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**POETRY.**

*From the Boston Morning Post.*  
THE PAPER AGE,  
A song to be sung by all good wig office seekers.  
TUNE--YANKEE DOODLE.

We are the jolly Biddle men,  
And wear our master's collars;  
We do the very best we can,  
Our pay is paper dollars.

We work for hire, for him who pays  
The highest, wig or Tery--  
We go for Webster now-a-days  
And share his paper glory.

We want a Bank, ah! that's the mint,  
And Biddle he'll unlock it;  
He'll coin the paper money in--  
We'll put it in our pocket.

Oh! ye old humdrum Democrats,  
Who love the constitution,  
And those that were old cooked up hats,  
Who wrought the revolution;  
You go to grass! The times are changed,  
Each man for number one now--  
And Biddle he's the very boy,  
Who understands the fun now.

He pays us down in paper bold,  
And so we wax and fight, sir;  
And do exactly as we're told,  
And vote with all our might, sir.

There's the fellow Daniel--he's a rogue,  
But then we watch him else, sir;  
As honor is with thieves the vogue,  
He'll do for us we guess, sir.

We'll let him know that banking men  
Are very fond of rags, sir--  
We do not go on tick you know,  
And but for cash are sold, sir.

We fight for victory--and then,  
As Harry gives our creed--  
We share the spoils like gallant men,  
And let the People bleed.

Yankee doodle, keep it up,  
Biddle is the dandy--  
He pays us trash instead of gold,  
And nothing is so handy.

There's Harry Clay; he took a note,  
And so the People hissed him--  
He should have taken gold--the goat!  
And spurned the panic system.

Pay down the thing; all ye who can,  
May take the yellow gold, sir,  
But paper is for the Bank man,  
And Biddle's got the rags, sir.

He'll keep 'em too, till Webster's in,  
And then he'll hand 'em over,  
And if the boys don't get too thin,  
We'll live like pigs in clover.

**VISION OF PARADISE.**

BY MRS. H. M. DODGE.  
[Written for the Philadelphian.]  
Music in depth ineffable; music sweet  
As holiness could utter--sweet as saints  
In the freedom of eternal love,  
Could breathe upon the high and holy air  
Of blessed Paradise; yes, strains which lived  
Ere earth was fashioned, or the soul of man,  
Stamp'd with the fadeless light of Deity;  
Strains fitted only to the awful praise  
Of the immortal God! 'Twas such I heard,  
Uttered on harps of living gold, poured forth  
By tongues of fire as countless as the beams  
Which fill eternity with cloudless day!

Eternity! how shrink the loftiest powers  
Of man's imagination, when it flings  
Its grasp upon eternity! But now  
I stood upon its viewless shores, and gazed  
Into its glorious mysteries. The light  
Of God's eternal presence filled the place  
With radiance infinite, and brought to view,  
Clear as the bright splendor of the sun,  
The smallest atom in the treasured depths  
Of justice, love, and vast redeeming grace.

I saw amidst those bright and sinless hosts,  
The ransom'd of the Lamb--that blood-washed  
band,  
Who passed through fire, and pestilence and  
death,  
To reach the Holy City. They were there  
With crowns of deathless victory, and robes  
Of peace and mercy. Loudest in the song  
I heard their joyful voices. Far and wide  
The sacred anthem rang, and echoed back  
In one eternal peal. The voice of praise  
Was breathing every where, and all was lost  
In one vast depth of glory and delight,  
Equal to God's infinitude of love,  
And power to bless the beings he has formed  
To stand before his throne forever more,  
And bask in the rich glory of his smile.

I saw--but Oh! the fearful task to pour  
The likeness of those glories into thought  
Of earthborn origin, still covered o'er  
With the dark gloom of sin! A seraph's voice  
Inspired by Deity could only sing.  
One feeble ray of light from that blest clime,  
Into the humble soul, still chained to earth,  
And fettered with the clay. But there shall  
burst  
The glorious morn of an eternal day  
On the believer's sight, and he shall see,  
With cloudless vision, that ineffable  
And nameless depth of blessedness, some of  
Its gloomy treasures o'er the ransom'd souls  
Around the Throne of God.

