

The Mariettian.

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

BY FRED'K L. BAKER.

MARIETTA, PA., SATURDAY, NOVEMBER 21, 1863.

VOL. 10.—NO. 16.

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, Jaundice, chronic or nervous Debility, diseases of the Kidneys, and bad diseases arising from a disordered Liver or Stomach. Such as Constipation, inward Piles, fullness or blood to the head, dizziness, the Stomach, Nausea, Heartburn, disgust for food, fullness or weight in the stomach, sour 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 loss of flesh, burning in the Flesh, constant imaginations of Evil, and grief, depression of Spirits. And will positively prevent Yellow Fever, Bilious Fever, &c.—They contain no Alcohol or Bad Whisky.—They will cure all 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, in the beneficial effects and medicinal virtues of these 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 energy? 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 sold 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 Orris-wood seed.

This class of Bitters is 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 stimulants of the worst kind, the desire 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 true 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.

ATTENTION 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 exposures 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 saying that, if these Bitters were freely used among our soldiers, hundreds of lives might be saved that otherwise will 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, of Philadelphia, your Hoofland's German Bitters have saved my life. There is no mistake in this. It is vouchsafed 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 great 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 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 I did force a morsel down, and 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 do make such disposition of my limited funds as best suited me.—An acquaintance who visited me at the hospital, Mr. Frederick Steinborn, of Sixth Arch street, advised me, as a forlorn hope, to try your Bitters, and kindly promised to bring me some. From the time I commenced taking them the gloomy shadows of death receding, and I am now, thank God for it, getting better. "Thou 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 your 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 tasting 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 statements, as we had despaired of seeing our comrade, Mr. Malone, restored to health.

J. H. Middlebeck, 1st New York Battery.
George A. Ackley, Co. C, 11th Maine.
Lewis Chevalier, Co. B, 2nd Maine.
L. E. Spencer, 1st Artillery, Battery F.
L. B. Spawell, Co. B, 3d Vermont.
Henry B. Serome, Co. B, do.
Henry T. Macdonald, Co. C, 6th Maine.
John F. Ward, Co. E, 5th Maine.
Nathanial 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 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, if desired.

Principal Office and Manufacturers,
No. 631 ARCH STREET,
PHILADELPHIA.
JONES & EVANS,
(Successors to C. M. Jackson & Co.)
Proprietors.
For sale by Druggists and Dealers in every town in the United States.

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A liberal deduction made to yearly and half yearly advertisers.
Having recently added a large lot of new Job and Card type, Cuts, 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.

THE WORLD IS FULL OF BEAUTY.
There is beauty in the forest,
Where the trees are green and fair,
There is beauty in the meadow,
Where wild flowers scent the air;
There is beauty in the sunlight,
And the soft blue beam above;
O! the world is full of beauty,
When the heart is full of love.
There is beauty in the fountain,
Singing gaily at its play,
While the rainbow hues are streaming
On its silvery shining spray.
There is beauty in the streamlet,
Murm'ring softly thro' the grove;
O! the world is full of beauty,
When the heart is full of love.

ALL TOGETHER AGAIN.
All together, all together,
Once, once again,
Hearts and voices, light as ever,
Gladly join the welcome strain.
Friendship's link is still unbroken,
Bright is its chain;
Where the parting word was spoken,
Now in smiles we meet again.

While the absent we are greeting,
Let us forget
In this hour of social meeting
Every tho't of past regret.
Since the present, full of gladness,
Kiss us as we gay,
Banish every cloud of sadness,
And be happy while we may.

When the warning, we must sever,
Comes once again;
Yet in feeling, true as ever,
Shall our faithful hearts remain.
Oft shall mem'ry breathing o'er us
Sweet friendship's strain,
Bring the happy time before us,
Till we all shall meet again.

MY MOTHER DEAR.
My mother dear! my mother dear!
How oft, how oft I think of thee,
While weeks and months roll o'er me here,
Where duty bids me be.
My mother dear—how sweet the name,
When thinking o'er the past!
A mother's love is o'er the same—
It beats on till the last.

My mother dear, it grieves me now,
To think, to think, how oft your son
Hath grieved your aching heart and brow,
When in sin's path he run.
My mother dear, those days of youth,
Now long since past and gone,
Left many a seed of holy truth,
Which since, we hope have grown.

