitutional assembly should seem something like freedom. The Diocesan Synods have lately closed their session; and, contrary to general expectation, have received no communication relative to the convocation of a General Synod. This delay in fulfilling the promises of the Ministry has produced much discontent. An assembly held at Neustadt, has determined on making a demand, and on sending, for that purpose, a deputation to Munich. Should this step not succeed, the assembly are to go to Frankfurt, and address themselves to the National Assembly and the Germanic Administration.

ABOLITION OF CELIBACY.—A significant circumstance occurred in the discussions of the Frankfurt Parliament on the 20th of July. M. de Saxe-Coburg, an Austrian Deputy, moved that the executive authority should enter into negotiations with the Holy See on the subject of the abolition of the celibacy of priests, and that a special commission should be appointed to present a report thereupon. The motion was supported by the signatures of 110 members of the Assembly.

THE FRENCH REVOLUTION.

Paris, Friday Evening, August 18.

For the first time since the insurrection of June Paris has really to-day the appearance of a city in a state of sleep. The bustle and the to-do, every officers are to be seen moving rapidly about, giving directions and carrying orders. The whole of the works are confined to the barracks; a considerable quantity of artillery has been brought into Paris; and, in short, we look as if we were on the eve of some military event. What can be the meaning of all this? It creates great uneasiness among the public, and many believe that the alarm and danger are real, and still I cannot persuade myself that it is any more or less than an attempt on the part of the Government, to intimidate the National Assembly and to weaken the effect of the publication of the documents with respect to the June insurrection, which have been this day distributed among the representatives. I am the more persuaded that the danger is without any serious foundation, because it is said that it is to be expected, not from the red republicans, but from those of the legitimists and royalists in general. The report, therefore, that the publication of the documents, (which, by-the-by, are not yet before the general public,) has created an immense degree of excitement among the working classes, who are apprehensive that their leader, M. Louis Blanc, is to be sacrificed, and that, taking advantage of this state of things, the legitimists have for some days been trying to gain over the *ouvrier* generally, but especially in the Faubourgs St. Denis and St. Antoine, which were inhabited by that class of workmen who are employed on articles of luxury, and endeavouring to get them to rise to resist the patriots, the legitimists, and Louis Philippe, hoping to take advantage of the confusion to create a reaction in favour of royalty. Whether the government seriously believes in this plot or not, or whether it merely wishes to keep up as much excitement as will justify it in the eyes of the country, for making a display of military force, it is undoubted that extensive preparations are made for resistance against a *coup de main*. The troops are not only confined to their barracks, but the pickets which parade the streets have been raised from forty to one hundred men each.

HELVETIETTE FELLER.

REV. DR. COTE, Philadelphia.

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