

# UNIVERSALIST WATCHMAN AND CHRISTIAN REPOSITORY.

"I HAVE SET WATCHMEN ON THY WALLS, O JERUSALEM! WHO SHALL NEVER HOLD THEIR PEACE DAY NOR NIGHT."

VOL. XVII.

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NO. 31.

(From the N. Y. Christian Messenger.)

## Prison Discipline—Effects of Kindness.

No philanthropic mind can look abroad in the world, and witness the increasing attention to the subject of Prison Discipline, and the improving state of public feeling as to the treatment of prisoners, generally, without a thrill of pleasurable emotion. He sees in it the sure indications of a brighter era than has ever yet dawned upon the world—the germs of an influence that must reach, and affect, vitally, our whole criminal jurisprudence; and directly or indirectly touch all the springs of moral action. For when it once becomes apparent to the public mind that the great object of punishment should be the *good* of the offender—his *reformation* so far as possible—the public effort will be directed to that important end; and successfully too, in a good degree. And it requires but a small degree of perception to estimate the moral advantage of reforming one half or two thirds of the present subjects of our prisons, and qualifying them for paths of usefulness and virtue, over the present or former plan of procedure—so treating them, that when discharged from prison, they are only let out to be again committed, and re-committed, (with only a brief interval between discharge and recommittal,) ad infinitum, almost.

And there is another important consideration connected with this subject. When men come to regard the spirit of human laws, as "requiring mercy—not sacrifice," then there will be hope that the odious character which has long been given to the law and government of God, will be seen and properly felt. Then there will be hope that men may see the laws of heaven "require mercy—not sacrifice;" that God is a Father, not a tyrant; that human sympathy and kindness cannot rise higher than its infinite and eternal fount—the source of all good—God!

Under these views and feelings we cannot better occupy a portion of our columns, than with this subject. Indeed, it is directly connected with them—involving the same great principles for which we labor, and which pervade Christianity—kindness to be the erring, and overcoming evil with good.

The beautiful article we copied last week—Story of a Sister's Love—though originally appearing in a reputed orthodox work, is nevertheless a link in the same chain. The whole spirit of the article strikes at the very root of the popular religion of the day; and yet who among all the professors of that popular faith, will dare to say, it is not the very spirit of the gospel of Jesus—a spirit that will follow the wanderer, through all the by paths of error and sin, and never rest till it has returned him to the fold of love and peace.

We have, also, been greatly pleased with an account, by the Editor of the New York Tribune, of a recent visit to the Massachusetts State Prison, at Charlestown. Some of our readers may have seen it in the Tribune, but many, doubtless, have not, and we copy it. It strikingly indicates the current of public feeling toward more humane laws and regulations, in the punishment of crime, and government of the erring. It presents *facts*—and they are always "stubborn things"—demonstrating the power of kindness, even over the most obdurate hearts.

We would call the attention of the reader especially to the reply of the Superintendent on being questioned as to the effect of the lenient treatment introduced into that prison. Yes, the prisoners loved him, because he loved them! How strikingly illustrative of the true Scripture doctrine—"We love him because He first loved us!" "Love begets love." "Love worketh no ill to

its neighbor." "Love is the fulfilling of the law."

The closing question by the Editor of the Tribune is an important one. But the world is learning the great lesson inculcated by the sublime Teacher—that of overcoming evil with good. The very facts noted by the Editor, is an evidence of it. The growing repugnance, in the public mind, to all sanguinary and revengeful laws is an evidence of it. The great changes which are marking the popular religious faiths of the day, also, are a strong evidence of it. And these will go on, with accelerated force from each new accomplishment, until that glorious lesson is universally attained. God speed the day!

After alluding to the remarks of Gov. Briggs, touching the management of the Massachusetts State Prison, the Editor of the Tribune observes:

"A few weeks ago we visited that institution in company with one of the Matrons of the Female Prison at Sing Sing, and were impressed with what we saw and heard with a conviction that Mr. Robinson is admirably qualified by his thorough acquaintance with human nature, his kindly deportment and wise sympathy with the erring and unfortunate, to fulfil the high duties of his station. He entered the Prison soon after his predecessor had been murdered by a prisoner in open day, when the temptation to adopt a rigorous and severe course of discipline would have been too strong for one who had less faith, than himself in the susceptibility to improvement of even the worst of criminals. So far from endeavoring to repress the risings of discontent by restricting still more the privileges enjoyed by the inmates of the Prison, he manifested toward them a degree of kindness and compassion which at once secured their respect and confidence, and thus laid the only solid foundation for a proper system of discipline—a system which looks to the reform of the prisoner not as something opposed to the welfare of the State, but identical with it, or at least indispensable to its complete security. The error of supposing that the interests of society are inconsistent with the mode of treatment adapted to work a proper change in the moral character of the inmates of our prisons, has sometimes led to cruelties in contemplation of which the mind of every humane person must be filled with indignation and sorrow; and, although in the general progress of the human mind—better and more enlightened views are beginning to prevail, this error is not yet entirely exploded. In Mr. Robinson's mind, however, it has no place; and we were delighted by the information that his faith in the magic influence of Kindness and Love, when exercised toward those whom Society, from a regard to its own safety, deprives of their liberty, had been strengthened and confirmed by the experience of years. There are a thousand ways in which the Superintendent of a Prison, without any sudden or startling change in the forms of discipline, may win the esteem—aye, the love of those placed under his care; and when this has been done the work of Reform has been relieved of its main difficulty.

"As we moved about in the workshops of the Massachusetts Prison we were struck with the apparent cheerfulness of the inmates. Except their dress there was nothing in their external appearance to indicate their situation, and but for the strips of red and white in their garments, we might have supposed that we were standing in the presence of a company of laborers on whose movements there was no other restraint than that which was self-imposed. When we mentioned this pleasing circumstance to the keeper, he remarked that a great change in the demeanor of the prisoners had been produced by abolishing the old rule

which had prohibited them from looking up from their work in the presence of strangers. Under that absurd rule—absurd, if for no other reason, because it could not be enforced—the prisoners wore a sheepish, downcast look, and were constantly stealing glances at visitors in a way which tended to destroy in them all remains of self-respect. There was, however, no unmannerly staring in consequence of the abolition of the old rule; in fact, the prisoners, relieved from the unnatural stimulus of curiosity checked by arbitrary arrangement, probably take far less notice of strangers now than formerly.

"It was Saturday afternoon when we visited the Prison, and there were two circumstances which interested us deeply. One was the sight of the prisoners coming one after another to a window through which they received books from the hands of the Librarian. The other was the meeting in the chapel of the Prison Choir, composed of such prisoners as had learned to read music before their imprisonment. The leader had been a teacher of singing, and performed his duties with admirable skill. Two violins and a clarinet answered as a substitute for female voices, while the bass-viol skillfully played, imparted strength to the fundamental part. We have rarely heard better music even in the most tasteful churches. Ever since we were privileged to witness the effects produced by the delightful harmony of the Hutchinson Family upon the prisoners at Sing Sing, our faith in the power of music to repress unholy passion and awaken the best feelings of the heart had steadily increased, and we were pleased to learn that the Choir in the Charlestown Prison were allowed Saturday afternoon to prepare themselves to perform their part in the Sunday services and at daily morning and evening devotions. The Warden and the Chaplain spoke in the strongest terms of approval of this arrangement and of its happy effects upon the whole body of prisoners. We wish the Inspectors of the Prisons in our own State could be persuaded to copy this excellent example. We are confident that such a measure would exert a highly salutary influence and be attended by no evil whatever.

"Flogging in this Prison has almost entirely ceased. We think Mr. Robinson informed us that the lash had been used only once in a period of six months. This is in itself a great triumph of Christianity over barbarism.

"We shall never forget the answer given by Mr. Robinson to our question, whether the prisoners appreciated his kindness and treated him with a proper respect and deference, or were inclined to take undue advantage of his leniency. 'Sir,' said he with great emphasis, 'they not only respect but LOVE me; and for the best of all reasons—THEY KNOW THAT I LOVE THEM.'

"We are not surprised, therefore, after what we saw and heard during our brief visit, that Gov. Briggs should have given this emphatic testimony in favor of the system pursued at the Charlestown Prison. His words should be pondered by our Legislators and all who are in any way concerned in the administration of Prisons, and abide in the memory of every citizen:

"The fruits of a mild and humane treatment manifest themselves much to the credit of the officers, and, going strongly to confirm the correctness of such a system. Generally, those who leave the Prison, leave it with a respect for the laws whose penalties they have been made to feel and with kind feelings toward the officers. They go again into the world many of them with the purpose and hope, by a correct course of conduct, of restoring themselves to their friends instead of breath-

ing out threatenings and vengeance against their fellow men. This state of moral feeling on the part of the prisoners is an important point gained in the administration of penal law.

"Will the world never learn the truth of the lesson inculcated by the Great Teacher, that Evil can only be overcome by Good?"

(Original.)

#### All of the Effects of Millerism.

It is a most delightful reflection, that under the government of God not only no positive evil can exist, but that what appears to be evil, and which indeed is such to a limited extent, under that government can be made to subserve a good purpose. That such is the fact in reference to the whole universe of intelligences with all of their errors, may be believed without contradicting the attributes of God, or the spirit and principles of his government. Almost innumerable instances in the history of the past will occur to the reflecting mind, corroborative of this pleasing sentiment. The effect of the old wild and unscriptural excitement indicated by the above caption, which has spread blight and mildew over some of the fair and flourishing portions of the world, both morally and temporally—and even intellectually, enacting scenes and producing results which made the heart ache, and the recital of which causes the heart to throb with pity and disgust—that very error and fanaticism has produced, we know not how much good; and for ought we know to the contrary, good that could not have been produced in any other way. One of the good results of that movement, is the bringing the Partialist clergy to acknowledge that many passages of Scripture on which they have all along relied to sustain, at least in the minds of the people, the horrid dogma of endless misery, have already had their fulfillment. The writer was present when a Partialist clergyman gave a discourse against "Millerism," in which he made the unqualified declaration, that Miller quoted from Daniel to sustain his position, "*undoubtedly has its fulfillment at the destruction of Jerusalem.*" Now that man, Dr. Hawes, of Hartford, Conn., had never before made such a statement—nor would he have made it then, had not the Miller excitement brought it out. This is not a solitary instance of the kind, but many, very many are the instances where the most zealous defenders of that cruel creed have made similar statements in reference to the book of Daniel, and other portions of the Scriptures. And in giving up these portions, they, according to their own rule, abandon many other portions of the Bible as sustaining their creed—for they have taught that all the passages on which they relied as proof of the truth of the doctrine of endless sin and misery in the immortal world, taught the same thing, that they were parallel passages.