Two or three days ago we published a paragraph announcing the arrest of a man at Albany, named Mathies. In the Albany Journal we were presented with the following statement of most extraordinary occurrences--involving, it would seem, on the one side, crimes of the deepest die, on the other, credulity that surpasses all conception.

"*Mathies the Prophet.*"--This notorious individual, whose proper name was Robert Mathies, was arrested in this city on Monday afternoon, upon the authority of an advertisement issued by Mr. Benjamin H. Folger, of the city of New York. The expressed charge against him was, that he had left New York having in his possession a large amount of Mr. Folger's property; but he has been guilty, it is asserted, of many other malpractices, some of them of the blackest character, and worthy of the most severe punishment.

Mathies commenced his career of fanaticism some two or three years since, in this city, when he proclaimed himself "The Prophet of the God of the Jews," and asserted divine power. He shortly afterwards went to New York, where he continued to proclaim his doctrines, but with little success at first. He soon, however, secured the favor, among a few others of less consequence, of three of the most wealthy and respected merchants of Pearl street--Messrs. Pierson, Mills, and Folger. These gentlemen received his doctrines in the fullest confidence, and believed him to be all that he declared himself. Their treasures were thrown open to the impostor, and he lavished them upon himself most profusely. He purchased the most costly wardrobe. His robes of office were richly trimmed with gold and silver. He wore a sword, and the finest workman in his gold watch and establishment, equalled the lustre of the most costly.

The bondages of these gentlemen was complete; and the fact that three intelligent citizens of New York were thus deluded, will form one of the darkest pages in the whole chapter of modern fanaticism; but the chain with which they were bound is broken.

Death liberated Mr. Pierson. He died in Westchester county, at his country seat, near Sing-Sing, and the event was clothed in mystery, and while in health, as we understand, Mathies prevailed upon Mr. P. to assign to him his whole estate. He was shortly after taken sick, and although his friends who were with him insisted upon calling medical aid, they were deterred by Mathies, who told them that "he had power of life and death, and Mr. Pierson could not die." But he did die; and a subsequent examination of the body by three able physicians, resulted in the conviction that he had been poisoned, and certificates to this effect were drawn up and signed by these physicians, and are now in New York. Who poisoned Mr. Pierson is to be determined by the proper tribunal.

The mysterious death of Mr. Pierson and the accompanying circumstances, shook the confidence of Mr. Folger and his family, and they resolved to abandon Mathies and his principles. After his return to New York, they announced this determination to the "Prophet," who then declared to them, that if they did, sickness and perhaps death, would follow! This threat was not sufficient to overturn their resolution, and a day was fixed upon when Mathies should leave the house. Upon the morning of that day, Mathies partook of very little breakfast, and scarcely tasted the coffee, saying as an excuse, that he was unwell. Immediately after breakfast, Mr. Folger, his wife, and children, were taken violently sick. Mr. Folger did not suspect the cause of his sickness until after the villain had left the city; when, upon examination, he learned that the lady had abstained from the use of any coffee upon that morning, and from other circumstances, he became convinced, that the woman was bribed by Mathies to poison the family. From some cause, the effort was not successful. To none of the family did it prove fatal, although all of them have not yet recovered from its effects. This transaction induced Mr. F. to procure his arrest, for which purpose he despatched the notice before mentioned.

Mathies did not expect this suddenly to be stopped in his mad career, and expressed a good deal of surprise when arrested. He had in his possession two large trunks, which he acknowledged contained articles which did belong to Mr. Folger, but which, he said, Mr. F. gave to him when he left New York. Among the articles were sundry rich dresses, about \$500 in gold, a gold watch worth about \$160, a sword of great value, and a rod with which he was going to measure the bounds of his paradise, "the gates thereof and the walls thereof." He was taken to New York, this morning.

His trial will unfold strange deeds of crime and fanaticism.