My mother dear, my fervent prayer,
Is that, is that you may be blest,
With peace and joy while ling'ring here—
Foretastes of future rest.
And that we all may meet at last
In yonder heavenly sphere,
At Jesus' feet our crowns to cast—
All saved, my mother dear.

"I wish I had your head," said a lady one day to a gentleman who had solved for her a knotty point. "And I wish I had your heart," was his reply. "Well," said she, "since your head and my heart can agree, I don't see why they should not go into partnership."

Artemus Ward thinks it is a hard thing not to have a wife—no gentle heart to get up in the morning and make the fire.

Mr. and Brewer, of Kentucky, are reported to be parents of twenty-two children. Rather an extensive brewery.

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

CONCLUSION.
"What is marriage forced, but hell,
An age of discord and continual strife?
Whereas the contrary bringeth forth bliss,
And is a pattern of celestial peace."
It may be remarked in conclusion, upon this important subject, that although the foregoing incidents in married life may not be personal—any further than individuals may see their own personal histories reflected in them—yet, no observer of human society, and the character of its constituent elements, or the quality of its ruling principles, can, upon mature reflection, come to any other conclusion than that they are nevertheless real. No matter how studied the efforts are, to conceal the different unhappy and discordant marriage relations now existing in the world, yet many of them are cognizant to "two witnesses," and where these unite in a disapproval or condemnation of the marriage bans, the approbation and exaltation of society, can exercise but a transient influence upon the real happiness of the parties to them. These two witnesses are, the living consciousness of the married partners themselves, and the knowledge of Him who lives and reigns where alone true marriages are made.—It may appropriately be asked, in relation to this subject, "can we possibly conceal anything from the knowledge of ourselves and our God?"

It does not follow, however, that where the discovery is made—that the consummation of the marriage bonds—that the connection should be sacrilegiously violated, or ruthlessly broken up, because an improper union may have been formed; for, acting mainly under the impulses and dictates of an unregenerate heart, and with the perverted views, and false intents and purposes which grow out of such an internal condition, the same error is likely to be committed again and again; and at any future time. Even where persons have flattered themselves that they would have done better in another choice, yet they may have lived long enough to discover that that choice, in all its practical and realizing effects, would have been infinitely more disastrous than the first. Nor is it to be inferred that the foregoing *five*, are the only phases of married life; or that they reflect a trifle of the discordances, to say nothing of the miseries and criminalities, that attend so many of the marriage connections of an unregenerate world.—There may be nearer five hundred, or perhaps five thousand different phases of this relation of the sexes, than simply five of them. The five enumerated are among the most obvious of those which transpire or obtain, in what may be termed the middle ranks of society.—No picture has been drawn from those dregs of society, where the marriage relation is scarcely one remove from that which exists among brute-beasts, with not one-half of their disinterestedness and instinctive purity. No pen could depict these, except one that had been schooled amidst the elements that formed the subject matter of its rehearsals, and then the scenes might be too repulsive to human sensibilities, and too far below the ordinary human experience, to afford the instruction that is most particularly needed. Nor are any of these five phases drawn from the acknowledged "upper-tendom" of society, where all is supposed to be happiness and sunshine, in consequence of the refinements and the luxuries which are its usual concomitants. A recital of these might also be too far removed from the experiences of the common mind, for them to appreciate or understand them, and hence these also would lack that moral and social instruction which is calculated to benefit the middle masses of society. Here too it would require a pen conversant with the abuses of high married life, and the perversion of its refinements.

The "upper-tendom" alluded to, is not that transient changing social click, that rises suddenly to an ephemeral distinction through a lucky advent in speculation or speculation, whereby an individual is elevated from the condition of a beggar to that of a nabob within a very brief space of time; retaining internally all the elements of the mental condition prevailing in the sphere which it had so recently abandoned. These still belong to the middle classes, if their proper place is not a grade below them. The "upper-tendom" to which we allude, is the real aristocracy of the land, who

claim themselves such, by virtue of their "blood and birth," without regard to their moral integrity or their pecuniary condition.