The effect of such admissions and statements must be to induce the reflecting portion of their hearers, those who think for themselves, to doubt the truth of the doctrine in question; and those who are sufficiently independent, to renounce it. The number of the latter class is small when compared to that of the former—still, the effect, or at least one of the good and lasting effects of Millerism will be to weaken the faith in Partialism—and that good may be so great to outweigh all the evil resulting from the delusion—if not, some other good will also be the result—so sure is it that the Supreme Ruler of the universe will cause even "the wrath of man to praise him, and restrain the remainder." How steadfastly then should we trust in God, and rejoice in his government and all its results.

Troy, N. Y., Jan'y, 1846.

(Original.)

#### Stray Leaves—No. 5.

BY CLERICUS.

While the writer was a resident of the State of Massachusetts, he had an occasion to go into the town of Athol, to see if he could not get a Sabbath preaching. Being unacquainted in the place, I called at the post office to inquire who were Universalists, that I might find a place to

rest my weary limbs, and have notice given that I would preach on the coming Sabbath. In the first place, I asked if there were any "Trumpets" taken in the place, and was answered in the affirmative. I took their names, and then inquired if they resided in the village, and on learning that they did not, I asked if there were any in the village—and the clerk at the post office pointed me out to man who stood in the door, who was "the worse for liquor," and tattered in rags—and says to him, "I suppose you call yourself a Universalist don't you?" "No," answered the honest man, though he was an object of pity, "I am not good enough to be a Universalist." Saying this, the clerk blushed—and I left the bigot to himself—and went on my way rejoicing in the hope of salvation—and happiness for every son and daughter of Adams' vast family. I often hear people making the same remark, "I am not good enough to be a Universalist." This is more encouraging than to hear them say—"Come not near me for I am holier than thou art." Let us all leave our own littleness and unworthiness, and remember that as the disciples of Christ, we must be humble. But the above is a sample of the treatment with which we often meet, as we journey about in the name of Christ. A is a hard place—and the truth has not much root in the place either. May the Lord bless all the barren places of the wilderness, and build up the walls of Zion around us, and we will give him all the glory.

(Original.)

#### The Physician.

The life of a physician is one of much care, toil and anxiety. After years of hard study—after he has wasted the midnight oil in poring over ancient tomes of useful knowledge, in order to gain the essential prerequisites—in order to get a correct knowledge and understanding of the complicated machinery of the human system, and the great principle and purpose of life; he goes forth into the world holding, as it were, life in one hand and death in the other. Thus every reflecting and sensible mind cannot but see, that in the hands of those physicians who "take the short road to knowledge," one is not always the most safe. For to embark in such an undertaking, where the life of a fellow being is called in question, or depending—where there are such sterling responsibilities attending our every step; we should not only possess a correct and thorough knowledge of the human system, and of mankind in general, and likewise of the classics and wisdom contained in the depositories of our predecessors; but hearts full of benevolence and compassion, subservient to the tenderest sensibilities of our nature, yet firm, sufficiency to encounter with much composure, scenes of a heart-rending character, for such scenes are common to a physician's life.

The duties and essentials of a physician have been, by some philosopher, well and summarily expressed, in the following brief sentence,—*he must be an honest man.* Honesty not only teaches us the principles of equity and justice, which must be kept in view, and adhered to, in order to render those with whom we may associate happy; but to render our own bosoms calm and tranquil, undisturbed by the boisterous winds of a guilty conscience.

The Laws of Reason and of the Conscience are not obeyed, or adhered to, as they should be. To their kindly teachings mankind are too often apt to turn a deaf ear. Alas! they are too often placed beneath the shelf of *worldly gain.*

All those propensities which are apt to gain the ascendancy over the better feelings of the human heart; giving rise to ambition, avarice and pride; should be made to succumb to the more exalting qualities of our nature; inasmuch as avarice and all its kindred principles are not calculated to lead us into the paths of virtue and honesty, and give us a true knowledge of the motives and secret promptings of the soul.

The successful physician is a true philosopher; he very readily discovers an affinity or relationship between all the multiplied branches of human

knowledge. A person with an inquisitive turn of mind even, never feels satisfied in gainsaying a particular branch of learning; setting bounds to his philosophical faculties, until he acquaints himself with every department of the natural sciences. He studies the mutual relations between the vegetable and animal kingdoms, and discovers that they are but different forms and appearances of the same creative energy. He discovers an analogy between the material and mental worlds, and by this analogy mankind have been enabled to arrive at correct conclusions concerning the purpose of their heavenly Father, in forming the animate and inanimate, organized and unorganized works of his creation.

A physician should not only be educated profoundly, and well versed in the remedies of the healing art, and be made acquainted, thoroughly, with all the recuperative means of his profession; but he should be educated in the religion of Jesus Christ, which is the preserving and cementing principle all civil society, and all prolific source of all real and lasting comfort. He should possess, in his very soul, the benign influences of the Gospel. He should be able to cheer up the pallid countenances of the dying, by making known to them the fact, that Jesus stands by their bed-side, with out-stretched arms, ready to bear their spirits home to heaven above. Oh could the dying but be made to believe that God is their friend and benefactor; that he has a habitation prepared for them eternal and in the heavens, what holy peace would pervade their bosoms. The dying exclamations would be, "death has lost its terrors; I long to be with Christ; I long to die! The glorious countenance of my Redeemer shines graciously into my soul! My friends weep not for me; I'm going home to feed on the smiles of my Redeemer!" Such the is holy joy of those who die believing that God is impartial in all his dealings with the children of men; and that Christ is their Savior, and not only theirs, but the Savior of all mankind.

Again—it is as essential that a physician should possess as good morals as the clergyman. The obligations of the one are paramount with the other. The business of one is to ameliorate the sufferings of the human family physically; the other to lessen the evil in the world morally. It should be the object of every minister, professedly of the Gospel, to enhance the happiness of his fellow men in the *present life*, by striving to redeem the world from *sin and wickedness.* The primary object of the physician to augment the bodily comfort and mental tranquility of those who may come under his charge. Finally, in conclusion, I would say, let us all pursue one steady course, doing unto others as we would have them do unto us; looking forward with fond anticipation to that happy period when we shall be called to dwell in a land where joy, light and happiness unbounded shall forever fill the soul. Where we shall through one vast eternity enjoy the blessings of a Father's love. Where we shall mingle our souls in praising God forever; enjoying that felicity purchased for us by our blessed Redeemer.

Reading, Vt.

L. ALDRICH.

(Original.)

#### The Way.

If our Heavenly Father ever desired or designed any of his offspring to come to him, it must be by and through what he is of himself. He never could as a perfect holy Being have men approach him in any other way than the channel of his own nature. Hence, if he be *Love*, as the Bible declares, and we all know to be true, then *love* is the true and only channel whereby we should approach him; and every other channel, every use of fear, every threatening of the future, every terror of the devil, and all those things used by our differing brethren, at the present day, to have men seek God, are *unauthorized*, and so many reflections on the character of the Divine Being. God could not draw men to him, or desire to have them drawn, by different influences than those of himself. It would impeach his goodness and make

him to act in one character, and possess another, and also impeach his possession of sufficient goodness to save the world by his own nature. Therefore the use of such a *place of misery*, as is used, and of course the *misery itself*, cannot be true because it is *not like God*. On the contrary, all who inculcate love, love to God and man, and make it the only means to draw men to God, and practice this the most, are the most like God, and *right* in theory and practice. So let us practice—let other denominations do as they may.

C. S.

(Original.)

## Theological Controversy.—No. 11.

MR. MASON TO MR. BALLOU.

Dear Sir,—I shall give to the first part of your last communication a brief review. Since you resolve to avail yourself of all the pointless, inapposite illustrations within your reach as the main body of your argument and strength of your cause, I will resort to the same expedient, with this difference; I will try to adduce such illustrations as bear some point of analogy, at least, to the subject. Suppose you hire a man to go into your printing office as a compositor, and agree to pay him one dollar per day, the just reward of his labor; but instead of laboring faithfully, he spends his time in idleness. Night comes, his work is unwrought. You now say to him, you have violated the conditions of the covenant between us, and to exemplify my justice to my workmen and to yourself I shall withhold your promised pay, but to exhibit my mercy and save you from want, day after day, as long as this indolence continues, I will give you one dollar as a present over and above what you have earned. Now is this idler treated just as HE DESERVES? Is such empty mockery the very essence of justice? To treat such a man just as he deserves, I think no man would hesitate to expel such a sluggard from his service! No sir, he is treated infinitely better than he deserves! Have you an idea that such munificence would encourage labor, promote honesty, and diffuse in the minds of others an exalted sense of your justice? Recollect to sustain your theory you must show that God has been personally just and merciful towards the sinner at the same time and in regard to the same thing, restoration to his favor.

Again, suppose a man cast into prison for theft. He stays there until the term for which he was sentenced expires; and just as the jailer is about to unbar the prison doors, an agent of government arrives and offers pardon. Pardon! for what? Your pardon, sir, is too late! I ask no pardon. I can receive none, having expiated my offence by punishment. Again, suppose a man sentenced to solitary confinement for life—he dies a civil death. Now, can government execute the full sentence of the law and yet very mercifully condescend to restore that man to his forfeited rights? Absurd!! Lastly, suppose you threaten your son with chastisement if he disobeys. He disobeys; you expostulate with him, the child repents, and in tears asks pardon. You freely pardon him. But say you, my son, though I graciously pardon your offence, yet I must punish you to the full extent of my threat! What a gracious pardon! Who would not love so gracious a father? Now, sir, we ask not what is your sense or idea of divine forgiveness, but what is the common sense notion of it; and unless you can show that the scriptural import of the term is different from the common sense notion, all your theorizing about the word will do you no good. Webster says, Pardon signifies "forgiveness; the release of an offence or of the obligation of an offender to suffer a penalty."