The New York Journal of Commerce gives this account of the same impostor and villain: For a considerable period prior to the year 1832, Mr. Benjamin Folger, of this city, was on terms of the most intimate friendship with a Mr. Elijah Pierson, also of this city, whose piety and good sense he highly respected and esteemed. A short time previous to the period alluded to, Mathies had announced to Mr. Pierson that he (Mathies) was the spirit of truth that the spirit of truth had disappeared from the earth at the death of the Mathies mentioned in the New Testament, and that the spirit of Jesus Christ had entered into that Mathies, and that he (the fellow now in Albany Prison) was the same Mathies; the apostle of the New Testament, who had risen from the dead and possessed the spirit of Jesus of Nazareth. That he (Jesus Christ) at this second appearance, was God the Father, and had power to do all things--to forgive sins, and communicate the Holy Ghost to such as believed in him.

The above tissue of blasphemy and absurdity was, strange to say, believed by Mr. Pierson, and regarding Mathies as the character he represented himself, he respected him ac-

cordingly, and took him into his house to reside with him.

In the month of September, 1832, Mr. Pierson induced Mr. Folger to Mr. Mathies, and at the same time informed him, who and what Mathies announced himself to be, and also of his (Pierson's) implicit belief in the truth of Mathies' divine attributes. Mathies having thus become acquainted with Mr. Folger lost no time in endeavoring to increase the number of his dupes, and repeatedly called at Mr. Folger's counting house to announce his divine mission, and strove to convert Mr. Folger to a belief of it. On one occasion he said to Mr. Folger "I know the end of all things" and then made use of the following mode of illustrating his assertion. Taking up a piece of paper he placed it in a drawer, so that one end of the paper remained outside the drawer, and then said to Mr. Folger: "You can see but one end of the paper, which is outside the drawer, and so the world sees; but I see the whole length of it--I see the end."

He succeeded in impressing Mr. Folger and a few others with a firm belief that he was the true end of all things, and having gained this point he pretended to execute the true mission he came upon, and informed Mr. Folger that "he was poor and in want of money; that the world persecuted him, and it was in the power of God to do so by the devil, because there was no truth now in the world except in him (Mathies)." Puerile and absurd as were these representations, they nevertheless induced Mr. Folger to give Mathies different sums of money--and the latter, encouraged by his success thus far, determined to spare neither promises nor threats to make the best of the advantage he had gained. In addition to what he had already told Mr. Folger, he therefore informed him that he (Mathies) had commenced the reign of God on earth; that Mills and Pierson had been called into the Kingdom, and although the devil had succeeded in suspending for a time its permanent establishment, he (Mathies) would now go on to overcome the devil and to establish the Kingdom of God.

Of these circumstances he called on Mr. Folger to contribute of his substance for his (Mathies') support, and that in case he should refuse to provide him whatever money he wanted, he would visit upon him (which he was empowered to do) the wrath of the Almighty; but that if he (Folger) would believe in him and obey him in all things, he would be called into the Kingdom, and he (Mathies) would forgive him all his sins, and he would enjoy eternal happiness.

In this style Mathies continued preaching, until by dint of downright impudence he converted or rather perverted Mr. Folger to the firm belief that he was the personage he represented himself to be.

In the month of August 1833, Mathies went to Sing Sing, West Chester county, where Mr. Folger had a furnished house, and where his family at that time resided. As Mathies brought his baggage along with him, his intention of a long visit to Sing Sing was pretty obvious, and Mr. Folger invited him to take up his residence at his house. Having remained there a week he got tired of such narrow accommodations, and told Mr. Folger that he and Pierson ought to hire a house for his own special use. Mr. Folger consulted Mr. Pierson on the subject, and they agreed to comply with the very reasonable request of Mathies, and so informed him.

In the meantime the ambition of Mathies had so increased that a hired house would no longer content him, and he intimated to his two friends that it would be improper for a person of his character to reside in a hired house, and that they ought to purchase a house for him. This a so Messrs. Folger and Pierson agreed to; but before they could accomplish their purpose, Mathies imparted another revelation to Mr. Folger, and informed him that the house which Mr. Folger purchased some time previous to Sing Sing, and in which he then resided, had been purchased for him, Mathies, and that the spirit of truth had departed from Mr. Folger in making the said purchase.

