

The Mariettian

In Independent Pennsylvania Journal: Debated to Politics, Literature, Agriculture, News of the Day, Local Intelligence, &c.

BY FRED'K L. BAKER.

MARIETTA, PA., SATURDAY, AUGUST 29, 1863.

VOL. 10.—NO. 4.

Not Alcoholic.

A Highly Concentrated Vegetable Extract.

A PURE TONIC.

DR. HOOFLAND'S GERMAN BITTERS.
PREPARED BY DR. C. M. JACKSON, PHIL'A, PA.

WILL effectually cure Liver Complaint, Dyspepsia, Jaundice, chronic or nervous Debility, diseases of the Kidneys, and such diseases arising from a disordered Liver or Stomach. Such as Constipation, upward Piles, fullness of blood to the head, acidity of the Stomach, Nausea, Heartburn, Disagost for food, fullness or weight in the stomach, Eructations, sinking or fluttering at the pit of the stomach, swimming of the head, hurried and difficult Breathing, fluttering at the Heart, choking or suffocating sensations when in a lying posture, dimness of Vision, dots or webs before the Sight, fever and dull pain in the Head, deficiency of Perspiration, yellowness of the Skin and Eyes pain in the Side, Back, Chest, Limbs, &c., sudden attacks of Heat, burning in the Face, constant imagination of Evil, depression of Spirits. And will positively prevent Yellow Fever, Billious Fever &c.—They contain no Alcohol or bad Whisky.—They will cure the above diseases in ninety-nine cases out of a hundred.

The proprietors have thousands of letters from the most eminent Clergymen, Lawyers, Physicians, and Citizens, testifying of their own personal knowledge, to the medicinal effects and medical virtues of the Bitters. Do you want something to strengthen you? Do you want a good appetite? Do you want to build up your constitution? Do you want to feel well? Do you want to get rid of Nervousness? Do you want to sleep well? Do you want to sleep well? Do you want a brisk and vigorous feeling? If you do, use HOOFLAND'S German Bitters.

PARTICULAR NOTICE.—There are many preparations under the name of Bitters, put up in quart bottles, compounded of the cheapest whisky or common rum, costing from 20 to 40 cents per gallon, the taste disguised by Anise or Coriander Seed. This class of Bitters has caused and will continue to cause, as long as they can be sold, hundreds to die the death of the drunkard.—By their use the system is kept continually under the influence of alcoholic liquors, the worst kind, the source for liquor is created and kept up, and the result is all the horrors attendant upon a drunkard's life and death.

For those who desire and will have a Liquor Bitters, we publish the following receipt: Get one bottle of Hoofland's Bitters and mix with three quarts of good brandy or whisky, and the result will be a preparation that will far excel in medicinal virtues and taste excellence any of the numerous Liquor Bitters in the market, and will cost much less. You will have all the virtues of Hoofland's Bitters in connection with a good article of liquor, at a much less price than these inferior preparations will cost you.

ATTENTIVE SOLDIERS! We call the attention of all having relations or friends in the army to the fact that "Hoofland's German Bitters" will cure nine-tenths of the diseases induced by exposure and privations incident to camp life. In the lists, published almost daily in the newspapers, on the arrival of the sick, it will be noticed that a very large proportion are suffering from debility. Every case of that kind can be readily cured by Hoofland's German Bitters. Diseases resulting from disorders of the digestive organs are speedily removed. We have no hesitation in stating that, if these Bitters were freely used among our soldiers, hundreds of lives might be saved that otherwise would be lost.

We call the particular attention to the following remarkable and well authenticated cure of one of the nation's heroes, whose life to use his language, "has been saved by the Bitters."

PHILADELPHIA, August 23d, 1862.
Messrs. Jones & Evans.—Well, gentlemen, your Hoofland's German Bitters have saved my life. There is no mistake in this. It is vouched for by numbers of my comrades, some of whose names are appended, and who are fully cognizant of all the circumstances of my case. I am, and have been for the last four years, a member of Sherman's celebrated battery, and under the immediate command of Captain R. B. Ayres. Through the exposure attendant upon my arduous duties, I was attacked in November last with inflammation of the lungs, and was for seventy-two days in the hospital. This was followed by general debility, heightened by an attack of dysentery. I was then removed from the White House, and sent to this city on board the steamer "State of Maine," from which I sailed on the 28th of June. Since that time I have been about as low as any one could and still retain a spark of vitality. For a week or more I was scarcely able to swallow anything, and if I did force a morsel down, it was immediately thrown up again. I could not even keep a glass of water on my stomach. Life could not last under these circumstances: and, accordingly, the physicians who had been working faithfully, though unsuccessfully to rescue me from the grasp of the dread Archer, frankly told me they could do no more for me, and advised me to see a clergyman, and to make such disposition of my limited funds as best suited me.—An acquaintance who visited me at the hospital, Mr. Frederick Steinron, of sixth below Arch street, advised me, as a forlorn hope, to try your Bitters, and readily procured a bottle. From the time I commenced taking them the gloomy shadow of death receded, and I am now, thank God for it, getting better. Tho' I have taken but two bottles, I have gained ten pounds, and I feel sanguine of being permitted to rejoin my wife and daughter, from whom I have heard nothing for eighteen months; for, gentlemen, I am a loyal Virginian, from the vicinity of Front Royal. To you, invaluable Bitters I owe the certainty of life which has taken the place of vague fears—to your Bitters will I owe the glorious privilege of again clasping to my bosom those who are dearest to me in life.