Your theory of punishment, viz. that all punishment is merely disciplinary, is incorrect, as I will show more at length in some future number, than I have space at present. Suffice to say, at present there are not less than four distinct objects contemplated in the punishment of offenders. 1st. To admonish by example. 2d. To sustain the authority of government and the integrity of law. 3d. To prevent more mischief in future. 4th. To reform the offender. The exercise of seeming severity to effect reformation, is, doubtless, the result of mercy. But penal punishments for offences can be inflicted only to subserve the purposes of justice and maintain the supremacy of law.

I perceive you have not made the shadow of an attempt to refute my argument on man's enjoying two eternal lives! The doctrine of man's native immortality being established the conclusion is irresistible, as I have shown from Rom. vi. 23, that man is now in possession of two eternal lives! I believe I fully proved the immortality of man, independent of the gospel scheme, and having done all that you, yourself, required of me, to establish this argument, I now call again on you as my antagonist to demolish it. You cannot evade this argument by mysteriously hinting at some confusion and misapprehension on my part, of the terms "physical and spiritu-

al life, immortality and eternal life." You may put on all the sober airs of mysterious wisdom and superior sagacity in discovering inaccuracies where none exist, still, till you demolish the whole structure of my argument, on that point, I shall consider it an invincible, irrefragable demonstration of your error.

(Concluded next week.)

(Original.)

Written for January 1st.

Time still pursues the same career,  
O'er thorns as slow, o'er flow'rs as fast,  
And man has now, another year,  
To swell the record of the past.

Deluded man! of what avail  
Is all thy search for pleasure here?  
But late, and joyful thou didst hail  
The birth-day of the vanish'd year.

Thy hopes were ardent—prospects high,  
As on, Life's gallant bark career'd,  
And many a rainbow filled thy sky,  
Which since, alas! have disappear'd.

Of Love, Ambition, Glory, Wealth,  
And Friendship, thou didst fondly dream,  
And on thy cheek the rose of health  
Was, in its blooming freshness, seen.

That bright auspicious year is o'er,  
With all its prospects of success;  
And now, are life's enjoyments more?  
Its anxious cares and sorrows less?

Didst thou thy toil-sought ends attain?  
And do they with enjoyment teem?  
What truth 's in Friendship's empty name?  
What bliss in Love's distemp'rd dream?

What are the joys of high renown,  
That seem'd erewhile so wond'rous fair?  
Glory's wreath, Ambition's crown,  
Or Gold's supreme, imposing glare?

Can wealth, or power, or fame, erase  
One wrinkle from the brow of care?  
The canker from the heart displace,  
Or charm the viper ranking there?

And yet, vain man! I see thee hail  
The new-born year with heart-felt glee,  
Refit thy bark, stretch forth its sail,  
Again on Life's tempestuous sea.

Poor cheated fool! sail on, renew  
Thy fruitless search, yet once again;  
And the same phantoms still pursue,  
Which thou so long hast sought in vain.

A year shall come that 's not for thee,  
When careless of the voice of mirth,  
The merry dance, the shouts of glee,  
Thy form shall moulder in the earth.

The loathsome earth-worm's slimy blood  
Shall feed and revel on thy spoil,  
Regardless of thy birth and blood,  
And fit thy clay t' enrich the soil.

Though spring, creation's charms restore,  
Its show'rs descend, and morning's beam,  
Yet thou on earth shalt bloom no more,  
Nor waken from thy lonely dream.

And unadmonish'd by thy doom,  
The busy, gay and giddy throng  
Who live as if there were no tomb,  
When thou art not, will still move on.

Felts' Mills, N. Y.

(Original.)

The Cemetery.

(FROM AN UNPUBLISHED POEM.)

BY E. G. V. MAXHAM.

I am a shadow-hunter in the land  
Of shades; and when to illumine the palace  
Of his red kinsmen, the mighty star-king  
Orion, hath trimmed the glory blue  
Of his golden, eternal wicks, I  
The vale funereal and rove amid  
The cypress shadowed graves. Oh midnight!  
Thou bendest o'er the rolling stream of time,  
Like the dark shadow of a giant stag  
That stoops to drink.

To the eternal moon!  
Pallid and faint she walks upon the hot  
And burning stars, as though it were to try  
The strength of her divinity, and prove  
Its holiness; while on the dark green sward  
Lieth the shadow of her wing—shifting  
To and fro as the solemn hand that tells  
The hour of death, upon the dial plate  
Of human life.

On each white urn I read  
The date of life, in letters that glimmer  
Red, as sparks cast from the forge of human  
Destiny. As I hear the dismal hiss

Of the death-worm, my weak and sinful heart  
Reels to and fro like a black wave smitten  
By the prow of Charon's ferrying boat;  
And was it for this that men have toiled,  
And strung their sinews in the iron rack  
Of life? Was it for this that they have strove  
To clutch the burning brand of fame, merely  
As a funereal torch-lamp to light  
The passage of the grave? And is this all—  
To be swaddled in the robes of death?  
Ah! these silent mounds contain the essence  
Of immortality—juices of those  
Immortal plants that bloom upon Calvary,  
Made immortal by the redeeming blood  
Of Christ. Here, in this consecrated ground,  
Is life in death. The vital urn may blast,  
But the eternal fire burns bright within,  
And will ere long arise and form a wreath  
Of glory to bind the brow of Heaven,  
E'en as the crimson dew from out the pulse  
Of gentle flowers. And what is death but  
The culling of flowers by the wayside  
Of life—sweet flowers to press in the white  
Book of Heaven;—and it was for this that  
Christ suffered upon the strong soul rack.  
Randolph Centre, Vt.

## The Perspiratory Tubes of the Skin.

Taken separately the little perspiratory tube, with its appended gland, is calculated to awaken in the mind very little of the importance of the system to which it belongs; but when the vast number of similar organs composing this system is considered, we are led to form some notion, however imperfect, of their probable influence on the health and comfort of the individual. I use the words "imperfect notion" advisedly, for the reality surpasses imagination, and almost belief. To arrive at something like an estimate of the value of the perspiratory system in relation to the rest of the organism, I counted the perspiratory pores on the palm of the hand, and found 3,528 in a square inch. Now each of these pores being the aperture of a little tube of about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand there exists a length of tube equal to 892 inches, or 73½ feet. Surely such an amount of drainage as seventy-three feet in every square inch of skin, assuming this to be the average for the whole body, is something wonderful, and the thought naturally intrudes itself, what if this drainage were obstructed? Could we need a stronger argument for enforcing the necessity of attention to the skin? On the pulps of the fingers, where the ridges of the sensitive layer of the true skin are somewhat finer than in the palm of the hand, the number of pores on a square inch a little exceeded that of the palm; and on the heel, where the ridges are coarser, the number of pores on the square inch was 2,268, and the length of the tube 567 inches, or 47 feet. To obtain an estimate of the length of tube of the perspiratory system of the whole surface of the body, I think that 2,800 might be taken as a fair average of the number of pores in the square inch, and 700, consequently, of the number of inches in length. Now, the number of square inches of surface in a man of ordinary height and bulk is 2,500; the number of pores, therefore, 7,000,000, and the number of inches of perspiratory tube, 1,750,000; that is, 145,833 feet, or 48,600 yards, or nearly 28 miles.—Erasmus Wilson on the Skin.

THE PHENOMENA OF THE BRAIN.—One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads to it from the injured part be divided, we become instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced; yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away to the *corpus calosum*, without destroying life. The animal lives and performs all those functions which are necessary to simple vitality, but has no longer a mind; it cannot think or feel; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer therefore, that the part of the brain called the convolutions, is simply intended for the exercise of the intellect and faculties, whether of the low degree called instinct, or of that exalted kind bestowed on man, the gift of reason.—Wigan on the Durability of the Mind.

During a cause in which the boundaries of a piece of land were to be ascertained, the counsel of one part stated, "We lie on this side, my lord;" and the counsel of the other part said, "We lie on this." The chancellor stood up and said, "If you lie on both sides, whom will you have me to believe?"

## For the Young Folks.

[The following story is to be published soon in a book, by Br. Stickney of New York, by whom the copy right is owned. We commenced publishing it in our columns inadvertently; and in consideration that it would be a great disappointment to our readers to break off in the middle of the story, the publisher has granted us the privilege to go through with it.]

## Friendless:

BY A FRIEND TO YOUTH.  
CHAPTER XXII.

Upon arriving in Europe, Walter visited many of the principal cities, tarrying however but a short time in any, but contriving while he did remain, to create no small degree of excitement, by his lavish expenditures, his brilliant display, and by reports of his immense wealth and distinguished reputation, which he had the audacity to circulate privately, knowing that they would soon become public. Thus was he openly trying to establish his fame, while secretly he frequented places of the most doubtful character, and associated with villains of the deepest die. And herein lay his reason for remaining but a short period in any place. His meanness, and profligacy, and deception, might thereby be revealed. But so craftily did he manage his affairs, that whenever he left a place, the impression he had made was not soon forgotten; but long remained a subject of public remark, in the higher circles of society. This plan he pursued for two or three years, until he had visited most of the larger cities of Europe, when he returned to Paris, which he visited upon first landing upon the continent, and where he now seemed to be making arrangements for a fixed residence.

If the *beau monde* had been captivated with him before, they were now completely astonished. His style of living was little short of regal, while in his daily intercourse with the world, he displayed a liberality and munificence almost amounting to prodigality. In all schemes for the public welfare, he was foremost. The fame of the noble and generous American spread far and wide, and soon reached his native city; all which his favorites there took good care to trumpet abroad.

About that time, notice reached the United States, by the Paris papers, of the favor which a young American had gained at court and with the royal family, by his very timely and appropriate suggestions, concerning some alterations and improvements which were being made in the Palais du Roi. Indeed, so highly were his opinions and talents prized, that he had been appointed chief overseer and director in the work. His name was not given. A letter received by his friends in New York, nearly at this period, from Walter, and containing a very modest allusion to the same circumstance, together with the notoriety which the recent public prints had already given him, all combined to suggest the idea that he must be the "young American" to whom allusion was made. Indeed, so strongly were his acquaintance impressed with that belief, that very soon it was unhesitatingly so stated, as an indisputable fact. So completely will people work themselves into the belief of a notion which has once taken possession of the mind: especially if prejudice sets strongly that way. His mother, in her maternal pride and weakness, gloried in this celebrity of her darling, and could never tire of talking about him. But his father, who understood rather more of human nature, shook his head, and said he hoped they might not all be deceived in the end.