As the house had been thus miraculously purchased for Mathies, he had of course a clear right to remain in it, and he did remain in it without further ceremony until October, 1833, when he required that Messrs. Folger and Pierson, who then resided with him, should give up the house to his own charge, which they accordingly did.

In the latter part of October, 1833, he required them to give an account of their property, and having attained it, he demanded that they should both enter into an agreement to support him which would insure their continued blessing of God. They accordingly entered into the required agreement, and supported him and supplied him with whatever money he demanded until the month of August, when Mr. Pierson died. On the death of Mr. Pierson, Mathies came to reside at Mr. Folger's house in this city, and continued to be supplied with money by him, until last March, when Mr. F. was unfortunately become bankrupt, and Mathies discontinued his residence with Mr. Folger, and until last September, when the latter intimated to him that he could no longer continue to support him, and that they must then part.

Mathies by no means liked the proposal, and being determined to make the most of the matter, and knowing that Mr. Folger had some money belonging to the estate of his wife, he told him very peremptorily, that "the most he should do was to sell the world, that if he did not the blessing of God would depart from him; but that if he gave him money to support him, the blessing of God should continue to him." Mr. Folger then gave him one hundred dollars in bills of the Bank of the United States. Mathies received this money a few days prior to the 18th of September, and on that day he told Mr. Folger that he was about to leave his house, but insisted on being supplied with more money before he took his departure.

In order to obtain it, he had recourse to his old expedient of threatening and promising the wrath or blessing of God, according as his demand was refused or complied with, and so wrought on Mr. Folger, that in addition to the hundred dollars to be had already given to him in bills, he now gave Mathies five hundred and thirty dollars in gold coin--on receiving which, he left Mr. Folger's house, and immediately after departed from this city. Besides the above mentioned sums of money, and those which he obtained at different other periods, from Messrs. Folger and Pierson, he also obtained a watch from the latter gentleman, and in the month of January last, he informed Mr. Folger that some person had taken the watch from him, and that "it was Mr. Folger's duty to provide him with another, and that the blessing of God would rest upon him if he

did so." Mr. Folger immediately purchased a fine gold watch, with a chain and seal, for which he gave one hundred and fifteen dollars, and gave it to Mathies.

**INTEMPERANCE IN ENGLAND.**  
*From the Balt. American.*

It would seem that in the march of intemperance Great Britain has reached a point beyond even that which we have attained in the United States. In a speech recently delivered in the House of Commons, upon a motion "to inquire into the extent, cause, and consequences of the great increase of habitual drunkenness among the laboring classes of the kingdom, and to devise legislative measures against its further spread;" Mr. Buckinghams presents a picture from which the mind recoils with horror. The evil inflicted on the human race by the frequent recurrence of the Plague, or the devastations of the Small Pox in former times, was light in comparison with the deep and pervading desolation of this modern vice. Mr. Buckinghams says, that with an intimate knowledge of the present condition of England, Scotland and Ireland, derived from much reading, travel and long intercourse and practical experience, and reflection, his conviction is as strong as it is sincere, that all the evils that afflict his country, the increased and increasing prevalence of drunkenness among the laboring classes, including men, women and children, is the greatest; and that it is not only an evil of the greatest magnitude in itself, but the source of a long and multiplied catalogue of evils springing directly from its impure fountain.

In Great Britain, the reports of police cases, the records of the criminal courts, of sessions or assizes, inquests of coroners, hospital returns and other public documents, furnish authentic information as to the extent, increase, and effects of drunkenness, and give evidence that "like a mighty destroying flood, it is fast overwhelming the land." From the results of Mr. Buckinghams's examination of these, as given in his valuable speech, may be drawn up a short chapter of British statistics that is truly appalling.

Of the seventy-six deaths in the Middlesex Lunatic Asylum, most have been from diseases of the brain and lungs, and other complaints brought up by spirit drinking.