Very truly yours, ISAAC MALONE.
We fully concur in the truth of the above statement, as we had despaired of seeing our comrade, Mr. Malone, restored to health. J. W. Cuddihoe, 1st New York Battery. George A. Askey, Co. C, 11th Maine. Lewis Chevalier, 92d New York. J. E. Spencer, 1st Artillery, Battery F. J. B. Fawcett, Co. B, 3d Vermont. Henry B. Serome, Co. B, do. Henry T. Macdonald, Co. C, 6th Maine. John F. Ward, Co. E, 9th Maine. Nathaniel B. Thomas, Co. F, 95th Penn. John Jenkins, Co. B, 106th Penn.

Beware of counterfeiters! See that the signature of "C. M. Jackson" is on the wrapper of each bottle. Price per bottle 75 cents, or half dozen for \$4 00.

Should your nearest druggist not have the article, do not be put off by any of the intoxicating preparations that may be offered in its place, but send to us, and we will forward, securely packed, by express.

Principal Office and Manufactory,
No. 631 Arch Street.

JONES & EVANS,
(Successors to C. M. Jackson & Co.)

Proprietors.
For sale by Druggists and Dealers in
all parts of the United States.

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Having recently added a large lot of new Job and Card type, Cutts, Borders, &c., to the Job Office of "The Mariettian," which will insure the fine execution of all kinds of Job & CARD PRINTING, from the smallest Card to the largest Poster, at prices to suit the War times.

MONITIONS IN A MULTITUDE.

BY THOMAS G. SPEAR.

A sage who saw a crowd
Beset his neighbor's door,
By turns or rude or loud,
As to and fro it bore,
Turned from his still retreat,
And as he near'd the throng,
His heart began to beat,
At seeming causeless wrong.

He watched their work of shame,
And said, "My native Land!
Is Freedom then a name
These cannot understand?"
And as he said, he sighed,
Nor could his soul repress,
And in their midst he cried,
"Men! would ye aught redress?"

"Ay! 'twas for that we smote!"
Their voices quick aver'd—
When, near and more remote,
To speak he thus was heard:
"Oh! ye of earnest hearts,
And strong and sinewy arms!
They act ignoble parts,
Who breed a land's alarms.

"Why would ye smite? Because
Your fellow man offends?
Go, seek your country's laws—
There passion breaks and ends.
Ye see, and yet are blind,
And rave and rend in vain;
The fault is in the mind—
There let your foes be slain.

"Would ye be free in name,
And not in truth and deed?
Then are the sires to blame,
To whom such souls succeed.
What! freemen are ye call'd,
With phrensies such as these?
Ah! they are most enthral'd,
Wrongs only can appease.

"For know ye not that Will,
Hath no material birth,
Yet moves with good or ill,
To bless or curse the earth—
That Life is cheer'd or marr'd,
May suffer or enjoy,
As men their rights employ,
As minds their gifts employ?"

"And know ye not that God
Is imaged in the soul,
And animates a clod
Or moves the mighty whole;
And shall that inward eye,
Commanding bliss or woe,
Not soar as angels high,
But sink with fends so low?"

"Seek ye by threats or blows,
With weapon or with brand,
To crush what ye oppose—
To end what ye withstand?
Then learn ye, that the weak,
When injur'd, most prevail;
Humility will speak,
Where creeds cannot avail.

"Are stones the foes of man,
That walls should be destroy'd?
Were alters rear'd to ban,
That mobs might be employed?
Alas! in vain ye mock—
Faith strengthens while ye blame,
And stake, and torch and stock,
Are fruitful but with shame.

Religion is a thing
Of peace, and not of strife—
To give the soul a wing,
To bring the dying life.
Is man to be forgiven,
And shall he then rebel?
Is that which came from heaven,
To make the world a hell?"