When it is considered how very far mankind has fallen below the moral and social plane which was occupied by the most ancient of the human race; and how deeply and widely the consequences of that fall have become intertwined and woven into the very texture and quality of the mental and physical constitution of man, it will become apparent that so long as the impulses of action, and the aspirations of the soul, spring from the dictates of his own selfish nature, he is likely to go on blundering in all he does to the end of life. Therefore, marriage obligations, whatever their original qualities may have been, should be held sacred above all things; for, even an uncongenial or discordant marriage union, if its purity is held intact, may still operate instrumentally as a human regenerator, and infuse a higher degree of moral rectitude in a coming generation. Doubtless a proper and well-ordered union of the sexes in a marriage covenant, is the most potent instrument which the Almighty has instituted for the disenthralment of the human family; yet, an ill-ordered and improper marriage need not necessarily be regarded as a degradation or a condemnation of the family of man. If all the ends of the Creator were consummated on the material plane—if it were not "appointed into men once to die, and after death the judgment"—if the realms of the eternal world were not inhabited by the spirits of "just men made perfect," and if those inhabitants were not supplied from among those who "do justly, love mercy, and walk humbly before God," on this "material plane," then—excepting so far as present worldly decency, propriety, safety and interest are concerned—marriage unions, perhaps, like other merely legal associations, might be annulled, and reformed in a seemingly more agreeable connection, with comparative impunity. But, would the moral condition of the race be advanced by such a course? is a question that cannot be disregarded.—On a right understanding of this question, and due reflection thereon, hinges much of the happiness or unhappiness that obtains in married life. No thought can be more futile, no reflection more disparaging and damaging, than for a young man or a young woman to conclude, that if they had to do it again, they would not have married the one to whom they have been united; or that with this one or that one in society, they could live more prosperously, more agreeably and more happily. Whilst they are indulging in such thoughts and reflections as these, they are sapping the very foundations of their own domestic structure, and are laying waste and making a sterile desert out of their own minds, at the same time that they ought to be yielding them fruit in thirty or sixty or an hundred fold. Probably if the internal state of those they most desire were revealed to them, it would present phases more repulsive, in an eminent degree, than those they imagine themselves compelled to endure in their present relations. And then such reflections may be selfish in the most opposite and worst extreme; for one party may have as much ground for unhappiness, discontent, and complaint, as the other. Absolute and unqualified abstinence from all covert as well as overt acts of social and connubial infidelity, is the surest ground upon which to build the superstructure of domestic happiness. But true happiness cannot exist where the yearnings of the heart are habitually going out, and resting upon objects not recognizable by the marriage bond—objects too, that may be altogether unknown and unworthy; or if known and worthy, still uncongenial.

A right use of the present opportunities, or those which may be legitimately embraced, will be far more efficient as instrumentalities to human happiness and human progress, than bootless longings after impractical conditions that are not attainable; and if attainable, are not as likely to bring the desired "peace and progress," as those that have been exchanged for them. If the merely animal nature of man is kept in obedience to his moral and spiritual nature, it will not be so hard for him to live a life of perfect resignation to the behests of orderly and God-given, or God-permitted marriage.

Under the present forms of society, and with the ideas of classes and casts which now prevail almost everywhere, it is almost impossible to bring together in marriage those that are best suited

for each other, and a union of whose destinies would develop a higher degree of happiness and usefulness, than a continuance of the present social status can possibly accomplish. False systems of education; false standards of male and female excellence; false ideas of the sublime and beautiful, and false tastes, desires and aspirations, among men and women, have so much perverted the moral sensibilities of mankind, and so much warped their judgment, that a corresponding social condition is nothing more than a natural consequence of such vitiated premises. For parties to invoke the blessings of heaven upon a union which they themselves are premeditatedly and perseveringly doing so much to curse, seems to be a species of profanation that admits of no palliation, unless it is perpetrated in abject and total ignorance of the relations which ought to exist between the sexes, and the attitude in which they ought to stand towards their neighbor and their God.