The gin-shops in London are represented to be furnished with "gorgeous splendor," to make them more tempting. At the principal gin-shop in Holborn, there entered in one day, Monday, 23rd Decr, 1855, women 1253, and 259 children, making a total of 5042 human beings in one day. At another, in Whitechapel, there entered on the same day 3146 men, 2183 women, and 653 children, making in all 6021, fourteen of these establishments in London, the total number of persons who entered in one week was 269,43, viz. men 112,453, women 108,593, and children 18,381--the women and children united, nearly equalling the men, and surpassing them in the grossness and depravity of their behavior. Well may Mr. Buckinghams exclaim--"Alas, it is England of which we are speaking!"

They exist in the same degree in the other large towns of England, and extends throughout the whole country. In one gin-shop in Manchester 412 entered in the course of a single day on Saturday evening. In the short space of ten days the coroner of Shemeld was called to hold inquests on thirteen persons who had come to their deaths by accidents caused by drunkenness.

In Scotland and Ireland the same fearful facts present themselves. "The demand for long hair and beards is so universal, that in the town of Ulster, in Ireland, the spirit shops average sixteen, eighteen, and even thirty to one baker's shop; and in some villages every shop is a spirit shop. The finest manures, garas, and trans in Ireland belong to distillers. In one street in Belfast, there are seven whiskey shops together. It is estimated that at Clonmel, a town of fifteen thousand inhabitants, upwards of two hundred thousand dollars worth of whiskey and other intoxicating liquors were sold in the year 1833."

Mr. Buckinghams ascribes the increase of drunkenness among the laboring classes in England to several causes--the example of their superiors, among whom, until very recently, drinking to excess was so far from being regarded as a vice that it was often boasted of as a proof of power and distinction and honor; the pressure of taxation and of excessive labor, which rendered it impossible for laboring men to provide themselves with comfortable houses, and hence drove them to the easy chair and to the fire of the tap-room; the large size of the houses increasing in every direction, making the old rural sports of England more and more difficult of access, and the lengthened hours of labor affording less time for healthful recreation, and forcing men to those more quickly excited pleasures of intoxication; and the sanction given to the sale of spirits by a government license.

As to its effects:--It is estimated that not less than fifty millions sterling (equal to two hundred and thirty millions of dollars) are expended annually in England, Scotland and Ireland, in spirits, wine, beer and other intoxicating drinks; the consequences of taking which to excess produce an additional expenditure of fifty millions sterling, in the form of lunatic asylums, hospitals, jails, river hulks and convict transports, destruction of property by the burning of houses and their contents, the shipwreck of vessels, and the immense loss of labor. Thus the annual cost to the British nation of drinking, is one hundred millions of pounds sterling, a sum double the annual expenses (including its interest on the national debt) of the government.

The quantity of grain converted into spirituous liquor in England alone is set down at twenty millions of bushels.

Two-thirds of the poor rate and county rate, amounting in England and Wales to \$5,000,000, are ascribed to the habits of drinking; and more than half of the madness in England to the same cause. Mr. B. thus sums up the effects of drunkenness.

"Deterioration of the public health, to such a degree that our hospitals and asylums are filled with the victims of intemperance. Increase of pauperism in every parish, so that the poor rates bid fair to exceed the rental of the land. Destruction of public morals, by the brutalization of the old, and the prostitution of the young--the extinction of all honest pride of independence in the men, and the annihilation of all sense of decency in the women--the neglect of wives by their husbands, of children by their parents--and the breaking in under all those soft and endearing ties which heretofore were recognized as sacred among the humblest classes in society. These are but the outlines of this great chart of misery and degradation--the extinction of all honest pride of independence in the men, and the annihilation of all sense of decency in the women--the neglect of wives by their husbands, of children by their parents--and the breaking in under all those soft and endearing ties which heretofore were recognized as sacred among the humblest classes in society. These are but the outlines of this great chart of misery and degradation--the extinction of all honest pride of independence in the men, and the annihilation of all sense of decency in the women--the neglect of wives by their husbands, of children by their parents--and the breaking in under all those soft and endearing ties which heretofore were recognized as sacred among the humblest classes in society. 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