Mr. Sabin, who read the flattering notice of the young American, had hopes that it might be Friendless; who, he thought probable, would visit Paris not far from that date; and he made a public expression of his hopes, maintaining them for a long time, in opposition to the current which set so strongly in favor of Walter. But most people laughed at his folly, and attributed it to his previous predilection for Friendless, whom they looked upon as a poor, humble mechanic; who could never even expect to be known among the nobility. Even those who were disposed to think well of Friendless, thought this a freak of fortune too good ever to rest upon him, however deserving he might be. But very few were of the opinion of Mr. Sabin. Thus the individual opinions of each and all varied according to preconceived notions and prejudices, which notions and prejudices, are too often the ruling guides in such matters.

But his expectations, well grounded as he thought them to be, were doomed to be proven fallacious. The following statement in the *Gazette Parisienne*, struck a death blow to all his fondly cherished hopes and by the pain it gave him, showed him how well he had loved Friendless and how unworthy he had made himself of his affection. Thus ran the statement.

"A man apparently twenty-five years of age, though perhaps his dissipated course has made him

appear older than he really is, has for a long time past been observed to frequent the lowest haunts of vice and infamy, which are to be met with in this city, and has by his daring and suspicious conduct, frequently excited the attention of the Police, of late. Yesterday, in company with a notorious highwayman and burglar, he consummated his villany, by robbing a peaceable and respectable citizen and severely injuring him. During the night he made his escape; but his accomplice has this morning been taken. His examination will probably throw additional light upon the affair, although he persists in refusing to reveal the name of the former. Among some papers of little value, found at his lodging, is one purporting to come from a very dear friend, naming a loan of money, and offering further assistance. It is signed 'Luther Sabin.'"

It was almost impossible for those who had known Friendless, and been personal witnesses of his honesty and moral integrity, to credit their own senses in this matter. But there was a plain statement of the identical writing, signed by Mr. Sabin's own name, so there seemed no reasonable chance of a mistake. He was doubtless surrounded with innumerable temptations, in that city, famed for its profligacy and guilt, and with small means to meet his numerous demands, and was in a measure forced to a step so contrary to all his former practices and so revolting to his former principles. He could never have done it wilfully and voluntarily. Thus argued his friends in their anxiety to find some extenuating circumstance for so flagrant a crime; forgetful in their partiality for the criminal, that people need never be forced into wrong doing.

The return of Walter, shortly after the arrival of the above tidings, and the hints he threw out gave such a coloring to the whole affair, as confirmed their worst forebodings. Walter had changed so much in his person and manners, that even his own family scarcely recognized him. But this was all attributed to an exposure to a foreign clime and intercourse with foreign people. Any other cause, if ever dreamed of was never uttered aloud; and he was caressed, and courted, and flattered, to the extent of his desires.

## CHAPTER XXIII.

As Capt. Ransom, of the ship ———, from New York, was on his return from Paris, where he had been to transact some business of importance, with which he had been entrusted by a wealthy importer in New York, to Havre, where his vessel was undergoing some repairs, the *Diligence*, in which he had taken passage, stopped for a change of horses, at a small village about half way between Paris and Havre.

Here, just as he was mounting the coach box, the conductor was accosted by a person, who begged in the most pressing terms, that he might be accommodated with a ride as his strength was too far exhausted to allow of his walking farther. Capt. Ransom looked out and saw the man, apparently worn down with sickness and fatigue, whom the conductor refused to take along with him; because as he said, he had no money having been robbed a few days before of all he owned. "I have heard too many such pitiful stories as that," said the conductor, "to believe them for one moment; they are in the mouth of every miserable vagabond, who is too lazy to work, or even walk. No, you must tell it to some one who is more ready to be gulled with such cant speeches than I am; or stay here and beg enough of travelers to pay your fare, and when I come this way, next time, I will take you up."

His looks and accent certainly denote him an American, thought Capt. Ransom, who had been closely scanning him, while the conductor was conveying his refusal in such delicate terms! Surely I must not leave a fellow countryman to suffer in this out of the way place. At any rate he is a fellow being, if nothing more, and it is no more than my duty to help him. Upon this he called to the conductor to let the man get upon the seat with him and he would defray all charges.

It was near noon when the coach again started on, and the sun was pouring down rays of intense heat, which, added to the motion of the carriage, so overcame stranger, already reduced to great weakness, that he fainted, and they were obliged to place him inside the coach; where Capt. Ransom, by the aid of cushions and valises, fitted up for him quite a comfortable couch. Here he soon recovered sufficiently to be able to inform Capt. Ransom, that he had been recently robbed, and maltreated and left senseless in the street of Paris. That when his reason returned, he succeeded in crawling to his lodging from which he was unmercifully driven next day, because he had no means of paying the charges which he had already incurred, and which he was liable to increase. That he had started on foot for Havre, hoping to be able to reach that place and find a vessel, in which he might obtain passage for New

York, whither he was desirous of going, immediately.

The account which he related bore upon its face so plausible an appearance, and he seemed so sincere, that Capt. Ransom could not but credit it; and possessing withal a benevolent heart, he told the unfortunate stranger that the vessel which he commanded would sail soon for the very port to which he desired to go; and kindly offered him a passage, for which the sick man could find no words to express his joy and thankfulness.

In due time, they were all on board the ship, and she was well under way, "homeward bound." The anxiety and excitement of the stranger, had alone sustained him, so that when he was fairly on his way home, and these in a measure ceased, his spirits and strength completely failed, and he was confined to his berth, and declared by the surgeon to be in imminent danger; for the wounds which he had received at the hands of the robbers, were so severe, and had been so long without dressing, and been so irritated by the exposure and fatigue which he had undergone, that there was a risk of mortification. Great care was bestowed upon him by all on board, and in time he began to mend; but so slowly, that the vessel reached its place of destination, before he was scarcely able to walk about.

During the voyage he gave Capt. Ransom a sketch of his early history, at the conclusion of which, the Captain exclaimed, "It must be as I suspected! When I first saw you, I was almost certain I had seen you before. You are changed since then, be sure, but still there is an expression about your countenance which I can scarcely describe, yet which you will probably always wear. Did you not once seek out and warn a stranger of a danger which threatened him from a set of gamblers, who had formed a league against him?"

Friendless, for the stranger was no other, as the reader has probably all along imagined, after a few moments reflection, acknowledged he did; although the event had well nigh escaped his recollection, amidst the cares and perplexities with which he had since been surrounded.

"I am that man," said the Captain, grasping his hand warmly. "Subsequent events proved the men to be the scoundrels you had foretold them to be. Your caution put me upon my guard and I escaped the snare they had laid for me. I afterwards searched, in vain, for you; for I wished to reward a deed so uncommon and unexpected in so young a boy. I have never entered that port since, without thinking of the event and of course avoiding gaming houses; those pests of decent society. I have often since made inquiries for you, but could never learn aught of you. And now," he added, while joy beamed upon his countenance, "I hope to have the means of repaying in a measure the debt which I owe you; for if I mistake not, I am in possession of a clue, by which the mysterious affair of the robbery will be unravelled; and if so, it will reveal a plot of such damning hypocrisy and wickedness, as one would think none but an imp of Satan could hatch! But we must wait a while, it will not do to hurry the matter."

The Captain would not listen at all to the thanks which his guest proffered upon leaving his vessel. He procured a carriage to take him to the residence of his old benefactor, Mr. Sabin, where the Captain promised to call and see him, as soon as he had despatched some of the business, which always pressed upon him, upon entering port.

## CHAPTER XXIV.

The reception which Friendless met with, from his old friends was formal and repulsive. Where he had expected to receive the warm greeting of affection, he experienced only cold civilities; instead of the hearty pressure of the hand, they only deigned to him a stiff bow or a slight nod; instead of joyful exclamations of delight, they only condescended to make brief and distant inquiries, upon mere common place affairs. He had so long anticipated the glad welcome which he hoped to receive, and the great interest which would be manifested to hear all he had to relate, that he could scarce believe his own senses, when he found every thing so reversed. Had he mistaken the house and come among strangers? No, there was the same door plate, bearing the same name; the same rooms and much the same furniture; and whichever way he turned, he saw only old, familiar faces. Alas! what could have wrought the change? Poor fellow, he knows nothing of the evil report concerning himself, which scandal mungers, and calumniators, and domestic meddlers, and "busy bodies in other men's matters," had been industriously engaged in circulating. All the other ills which he had suffered, bore no comparison to this, and disappointed and sick at heart, he begged early to be allowed to retire.

But unsatisfactory and painful as was such a meeting, after so long an absence, it was better than was

intended for him, by the family, or would have been awarded him, had not his pale countenance and emaciated frame, cooled the indignant feelings with which they regarded him, by awakening pity for the sufferings which he had evidently endured. For this disapproval and censure of his supposed recent conduct, was only measured by their former approval of him, and was great, in proportion to the disappointment of their high wrought expectations.

The next morning found Friendless feverish and delirious. His treatment, the preceding evening, added to his former weakness, produced a relapse, from which he did not recover for many weeks. In his delirium, he raved of incidents through which he had passed in Paris; of the robbery, and of his home, so changed, so cheerless. His allusion to the robbery was construed into grief that he had ever been led to do it, and his sickness was attributed more to sorrow induced by compunctions of conscience, than to any physical disease. Thus were affairs situated when Capt. Ransom came to make his promised call.

He introduced himself as the friend of Friendless, and expressed so much concern in his behalf, that Mr. Sabin felt constrained to speak of his doubts in regard to his worthiness. "Once," said he, "no one could have felt greater confidence in him than I did myself, and no one could have desired the prosperity of another with more earnestness than I did his. And when he left me, some years since, upon a tour to Europe, I should not have hesitated to stake all I then had, that he would return as virtuous as he went away; so well grounded did I believe his moral principles. But alas! recent reports prove my convictions to have been ill founded."