"If men would here be free,
Would ye their rights impair,
And have them wildly free,
Or linger in despair?
Then let not birth or creed
What few had cared to scan.
He left them with farewell,
And in the wayward crowd
The crest of passion fell,
The heart of hate was bow'd.
He went his quiet way,
And they went theirs as soon.

The right which dwells in one,
Inheres in all mankind,—
And wrong, when once begun,
Draws deeper wrong behind.

Then stay, with rigid hand,
The misdirected ire,
That flings the scathing brand,
And lights the mournful pyre.

"What is your quarrel here,
That Law may not decide?
If ye have hearts sincere,
Stand by your country's side!
As men, abstain from crime;
As Christians, shun its cause;
As patriots, act sublime;
Think, nobly think, and pause!

"Judge not in wrathful hour,
Nor foster mad disdain,
But rather, in your power,
Consider and refrain.
When each no more is rude,
But seeks the right to find,
Then may the multitude
Act worthy of mankind.

"Let not rash heads and hands
Have sway to mischief prone,
Nor fends from other lands
Be grafted on your own.
From zealots stand apart,
And faction and misrule;
He has the wisest heart
Who always feels at school.

"That germ of sense divine,
Which guides the kindling soul,
Let it in action shine,
And all your deeds control.
Mistake not party rage
For patriotic fire,
Nor in a cause engage
The land may not require.

"That zeal of soul is best,
Which loves what's wisely done,
Nor sports with rights possess'd,
Nor what was dearly won.
There are, whose wills are laid,
When times are most serene;
Beware! nor be betray'd
To mischiefs they may mean.

"Is there a pulpit's cry,
That leads to thoughts unkind?
Turn ye, turn and fly,
Its mad or moody mind.
Is there a press or pen,
To lure delusive given?
Take heed! nor lean on men
By crude conceptions driven.

"Seek by good deeds to rise,
And with true minds to sway—
Toil leads the many wise,
Nor leads the young astray.
Let culture then impart
Its aid to bright designs—
Give Life to glorious Art,
And Science that refines.

"A school for every boy—
A change for every hand—
Home pleasures, and employ
That may the heart expand—
With habits to improve
In manners every day—
These are the things to love,
That never will betray.

"A house for every head—
A home for every heart,
A spot whereon to tread,
And act a virtuous part—
A land wherein to live,
And on its laws rely—
These ye are called to give,
And will ye then deny?"

"Be mild, be just, be true,
And freedom then is sure—
Nor threat nor strife receive,
But go and sin no more.
Court every social place,
Seek every pleasant thing—
And joy to all the race
Around the land shall spring.

"Make law your friend and guide,
In things of earth or heaven;
Be every throb of pride
To State and country given.
Who serves these, serves the right,
For these protect the free;
Their source is moral might,
Their aim is Liberty.

"Hence to your household doors,
Where wait impatient arms;
Go, seek your hearts and floors,
Away from these alarms.
Fly! ere insulted power
Descend on noisy gulls,
And ye, in thoughtless hour,
Are number'd with the vile.

"Act as your fathers would,
Had they been here to-day;
Do as their children should,
And shun all feud and fray.
Stand forth as men should stand
Who would not suffer blame,
And be unto the land
A pride, and not a shame!"

They heard him, and did heed,
And loud their greetings ran;
That one so sage should plead
What few had cared to scan.
He left them with farewell,
And in the wayward crowd
The crest of passion fell,
The heart of hate was bow'd.
He went his quiet way,
And they went theirs as soon.

The latest estimates of the claims against the city of New York on account of losses incurred in the late riots are two million dollars. At first it was said that the amount would not exceed four hundred and fifty thousand dollars. At this rate a few days more will carry the amount up to three million dollars.

For The Mariettian. BEFORE AND AFTER; or, Five Phases of Married Life.

By Grantellus.

INTRODUCTORY.

"Ask thy mother earth, why oaks were made
Taller or stronger than the weeds they shade."