"If you allude to the affair of the robbery," said Captain Ransom, "which transpired some time since, and which received from all such unequivocal censure, I have good reasons to believe that you have been misinformed, or at least that you are mistaken."

"Would to heaven I was!" exclaimed Mr. Sabin, "gladly would I do any thing to prove his innocence in that villanous affair; but the evidence against him seems too strong, to admit of doubt. One item especially, that of a letter being found among his papers, of which you probably, bearing my signature, which I certainly gave him, will scarcely permit me to doubt his guilt."

"But might not some designing person, who wished to injure him, by some means obtain possession of that paper and use it for his ruin!" inquired the Captain.

Mr. Sabin hesitated a moment, as if such an idea had never occurred to him, ere he replied. "Your suggestion is possible, be sure, but methinks scarcely probable; nor, I think, would you give it much credit if you knew as well as I do, the care which he always bestowed upon whatever belonged to him, and the almost impossibility, that any one could, without his knowledge, obtain possession of an article, like that letter."

"Allowing all you say to be true," said Captain Ransom, "which I am not disposed to question, it does not prove the impossibility of the reality of the fact which I suggested, but rather proves the consummate art with which the plan was laid to work his destruction. And I came this morning on purpose to gain some little insight into certain event, previous to setting on foot a course of inquiry and investigation, which I have faith to believe, will end in proving his entire innocence; although I am sorry to say, it cannot be done, without the hazard of involving others in worse guilt than was ever attached to him. But as he is in no condition to answer my questions, why I must see about the business without his concurrence, too; for I cannot rest while things remain in this unsatisfactory position, and he in suffering; saying which, Captain Ransom took his leave, after promising to call soon and report the success of his mission.

When he was gone, Mr. Sabin's reflections upon his own course in the matter, were not of the most satisfactory nature. Here was an individual who had certainly known Friendless, a shorter time than himself, and had far less opportunity of being convinced of his unvarying honesty. Yet this same individual, still retained his confidence in him and was using active exertions to ascertain the truth of a guilty proceeding, in which he was implicated, in order that justice might be awarded, where it really belonged. While he himself had been one of the first to show the apparently repentant man, that he credited the evil reports in circulation concerning him, by harsh and unkind treatment; and that, too, at a time when he needed all his commiseration and sympathy; a circumstance which aggravated the inhumanity of his own conduct, in no small degree. And he could only account for the change which had thus been wrought in his own feelings, by a consideration of the disappointment which he had experienced. Upon the whole, he concluded that he had been too hasty, and that in his haste had committed

a grievous error; for which he must strive to atone, by care and kindness towards its object, in future. Acting under the influence of this feeling, he left no means untried to render Friendless' situation as comfortable as possible, and to restore his reason and health.

## CHAPTER XXV.

After a few days, Captain Ransom again called, agreeable to promise. His looks at once betokened, what his words confirmed; the successful result of his undertaking.

"It is as I imagined," said he exultingly, almost as soon as he entered.

"We all rejoice with you," exclaimed Mr. Sabin, not less pleased than his visitor, "but come tell us all about it."

"To do so, to your satisfaction," began the Captain, "you must fancy yourselves with me in Paris, and witnesses to all the events I am about to relate. There, shortly before I last sailed for home, I was, and hearing the rumor that a man was to be tried for a robbery, in which one of my own countrymen was declared to be an accomplice, you may readily suppose I did not fail to attend the court. Several witnesses were examined, whose testimony all concurred in attesting the truth of the statement, which the criminal had already made. In substance, it was as follows: A number of months before, he had become acquainted with an exceedingly immoral and dissipated young man, whose name he would not reveal, but who was formerly from New York. This man had traveled much and kept up an expensive style of living, in a manner, of which no one had ever dreamed, namely by entering into compacts with highwaymen, burglars, and other daring fellows, who in consideration of certain services which he was enabled to render them, shared with him their spoil. For such a purpose, he had entered into a contract with the criminal, who, by his own skill, and by vigilance on the part of the American, had long avoided a discovery; notwithstanding he committed some most daring robberies.

Thus for a long time they skillfully eluded the search of the police, and their gains being great, the American was able to keep up his expensive style of living much to the astonishment of all who knew him. As they were one night walking the street, they met a young man, who, his companion informed the criminal, was from the same city from whence he had come, and who had once seriously injured him. "And now," he continued, "the time has come for me to seek revenge. Mark him well and let him be your next victim. You must do your work with him alone, for he would at once recognize me; and of one thing make certain, do not leave a single paper about him."

Accordingly the criminal watched a convenient opportunity for putting his diabolical plan in execution. Nor did he have to wait long. He soon fell in with his victim, in a convenient place and at a favorable time; he robbed him and left him stunned and severely wounded. He carried the spoil, amongst which was a letter, to his instigator, who seemed exceedingly gratified with the termination of the business, and said in conclusion to other remarks which he offered upon the subject, this letter I will so dispose, that it may be found, which will at once revert suspicion from us and start it upon the wrong track; when it will finally fix upon the very person robbed. "Good!" he exclaimed, "that is just as I could wish; see if he will again exult in my disgrace!"

"But," said the criminal, in conclusion, "our enjoyment of the fruit of our unlawful traffic was of short duration. Success had rendered me so daring that discovery began to stare us in the face; when my employer finding that contempt, if not a more severe retribution, awaited him, fled for his native country; most likely the very day I was taken."

"Your description of the letter you had written, tallied so well with that described by the robber, that I was the more certain I was right in my surmises, and I had only to ascertain, if a person answering the above description, had been travelling in Europe at that time, and if he bore Friendless any ill will. I easily ascertained that such an one had been to Europe, and that he was no other than Walter Raleigh Lucre, the son of Reuben Lucre, the merchant. But whether he owed Friendless a grudge, perhaps you can tell. It was what I wished to ask Friendless."

Mr. Sabin confessed that he probably did, and then related the circumstance of the essay, read at commencement. "And that makes the matter all plain," continued he. "Strange that I would so blindly and wilfully deceive myself. I can never take upon myself censure enough, for having for a moment harbored the least idea, derogatory to one whom I ought to have known better."

And now arose the query how the matter should be disposed of. The Captain was for making the whole affair public; he thought it would only be bringing a just retribution upon the head which could

coolly and deliberately devise such an atrocious scheme; and certainly it would do the victim no more than justice.

Mr. Sabin thought such a proceeding savored too much of revenge, of which he knew Friendless would never approve, besides it might irritate and enrage Walter only the more, and past events showed but too plainly how much he was to be dreaded in such an event. They finally decided to await Friendless' direction in the case.

But it seemed doubtful at one time if he would ever be able to direct again, in any case; for his friends despaired of his life for several days. A good constitution, excellent medical treatment, and skilful and careful nursing, at last triumphed, and he was declared convalescent; but it was long ere he recovered his original measure of health and strength.

When he was informed how near the brink of ruin he had been brought, and by what means, as also how he had been saved, it was difficult to decide which emotion preponderated in his heart, astonishment or gratitude. He was so incapable himself, of harboring revenge against a person, or plotting any mischief, that he could hardly believe that any one could become so lost to honor, or so deaf to conscience as to yield to the baser passions to that degree, which it appeared Walter had done. He now wondered not that his friends received him coldly; while believing him so stained with infamy and guilt.

"But how shall I ever be able to cancel the vast obligation which I owe to you, Captain Ransom, my more than father? The service of a whole life, I feel would be but a mean equivalent.

"I am already more than paid," interrupted the Captain, "in seeing justice brought about by my efforts. Have you not already learned that a good action carries along with it its own reward? And do you talk of repaying, or rather overpaying it? Why that would be to turn the tables and make the debtor the creditor. Besides the performance of a righteous deed in hope of a future reward, would be a poor principle to inculcate. So do not name it, and see that you never adopt it as a rule of conduct. Only take good care to elude the toils which young Lucre will doubtless endeavor to throw around you; for he is now in the city and the whole affair must come to his ears, however much you may try to conceal it."

Friendless would not listen a moment to its being made public, saying; he did not wish Walter any greater punishment, than the lashings of his own conscience. But it might as well have been published in every paper in the city; for as the Captain prognosticated, it soon became extensively noised abroad and was for a long time the prime topic of conversation both in public and private.

## THE WATCHMAN.

ELI BALLOU, Editor.

MONTPELIER, FEBRUARY 14, 1846.

## Conditional Promises and Penalties.

The Partialist system of religious doctrines is remarkable for its conditions—its conditional threatenings, and conditional promises. By some it is said, that every gospel promise in the Bible is attended with a condition, either expressed or implied. That man must yield obedience to God in order to be happy,—to be in a saved state—we most fully believe; but, the work of salvation consists in bringing the sinner to *obey willingly*—to comply with every requisite condition. Hence, a promise to save, is a promise to bring man to obedience. For God to promise, "I will bring you to obedience, on condition that you come to obedience—I will make you willing to comply with the conditions of the gospel, on condition that you become willing to comply with these conditions," is an utter absurdity! God promises to bless sinners "by turning them away from their iniquities," and he renders the fulfilment of this promise *certain*, by the appointment of such means and influences as his wisdom sees will be effectual in accomplishing the object. When God says, "I will put my spirit within you, and cause you to walk in my statutes—I will write my law in their hearts and I will be to them a God and they shall be to me a people," does he mean that he will put his spirit within them on condition that they will let him do it, &c.? What but the influence of his spirit is it, that directs the sinner's *unwillingness* to obey the divine requirements, and renders him willingly obedient to God's holy law?

We allow, that the reward of virtue is promised to be conferred on the condition that virtue is practiced, and

punishment is to be inflicted on condition that sin is committed—but these are *law* promises. The Gospel is different. It promises to save from *sin*—not merely to reward virtue—but to render the vicious, virtuous. It promises cure to the diseased—health to the sick—righteousness to the unrighteous, and holiness to the unholy.

But, does God design to inflict the penalty of the law on the transgressor? This design of God, according to Partialism, is entirely conditional. Partialism teaches that God does not design to inflict the penalty of his law, nor any part of it, on such as he foresees will repent and be saved, before their day of probation closes! He threatens these with punishment, but he has no design to inflict his threatening upon them—his threatening is conditional. He means, "Sin as much as you will, if you only repent before you die, I will excuse you from all the penalty of my law!" Thus, the infliction of the penalty of the law, is conditional even after the sin is committed and deserved, and what is still more absurd, it is left entirely at the option of the sinner, a free agent, to determine whether he will suffer the penalty of the law or not, and this, after he has sinned and justice requires the infliction. This is not only absurd, and subversive of all justice, but it weakens and renders powerless and ineffectual, the sanctions of the law itself! The believer in this doctrine says to himself, "What matters it that I deserve a thousand hells of endless wo, and that I continue to add sin to sin, and pile transgression on transgression, if the infliction for my deserts is suspended on a condition which I have perfectly under my control. True, I may deserve endless misery, but then, it is left to me to say, whether I will suffer it or not! What odds does it make how much I sin? I can repent of a multitude of sins as well as of a few. I am a free agent, and can repent, at any time. I will do it, in time to escape hell, justice and damnation—in time to get to heaven! That's all I want. This all I need. God is merciful and has promised to forgive, and he knows whether I will repent or not, and if I repent before I die, as I certainly intend to do, he does not design to punish me at all. All those dreadful denunciations in the Scriptures are designed to be inflicted on such as do not get religion in this life—such as do not repent; but as I shall repent, by and bye, they do not apply to me, but to my wicked neighbors—to wicked Universalists, infidels, and such like. So I may as well go on in sin and pleasure some longer yet, only I must be careful and repent before I die. I know, life is uncertain, but I will take good care and avoid death by accident. Most people have some warning of his approach, and I shall probably have a chance to repent when I am old, or on my death-bed, and I know God is merciful to sinners. He hates to punish them justly, and hence, he will be easily persuaded to save me from hell, and beside, I have often heard it said, that the greatest sinners are more likely to repent than *the moral man*." He is not so much troubled by his conscience. It does not alarm him. He feels safe in his own strength—relies on his own good works for future happiness, and hence is less likely to get converted than the most abandoned and desperately wicked! Therefore, I may as well enjoy the pleasures of sin for a season!" By such faith, the sinner is not restrained and saved from his evil ways.

But teach the sinner that "the wages of sin is death," and that, these wages are sure to be paid as long as he remains the servant of sin—that there is no escape from deserved punishment—and, on the other hand, "wisdom's ways are ways of pleasantness,"—that our greatest good consists in *being good and doing good*—that the reward of righteousness is sure and near at hand, and the influences of faith in such views will tend to repentance unto life and peace.

Br. Streeter's letter in reply to Br. Palmer, &c. came too late for insertion this week. It shall appear in our next.

Rev. Mr. Mason's letter came so late that we could not find room for the whole of it this week, so we were obliged, either to put it off until next week or divide it. We choose the latter because there is no necessary connexion in argument of the part that appears this week, and that which will appear in our next.

LADIES REPOSITORY.—The Feb. number of the Repository is on our table. It still continues to merit its justly deserved, enviable reputation.

### Theological Controversy.—No. 12.

MR. BALLOU TO MR. MASON.

DEAR SIR,—On the expression, "The wages of sin is death," your principal argument has been, that the sinner must deserve eternal death or else there is no grace or mercy on the part of God in saving him. To refute this, I had only to show, in any way I could, that God is gracious and merciful in saving sinners, though justice does not require them to remain eternally in sin and death. This I have done, again and again, and still you keep repeating over your "old argument." I have showed that, it is gracious and merciful in God to save man from sin and its consequent punishment, because, the sinner would have gone on in sin and misery, and would not have been saved, if God had not saved him, and the sinner does nothing to merit salvation, nor to put God under any obligation to save him. I am willing to risk the whole matter on an argument I stated in letter 8, to which you have attempted no reply. You have finally conceded that "justice does not require the sinner to sin on eternally, or even for another day." I am glad you concede so much, for, if "justice does not require the sinner to sin on," nor require him to be punished longer than he sins, then it is plain, that God, may at any time, save the sinner from his sins, without saving him from justice, and justice does not oppose his salvation in the least, and, of course, never did require him to be endlessly miserable." And I now add, such deliverance from sin would be an act of grace on the part of God.

The Apostle says, "But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us, &c. by grace ye are saved." Eph. ii. 4, 5. Now, was it not gracious in God, thus to quicken them, unless justice required them to remain eternally dead in sins? If it was not, then it is not gracious in a parent to save his child from a disease, unless justice requires the disease and pain thereof to continue eternally! Remember, they would have continued on in sin, (if God had not quickened them, though justice did not require it,) and they did nothing to merit this quickening, nor put God under any obligation to do it for them. If your perceptions are so obtuse that you cannot now discover that such salvation is of grace, I shall spend no more time in trying to make you see it.

I ask our readers to remember, that Mr. Mason has admitted, that sinners receive the wages of sin, "a daily pay" in this world. Thus, with one "fell swoop" you demolish your own doctrine of salvation, of forgiveness, and the idea that sinners are now "probationers for eternity." If they receive their wages "a daily pay," then, they are not saved from receiving such wages. If they receive their wages, the penalty of the law, they are not forgiven that penalty. If this life is a state of retribution, in any degree, then, it is not a state of probation. It cannot be both a state of probation and of retribution. 2. Let it be noted, that Mr. Mason dare not contend that justice requires sinners to be punished longer than they remain sinful. In view of these facts, you are welcome to all the advantage you can gain on this text.

I object to your illustrations, because they are defective, and because, you are attempting to change the issue. This is the plan of some logicians, when they are foiled in an argument, to endeavor stealthily, to change the issue, and make "a flourish of trumpets" in the dust they raise. When I get through with *this* controversy, I will discuss the doctrine of forgiveness and pardon with you. Your first illustration is defective, because it supposes that the sinner is not punished for his sins, and 2dly, it supposes him to remain disobedient after being saved. I have not contended for any such ideas. If you will change the illustration as follows, I will agree to it.—Say, my son is under obligation to labor for me, but he does not, and goes into the service of Mr. Sin, and while he remains in such service, he receives a just punishment therefor. I use means to induce him to return to my service, and finally succeed in securing his voluntary obedience to me. Now, my work of inducing him to leave the service of Mr. Sin and return to my service, is *all of my grace*. I forgive him, not the punishment or wages of sin, for he has received that, but the debt of past service which he ought to have rendered me, and has not. I overlook all his past wrongs, and love him freely as if he had not sinned. This illustrates my view of divine justice, salvation and forgiveness.

Mankind never needed a "restoration to God's favor," or grace, because, God has always been favorable or gracious to them, even while they are sinners.

If a criminal has suffered his time out in the Penitentiary, he is not, and cannot be pardoned by the government, though he needs forgiveness in the minds of his former associates in order to be restored to all the privileges of society. But, if a criminal has staid in prison only half the time for which he was sentenced, and is then pardoned by the executive, the law does not suppose that he is saved from punishment he justly deserved to suffer, but, from that part of the sentence, which it would be *morally unjust* for him to suffer. The sentence of the court is not the final action of the law in such case; therefore, it is left to the executive to remit a portion of the sentence, when he judges that justice does not require its infliction. I will leave it to any good lawyer to say, if this is not the "common sense notion" of pardoning criminals in human governments.

I do not forgive my child *first*, as you suppose, and then punish him, but first *correct* him, and then manifest to him my forgiveness, not of the punishment, but of his offences. If your father has inflicted on you, during your minority, all the just disciplinary punishment you deserved, do you not wish him to forgive and overlook all your past disobedience?

The Bible nowhere speaks of God's forgiving punishment, but sins. It assures us, that "he will render unto every man according to his deeds," and that, our "sins and our iniquities he will remember no more." Heb. x. 17. Did not the prodigal son receive the full wages of his sins in the far country? And when he returned home, did not the father forgive him? receive and treat him kindly? If the father used means to induce him to return was not that of *grace* or kindness? though justice did not require that he should remain in the far country eternally, nor that he should be punished any more after he returned home!

I have not contended that all divine punishment is *merely* disciplinary. I say, all divine punishment is *disciplinary*, and at the same time, *exemplary* and operates to sustain "the authority of government and the supremacy of the law."

Why do you keep harping about the "two eternal lives"? I have admitted that man forfeited the enjoyment of moral or spiritual life by sinning, but I do not allow that he forfeited his natural or physical existence, nor have you proved that he did. The Bible says nothing about "immortal souls"—nothing about man's being created immortal, and until you prove that man would not have died a physical death, or experienced a change equivalent thereto, if he had not sinned, your argument in letter 5, amounts to nothing at all. I deny that man was ever entitled to endless existence for his obedience to God, and that he ever forfeited his existence by disobedience. Man was created mortal, else he could not have died, and he would have died, or experienced a change equivalent thereto, if he had not sinned. Spiritual or moral death in the day of transgression,—not a change from immortality to mortality—was the penalty of Adam's sin. Do you mean that annihilation was the penalty of the law?

We take the following notice of Br. Cobb's new work from the Feb. No. of the *Universalist Miscellany*. It expresses just what we wish to say about this book, and therefore, we take it.

"This is a handsomely printed volume of 432 pages, written and published by Br. Cobb. As its title imports, it gives a statement and defence of the principal doctrines of Universalism. Br. Cobb, though not an elegant writer, has a strong mind, and discusses all subjects upon which he writes with as much ability as any preacher in our denomination. His compend is truly an able work, and highly commended by Father Ballou. Price \$1.00.

GODEY'S MAGAZINE AND LADY'S BOOK.—Mr. Somerby has laid on our table the February number of this Monthly. It is edited by Mrs. Sarah J. Hale and Miss E. Leslie. It is equal in appearance, and in the matter of good stories, to any of its sister cotemporaries. Price \$3.00 per annum. For sale at Somerby's.

Br. Bacon.—Br. J. Baker has not received the "Circular and Protest." He wishes to sign it.

The Sermon which appears in our paper of Jan. 3d should have been credited to Br. A. R. Abbott, instead of A. C. Abbott.