Acknowledging the universal equality of mankind, yet there is a great fact that underlies the sexual organization of the race and the constitution of its social relations and duties, which seems to be overlooked, or entirely obliterated and ignored, in the modern discussion of theories involving sexual "rights." This fact is the great truth, which recognizes a difference or an unlikeness in the sexes, at the same time that it also recognizes their perfect equality before God and the law. The proper functions and spheres of men and women, physically, morally, politically and socially, and perhaps also intellectually, although equal, are yet as different as the functions and spheres of the "oak" and the "snow drop" at its feet,—the "sun-flower" and the "morning-glory" that twines around it—the "lofty mountain" and the "murmuring rill" at its base. And when from any cause, the feminine instrumentality usurps or assumes the functions of the masculine, there will result a race of "men-women" that must be uncongenial to a properly organized male mind, and induce eventual repulsion or alienation. Reverse the position of the sexes from their true original, either way, and the result must inevitably be the same, and the chief wonder is, that there should be found men and women in the world, who can so far unsex themselves as to desire such a reversal or perversion of social order. Some persons have written, that the reason why there is so much infidelity in the marriage relations of mankind is, because "all the world is married to somebody else's wife or husband," which means a pervading uncongeniality of sexual aspirations and spheres, unhappily united together in a merely legal marriage union. What can be the reason that strong-minded men seldom or never yearn towards, or seek a conjugal union, with strong minded women, but that they are more strongly drawn towards a predominating feminine affection, in order to counterbalance their own cold intellectuality? The case is the same with the truly cultivated female mind—it has no affinity for a "woman-man," but on the contrary it leans towards an object which it can "love, honor and obey" in return for the "love, protection and support" which it receives. Equal the male and female minds, rights and privileges, surely are, in the sight of men and of angels, but unlike in their spheres of use, their internal affections and their external manifestations; and the sooner and the more truthfully these distinctions are realized and recognized, the nearer a millennium in married life will be at hand. The true intents and purposes of the married relation are, that the man and woman should become a perfect one—a unit in all the aspirations, aims and duties of life; and to make a perfect one, there must be a perfect male and female mind, as well as a perfect male and female body. The yoking together of two male minds, or two female minds, even if the sexes were physically different, would be, and is, wherever it exists, as essentially a duplicate as if two men or two women were united together in a legal marriage. Such unions can only be externally maintained, if maintained at all; but in ninety-nine cases in a hundred, if there is not a firm moral stratum underlying the character, they usually terminate disastrously to the peace and happiness of the married parties. The modern agitation of the question of sexual "rights," whether of man or woman, are only superficial—skimming and discussing the froth that rises to the top, expecting to find the causes of existing social evils there, whereas they lay hidden down deep in the corruptions of the human heart, and the perverted outbirths of its affections.

No pure-hearted and right-minded man can possibly feel solicitous that his own individual rights will come into conflict with the rights of woman, nor will a true woman be anxious lest her rights may come into conflict with those of man; these jealousies and anxieties are indulged in by those alone who are in the effort to reverse the order in which mankind was primitively created, and the departure from which has been the cause of all the domestic infidelity and strife that we now see in this degenerate world. Men womanifying themselves and women manifying themselves, must ever—in the esteem of those ap-

proximating to the image and likeness in which God has created them—be as repulsive a sight and sound as that of a clucking "cock" or a crowing "hen." When individuals, families, or societies, become so far familiarized with the various monstrosities that grow out of a reversal of the order of nature, and devote their energies and ingenuities to a perpetuation of them, it only evinces among them a predominating love of evil and disorder, which, under a higher degree of moral and intellectual light, is in danger of becoming wicked and sinful.

There is no occupation, office or position in life, that has not attached to it a world of anxieties, vexations, responsibilities and labors, that are partially or altogether unknown and unappreciated by those in different situations and offices, and therefore many persons, of both sexes, when they have attained the positions which they may have long coveted, they find that they do not realize the ease, irresponsibility and perfect content which they imagined those positions would seem to convey, when seen from that distance which "lends enchantment to the view." This is, partly, because they may not have acted well their parts in their old positions; and, bringing with them the same selfish aspirations and ambitions, they find themselves circumscribed by uncongenial restrictions or disqualifications, for the efficient discharge of the functions of the new; and partly because a blind zeal and a warped judgement may have led them to mistake the means by which the Almighty has surrounded them, for the ends which those means were intended to accomplish.

The great and general misconception of the proper functions and spheres of man and woman before marriage, is the fruitful source of many of the evils and inequalities that are so often developed among the sexes after marriage. If they are not equal, then they are utterly mismatched and the world is planned all awry; but if they are alike, and can with impunity interchange their respective offices and uses, then there had been no necessity of creating them male and female in the beginning. Granting that woman is man's equal—which is a truism which no true man will for a moment fail to apprehend and concede—yet it does not follow from this that she should break up her household paradise and rush forth, enamored of fame, to tread the thorny paths of notoriety in the political arena, the forum, or the pulpit. Differing in degrees of affection and perception by creation, and thence by nature, the plans of their uses were also intended to be diverse, and therefore among the sons of Israel was the statute, that, "There shall not be the garment of a man upon a woman, nor the garment of a woman upon a man; because this is an abomination." The rough and shaggy exterior of the man, as well as his large-boned and muscular physical interior, when compared with the almost universal softness, tenderness, and delicacy of physical structure of the woman, must ever indicate that they are the mediums through which different affections, different functions, and different duties are to be manifested and diffused throughout the social, the political, and the religious world.

Upon a right apprehension and appreciation of the true relations between man and woman, is based the regeneration and final disenchantment of the human race. Had there, from the beginning of society, been an acquiescence, from an interior principle, in all "the statutes and judgements" that had been spoken into the ears of the people on this subject by their Creator; and had not internal disobediences and revolts on the one hand, and external tyrannies and grasping exactions on the other, so extensively tainted the quality of the marriage union, and thence given tone and character to society in general, there had not been the ghastly sights of brothers' hands imbrued in brothers' blood, and the weeping and mourning among the deserted and believed, which is now seen in society and abroad on every hand. The contentious busy-bodies of the world are not content to know that a peach is unlike a pear, although both in their way may be equally good—they must settle the matter by argument and the final voice of the majority; as if they were sure that majorities were not traveling in the broad road instead of the narrow way that leads to life; and as if mankind would be wiser and better if these things were settled in this way. The rights of man and woman are not points that need be thus settled, for they are not points at issue—there is no antagonism between them that needs a

declaration of superiority or inferiority, for they are equal in all the rights and privileges which respectively pertain to them, however unlike they may be in their manifestations of use. Mankind is legitimately characterized by different degrees of intellect and affection, different degrees of mental and physical power, different degrees of domestic and religious quality, and different degrees of social and political sentiment, for the purpose of carrying out the order of their creation.

"Order is heaven's first law; and this conflict, Some are, some must be, greater than the rest."

In the following chapters it is intended to illustrate some of the prevalent phases of human life before and after marriage; and although these views are personal to no special individuals or localities, yet the reader may see imperfectly reflected some of his or her own experiences, either founded on personal observation, or on passages of their own lives. The experiences of courtship and married life are perhaps as various and as diversified, and present as many different aspects as the different dispositions and temperaments of those who address each other and become united in marriage; but it is only necessary to enumerate a few of them, and those few, such as combine more or less of the characteristics which govern all of them.

It must be apparent to the virtuous, the refined and the christian reader, that there is a prevailing grossness, if not an absolutely indelicate association of ideas, connected with the institution of marriage by the masses of mankind, which renders the purity of its origin and its uses of a very doubtful nature; and if anything in the following chapters is calculated to dissipate any such perversions and mis-conceptions of a merciful provision of a benevolent Deity, and leads to a proper contemplation of the subject before marriage, in order that there may be a continuance of marriage felicities afterwards, and to the end of the lives of the married parties, then more will have been accomplished in penning these "phases" of human life, than ever had been expected in the most sanguine views of the writer.

"To pure minds, all things are pure," is the language of a wisdom to which many in the various grades of human society have not yet attained; nevertheless, if mankind cannot become "wise as serpents" and at the same time as "harmless as doves," then they never can attain a foothold on the "other side of Jordan." Elevation—moral, social, and civil—elevation of purpose, and a complete renovation of all the aims and ends of life, must be effected; and this too must be a series of self-compulsions, be effected in each individual heart and mind before marriage, if those contemplating that relation expect to be mutually benefitted themselves, or to be fit instruments for the begetting, and conferring lasting benefits upon posterity, or upon the families and the friends of those by whom they are daily surrounded afterwards. Let it ever be held in special and sacred remembrance, too, that

"Marriage is a matter of more worth Than to be dealt in by attorneyship;" and therefore needs an invocation of that light without which all in this world is dark and uncertain indeed. There must also be a forgetting and foregoing of self, and an interest felt in, and an affection for, things out of self, to constitute a true reciprocal relation of the sexes. A merely selfish wish, desire, aim or object, can never be obtained without involving more or less of the happiness, the comfort, or the manhood of others. And if this selfishness is sought to be exercised by either the one or the other of the married partners, the harmony of their union is sadly interrupted; and if by both of them, it is entirely destroyed, so far as the essence of a true union is concerned. "True hearts never grow old," and although the body may become attenuated and feeble, and the hair silvered by the frosts of many winters, yet mentally and spiritually there may be a tendency towards a youthfulness even in this life; that will only reach its highest state of beauty and perfection when it has done with the things of time, and wings its way through the realms of eternity. A life of pure wedded love, even amid the pains and trials that are incidental to this world, is worth striving for, and brings with it a measure of peacefulness that is little appreciated or valued by the libertine or the sensualist. If in the beginning of married life those trials embittered the cup of conjugal joy, an earnest, patient and persevering effort will bring sweetened joys in ad-