**Williston and Vicinity.**

We closed our labors as a preacher in that town, last Sabbath, having preached there, once in four weeks regularly, for nearly 3 years past. Our cause is in a prosperous condition in that town, and they are to have preaching half the Sabbaths, the ensuing year by Br. J. Gregory, who is to reside with them, and our prayer is that he may be instrumental of doing a great and good work in Williston, Burlington, and the region round about. When we commenced in W. there was no Universalist Society there, and they had had no meetings for a number of years. Our opposers predicted that the congregations would soon dwindle out, but their prophecy has not been verified. The meetings have been uniformly large. They have a decent choir of singers, and are zealous and united. We never expect to find better or truer friends than we have found in that place, and we take a deep interest in their welfare and prosperity as individuals and as a society. May they go on and prosper, and soon have a house of worship, dedicated to the Universal Father of all spirits.

We learn that there seems to be an awakening among the friends of our cause in Burlington. Br. Gregory is engaged to preach there half the Sabbaths the ensuing year. We hope our cause may be permanently established in that pleasant and flourishing village. And still there is room for another preacher in Chittenden, Co. They want a young man of good talents and acquirements and moral and religious worth, to preach in Hinesburgh, Huntington and Bristol. Br. Browning's time will be taken up at Richmond, Jericho and vicinity.

**THE UNIVERSALIST MISCELLANY.**—The Feb. No. was duly received. We think the present issue sustains the reputation of its predecessors. The articles are chiefly original compositions, written by some of our best writers. We have not forgotten our promise, to Br. Mudge, and will fulfill it soon.

Br. Tompkins writes us that the "Quarterly and Review" will be continued another year. There is not one of our denominational periodicals so useful, and so well calculated to exert a wide, lasting and salutary influence, as the Quarterly; and yet, we are grieved to say, that we have not been able to obtain one subscriber for it. People seem to think, it is designed for nobody but ministers.

**A Card.**

The subscriber wishes in this way to express the gratitude of himself and family, to his friends in this town for their second annual visit on the third inst.

WM. FROST.

**News Items.**

**ATTEMPT AT POISONING.**—The well belonging to Union College, Schenectady, N. Y., was poisoned, by some unknown person, and a number of the students who drank the water were taken sick; none have yet died in consequence, owing, probably, to the fact that the water was not sufficiently impregnated with it, or that it was some slow poison which did not have time to operate fatally. It was a most diabolical act.

The Oregon question is again the subject of negotiation between the American and English governments. The last letter from Mr. Buchanan and Mr. Packenham have been withdrawn, and the negotiations resumed, on the basis of the offer made by President Polk of the 49th parallel. We earnestly hope it will result in the final and amicable settlement of the question.

**MAGNETIC TELEGRAPH.**—The Telegraph between Newark and Philadelphia is now in successful operation. The line will soon be completed from Boston to Washington.

**OPPOSITION TO THE GALLOWES.**—It was stated in a recent oration upon Capital Punishment, by Hon. Robert Rantoul, Jr., that all the distinguished lawyers in France had petitioned for the total abolition of the Death Penalty.

**A NEW PLANET.**—Another grand discovery in Astronomy has been made by prof. Hencke of Saxony—a new planet near the orbit of Vesta, one of the four small planets of our system. It has been called Astrea, and astronomers are all alive upon the subject.

**EXECUTION OF A WOMAN.**—An edifying spectacle was offered to the lovers of legal murder on the 24th ult., by the execution of Mrs. Van Valkenburg in Fulton Co., N. Y., convicted of poisoning her husband. The following is the concluding sentence in a description of the revolting scene copied from a New York paper:

"The drop was then let fall, and as the rope straightened upon her neck and just as she was raised from her feet, she gave a shriek and passed from time to eternity."

We wonder if Rev. Dr. Cheever, the "eloquent advocate of the gallows," was present?

**DREADFUL SHIPWRECK—414 LIVES LOST.**—The New York Express has papers from Van Dieman's Land, as late as the 23d of September. The Melbourne Herald of the 13th, gives the particulars of one of the most horrible shipwrecks on record, by which 414 lives were lost. The "Catarqui," Cpt. C. W. Finlay, (emigrant ship of 800 tons) sailed from Liverpool on the 20th of April, with 369 emigrants, and a crew, including two doctors, and 46 souls. The emigrants were principally from Bedfordshire, Staffordshire, Yorkshire, and Nottinghamshire. About 120 of the passengers were married, with families, and in all 73 children. Nothing occurred worthy of notice until the 4th of August, on which day the ship went ashore in a violent gale, on a reef, situated on the west coast of King's Island, at the entrance of Bass's Straits. The ship filled in a few hours, and during the night a scene of horror was exhibited without parallel. Before morning but thirty of the company were alive, the rest having been swept into eternity by the waves. Out of the whole crew only nine were saved.

**FATAL DUEL.**—Washington, Feb. 2d, 1846. The city was full of direful news to-day, of a duel having been fought by Mr. Johnson, of Tenn. and Mr. Bayly of Va. This arose from the fact that a duel had really been fought by a young man named Johnson, though not Johnson of Tenn. The sharp controversy between Messrs. Johnson and Bayly on Saturday, added plausibility to the rumor. Their fresh fight in the House to-day, effectually cleared them from the charge of having fought with deadly weapons.

It appears that Dr. Daniel Johnson and Thomas F. Jones, both of Elizabeth City, N. C., had a controversy, the latter charging the former with dishonorable intimacy with his wife. They came on here to settle it—Johnson, with his second named Henderson, arrived at Coleman's on the 29th of January.

They met this morning at Bladensburg. Johnson protesting his innocence, refused to fire, and was killed by his adversary. His body was brought to this city this morning. Jones and his second were taken prisoners. Henderson, I believe, escaped.

**FATAL DUEL.**—One of those melancholy and criminal occurrences which so often fill our city with gloom, took place on the 21st inst. A meeting on the opposite side of the river, between Mr. Hynen and Mr. T. M. Kane, resulted in the death of the latter. The weapons used were pistols, at ten paces. Two shots were exchanged, at the second of which Mr. K. fell, the ball having passed entirely through his neck. We do earnestly hope that the officers of the law will not suffer this terrible event to pass without a judicial examination.—N. O. Bulletin.

**COLONIZATION.**—Maryland has expended, according to the report of the State Treasurer, the sum of \$147,950 in transporting free people of color to Liberia.

**JOINT OCCUPATION.**—The ship Brooklyn sailed from New York for Oregon on Saturday last, via Cape Horn, with one hundred and seventy passengers. That is the most effectual way to "abrogate the convention" and terminate the joint occupancy.

The Buenos Ayrean government issued a decree directing its officers, civil and military, to wear mourning in honor of the memory of General Jackson.

The admirers of Monarchy in Canada roused by our proposition to annex the British Provinces, have had a meeting at Montreal, and now propose to annex the States and Territories north of the 43d parallel, through to the Pacific, to her Majesty's dominions. This is a mere childish imitation of the original idea of annexation.

**MORTALITY IN BOSTON.**—The number of deaths in Boston during the past year, according to the records of the Health Office, were 2,585; 426 of these deaths are ascribed to the consumption.

At Auburn, N. Y., Melancthon W. Cory, is held in \$2000 bail for unmercifully whipping a convict in the prison named Plumb, about 20 years old. On Monday, Tuesday and Wednesday he received more than 400 lashes, and died in the hospital on Saturday night. It appeared by the testimony of the officers of the prison book of the number of lashes given to prisoners is false. The body of Plumb, as exhibited to the coroner, was cut every inch from the neck to the feet.

The Small-Pox is said to prevail to a considerable extent in Philadelphia and Washington. It is also prevalent in N. Y. city. People should be careful to be properly vaccinated, if they would escape this loathsome disease.

A girl recently fell through the ice while crossing the Alleghany at Pittsburg, and screamed so loud that she soon raised half the city. The Journal says that it was found, by those who went to her rescue, that the water was only eighteen inches deep where she "put her foot in it."

**BATTLE.**—A severe battle recently took place between the allied English and French forces, off the river Parana, and the Buenos Ayrean troops in the forts at the mouth of that river. The allies were victorious, and the forts were captured, though the triumph was dearly bought, many of the vessels being almost disabled. The loss was heavy on both sides.

**Appointments.**

Br. L. H. Tabor will preach in Plainfield the 3d Sabbath of Feb.

Brs. Sampson and Warren will exchange desks on the 3d Sunday of Feb. Meetings at Stowe and Montpelier Centre.

Br. R. Streeter will preach in Tunbridge the 4th Sabbath in this month.

**Married.**

In this village, Feb. 4th, by Rev. E. Ballou, Mr. Daniel W. Crosby of Duxbury, with Miss Mary M. Evans of Moretown.

**Died.**

In Barre, Feb. 6th at the residence of Elijah D. Wheeler, of canker rash, Ednah Aurora, only child of Abel and Mary Ann Putnam of Johnson, aged 20 months.

I'll take these little lambs said he,  
And fold them to my breast  
Protector they shall find in me,  
In me be ever blest.

**MOUNT CÆSAR SEMINARY.**

THE SPRING TERM of this Institution will commence on Wednesday, March 4th, and continue 11 weeks, under the instruction of

JOHN S. LEE, A. B.,  
Principal and Teacher in the Languages.

S. MARSH PLIMPTON,  
Teacher in Mathematics.

MISS MARION E. BRIDGMAN,  
Preceptress and Teacher in Music, Drawing and Painting.

A rare opportunity will be offered to those desirous of taking lessons in the Ornamental branches. Lectures on Philosophy, Chemistry, Astronomy, Geology and Physiology, with the use of the apparatus, will be given during the Term. The French and German Languages will be taught without any extra charge. Particular attention will be paid to those fitting for college and preparing to teach. It is confidently believed that the advantages offered for gaining a thorough practical education, are not surpassed by any similar Institution in the vicinity. The Seminary is under the patronage of the friends of liberal principles, and every effort will be made on the part of the Instructors to make it worthy of their continued support. Besides the ordinary exercises of the Sabbath, meetings for social and religious improvement are weekly held which add to the pleasure and interest of the School.

Several large boarding houses have been opened near the Academy for the accommodation of students. Price of board from \$1.25 to \$1.50 per week. Convenient rooms can be obtained by those wishing to board themselves.

**TUITION.**

Common English Branches,	\$3.00
Higher	3.50
Classics, Modern Languages and Higher Mathematics,	4.00
Music, including use of Piano,	6.00
Drawing and Painting extra;	1.00
Text Books can be had at the Institution.	
Swanzy, N. H. Feb. 5. 1846.	81 4w

**LIBERATION.**—This certifies that I have given my son Frank Willis, his time during the remainder of his minority and shall not claim any of his earnings nor pay any debts of his contracting after this date.

Witness HENRY WHITNEY,  
Tunbridge, January 31st 1846.

WILLIAM WILLIS,  
31 3w

**GRAHAM'S, ARTHUR'S, N. E. ILLUSTRATED, AND** the Ladies' National Magazines, for February, for sale at Somerby's Periodical Office, 13 State street. 30

## Poetry.

(From the New York Tribune.)

## WAR.

BY AUGUSTUS SNODGRASS.

A hymn to thee, O War! Earth red with blood,  
Shrinks at thy foot-tramp! Thou hast been of old;  
Long ere the pyramids, and ere man learned  
To fashion the strange Temple, and build roofs  
For worship, thy red hand had plucked out life  
From vain-glorious Strength, and seared the world  
With Rapine. Earth! bear witness with thy graves  
And dust of nameless warriors! From the fields  
Where Heaven descended in its love of old,  
Even to this quiet spot, where now mild Peace  
Hath nourished with kind hand the gentle Arts,  
Armed men have left their bones and poured their blood.

Even from those dark and fabulous days, when wild  
The Assyrian hunter with his shaggy hordes  
Swept from the world its unoffending tribes,  
Hath the red sword been bared. Prophets and priests  
And Pharaohs of all times have vexed the Earth—  
Setting up man 'gainst man, to fill the world  
With their dead bones and with their populous graves—  
Scouring with fire the patient teeming ground,  
And laying desolate dwelling and shrine,—  
With sacrilegious hand tearing from its place  
The rough, time-honored altar, and the child  
Dashing from its mother's arms to the hard ground,—  
Despoiling the white heart of innocence,  
Until Earth, groaning, hath arrayed thy name  
With the relentless Famine and foul Plague.  
Thou, with thy sword, and proudly nodding plume,  
Look back where Time, grown reverent with age,  
Sits reigning over the down-trodden thrones,  
And the pale kingdoms of the sad World!  
What seed hath sprung from the decaying bones  
Of Earth's war-lost millions? Earth and Sea  
Are full—and glens where solitary war [been?  
Sheathed his red knife in blood. What hath the fruit  
Revenge has followed Wrong, until revenge  
Came after the Avenger, and the Truth  
Sunk blackened in the unholy fight.  
What hath the fruit been? Have men grown more pure,  
And Evil driven headlong from the world?  
Hath Justice been established? Have high thrones  
Been shaken and men's chains shivered and torn?  
Hath Freedom sprung from the foul wreck, and built  
Her temples on the hills, and with loud voice  
Led the wide nations to her worship?

No!  
The tyrant keeps his throne; the serf kneels down,  
earing his chain; the slave feeds in his stall,  
ankful for his poor pittance, and the Good  
Wonder that the heavens bend not as of old,  
And scourge high-handed Evil with its fires!

Glorious in array! Thou with thy plumes,  
Thy marshaled squadrons and thy gleaming arms,—  
Thy painted standards flaunting the pale Heavens  
Emblazoned with a sanctifying lie;  
Earth, all forgetful of its many scars,  
Shouts at the inspiring sight, and bids them hail:  
Aloft she bears the chieftain proud in might,  
Builds him an altar in the hearts of men  
And deifies his bones. In some far land,  
Where ice eternal binds the wintry year,  
Or raging suns consume the parching ground,  
A Nation's strength and manhood vainly fall.  
A thousand homes are bathed in burning tears,  
Vineyards forget their masters, and rank weeds  
Choke them; old halls grow bare and tenantless,  
And the plow rusts in the uncultured field.  
Yet do ye give the Conqueror his car  
And drag him 'neath the proud triumphal arch!

'Tis in man's nature thus to tyrannize;  
And whether like the pard that prowls at night,  
Secret in villainy, or threatening, herds  
With the insensate mob, or with the strength  
Of nations backed, he plucks out life, or chains  
Limbs born not to the thrall; he wars 'gainst thee,  
Thou fetterless and holy influence  
That with an Angel's voice bringest Hope to Earth,  
And with a giant's arm striketh in Wrong.

O! for the time when the sharp sword shall rust  
And men forget its use. Is there no bow  
That spans the warring world? No covenant  
That man shall clasp his brother as a friend,  
Unthirsting for his blood? That customs old,  
The unholy Dragons of the slavish world,  
Shall loose their fetters from the souls of men  
And leave them free? Trust on; for we are not  
Without a token of thy coming, Truth,  
When on the mouldering wreck of falsehoods old  
Thou shalt an universal altar build,  
And the far nations shall their weapons bring,  
And lay them at thy feet. Then, thou, O War,  
Shalt be remembered only as a dream  
Which tortured the old world,—or if thou shalt  
Rise from thy slumbers, then Evil shall shrink  
And Virtue bless thy pure avenging hand.  
Norwich, N. Y.

## Going to Law.

An upper and a lower mill,  
Fell out about their water,

To war they went—that is to law  
Resolved to give no quarter.

A lawyer was by each engaged,  
And hotly they contended;  
When the fees grew slack, the war they waged  
They judged were better ended.

The heavy costs remaining still,  
Were settled without bother—  
One lawyer took the upper mill,  
The lower mill, the other.

## Miscellany.

## Lectures by a Clairvoyant.

Br. Price—Permit me through your columns to make an important announcement, which will doubtless be of interest to the public. Many of your readers have already heard of A. J. Davis, the celebrated Poughkeepsie Clairvoyant. He is now in this city in company with Dr. S. S. Lyon with whom he is engaged in treatment of diseases. I will not trouble you with a description of the wonders which he has accomplished. Suffice it to say, that he is among the very few Clairvoyants in the world who are capable of being put in a state of mental exaltation, in which neither the will of the magnetizer, nor any influence of the external world, can pervert his vision; and what he says in the *transic state*, can be depended upon. In his examinations of the human system and prescription for its diseases, he uses the technical nomenclature of anatomy, physiology and materia medica, though in the waking state knows nothing of the language of those sciences, never having received an education of beyond five months schooling.

Mr. Davis has recently commenced a course of lectures of the most astounding character, whilst in the Clairvoyant state, into which he is thrown by Dr. Lyon. That the public might have the means of testing the authenticity of the lectures when published, Mr. Davis, while in a state of Clairvoyance, made choice of three witnesses, all or a part of whom are to be present during their delivery, that they may testify to the *medium* through which the communication is given to the world. These witnesses are Rev. J. N. Parker, 139 Avenue D., J. S. Smith, M. D., 384 Broome street, and Mr. Theron R. Laphan, 256 Canal street. The choice of scribe has fallen upon the writer.

In this brief communication, we can give but little idea of the plan of Mr. Davis' work. We can only say that it is to have a general bearing upon the evils of society and their remedy. He establishes a new foundation of reasoning, and some of his lectures we can only say, exhibit cogency of argument and a clearness and expressiveness of phraseology that scarcely have a parallel. He clearly and intelligibly explains the phenomena of Animal Magnetism and Clairvoyance; and from these and various other premises, he clearly and fully establishes the important conclusion that the proper *reality* of all things consists in an *inward, hidden, and invisible principle*: the all visible and tangible substances in the outer world, are but transient *forms and effects* of this principle; and that from this principle, considered as a *cause* we must *reason*, if we would arrive legitimately at *specified and particular* conclusions. He shows that matter came from spirit; and that in its progress of refinement, from the earth to the plant, from the plant to the animal, from the animal to man, &c., it will finally form spirit *individualized*; and that this is endless progressive in knowledge and refinement, continually approaching nearer and nearer to the Great Eternal POSITIVE MIND, the Fountain and Controller of existence! These and other things which are yet to come, are to serve as a *key* to REVELATION! Which is to compose the second part of the work. And from the whole he is to deduce practical rules which he promises shall be of the utmost importance to the world.

Permit me, Br. Price, as a personal witness, to express my deliberate and earnest conviction of the solemn importance of the work, judging from the lectures that have already been given. Independently of the forthcoming portions, that which has already been delivered, is destined to be read in all languages and admired by all who are capable of appreciating *thought and instruction*. It is by no means a senseless jargon, presuming on the credulity of minds tinctured by marvellousness; but it appeals directly to REASON; and will sustain itself independently of the almost supernatural phenomena connected with its production.

The curious are earnestly requested to institute such inquiries as may satisfy them as to the truth or falsity of the foregoing announcement. If there is imposition in this affair, let it be exposed *now*, before the work is published? Is not this fair?

Father inquires may be made of the appointed witnesses as named above, or of

WM. FISHBOUGH,  
Appointed Scribe, No. 24 Vesey-st.

This is to certify that we have severally been present at the delivery of one or more of the above named lectures, and that the announcement thus given to the public is *true*.

ISRAEL KINSMAN, No. 1 New-st.  
T. LEA SMITH, M. D.  
C. C. WRIGHT, 139 Avenue D.

—Christian Messenger.

THAT BOY WILL BE A MAN YET.—The other day we saw a bright little boy, some seven summers old, tugging away through the snow with a large arful of wood. We were just on the point of speaking a word of praise to him, when the little fellow's feet slipped from under him and down he fell, wood and all, upon the side walk. We expected to see him burst out crying, when to our surprise he arose with composure, saying, "darn it, I'll try that over again." With much energy of purpose he gathered up his wood and went on his way. We'll bet a rusty copper that that boy will yet be a distinguished man. —Manchester (N. H.) Messenger.

Not long since it fell to the lot of a young gentleman, at one of our New England hotels to carve a fowl at a table surrounded by some twelve or fifteen hungry stage passengers. He exerted himself to the utmost for a time, but finding joints whose time-calculous sinews defied the sharp steel, relinquished the undertaking, passed the aged creature to a grey-headed gentleman, observing at the same time, "Sir, I must beg your pardon, and make an apology to the whole feathered tribe for this unceremonious attack upon one that must have at least 15 or 20 years the advantage of me in age."

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