But even in instances of marriage, where the parties may have been influenced by merely sensuous, or mercenary motives, there is no necessity in breaking up the relation unadvisedly and without cause, after the union has been once legally and in due form consummated; for, they may be well assured, that whatever the Almighty permits to transpire among men, he will in his own time, and in his own way, overrule for their good; and that their condition will be, in all respects, as favorable to their prosperity and ultimate happiness, as a combination of such circumstances as those in which they are placed will possibly allow, if they but honestly and sincerely co-operate with Him, in the dispensation of his merciful providences.

Although it may seem advisable that some people should never get married, yet this is altogether an appearance, and grows out of the ill allotments usually made by a vitiated state of human judgment in this respect, and by unfavorable social contacts and tendencies in life, rather than from abstract unfitness or disqualifications on the part of individuals; for, a married state is man's normal social condition, and any sanctioned departure from that condition, must be in accommodation to the perverted state of social order and of man's domestic relations; and therefore must be regarded rather as an unfortunate exception, than as a rule of action in any special sense. But, because marriage is a high and holy institution, and wedded life is man's normal condition, it is not to be inferred from this, that rather than be married at all in this world, therefore persons should unadvisedly, and under the influence of sinister intents and purposes, form discordant, selfish, and uncongenial unions; and most especially they should not form such unions premeditatedly and clandestinely; because, under the most favorable circumstances in which the fallen sons of Adam can be placed, in this our day, there are quite enough of trials and temptations that assail them from within, independently of those worse enemies of human peace, which assail them from without. Cultivating a living trust in the ordinances of the Deity, and a practical faith that "in Him we live and move and have our being;" and that all the permissions of his divine providence are so many preventions of greater evils that may have befallen the race, together with a patient resignation to the things that are allowed to transpire for our good, will do much to ameliorate the moral condition of the human family and initiate a state of peace. But as these things cannot be done without a foregoing of self, and yielding to the admonitions of reason and revelation, so neither can a true state of wedded life be attained, without that guidance which can only come from above; and therefore, regardless of prospective worldly advantages—of social position, wealth and fame—of earth's renown and carelessness ease—of sensuous gratifications and pecuniary emoluments, let the sexes patiently and perseveringly "work and wait," and in the Lord's good time "all will be well" with them; for there never was a worthy young man or woman in this world, that was not discovered by some worthy individual of the opposite sex, if it was best for eternal ends, that such should have transpired on this earth. But even if this reward of waiting is not realized upon the shores of time, depend upon it, that, in eternity, where the mere ties of earth are no longer the rule of life, a world of social and connubial delight will be reserved

in store for those who have laid up their treasure there. The fleetness and evanescence of all earthly things, when compared with the perpetual and never-ending state of man's hereafter, leaves upon the mind such an idea of their relative value, as must, on reflection, predispose the yearnings of the heart in favor of the latter. But in the meantime, even on the material plane, the golden opportunities that may be presented, are not to be disregarded; but are to be intelligently, honestly, and chastely appropriated as the legitimate means of advancing the social and moral condition of the human family, for—
"Though fools spurn Hymen's gentle powers,
They, who improve his golden hours,
By sweet experience know,
That marriage rightly understood
Gives to the tender and the good
A Paradise below."

ECONOMY IN A FAMILY.—There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of household affairs. It matters not whether a man furnishes little or much for his family, if there is a continual leakage in his kitchen or parlor; it runs away, he knows not how, and that demon Waste, cries "More!" like the horse leech's daughter, until he that provided has no more to give. It is the husband's duty to bring into the house and it is the duty of the wife to see that none goes wrongfully out of it. A man gets a wife to look after his affairs, and to assist him in his journey through life; to educate and prepare their children for a station in life, and not to dissipate his property.—The husband's interest should be the wife's care, and her greatest ambition to carry her no farther than his welfare or happiness, together with that of her children! This should be her sole aim, and the theatre of her exploits in the bosom of her family, where she may do as much toward making a fortune as she can in the counting-room or workshop.

A would-be agreeable, taking his seat between Madame de Stael and the reigning beauty of the day, said, "How happy I am to be thus seated between a wit and a beauty!" "Yes," replied Madame de Stael, "and without possessing either."

P. T. Barnum is the happy possessor of a five-horned ram, which resides not at the Museum, but at his farm. At a recent cattle show he labeled the animal: "An intemperate sheep, which has taken at least three horns too much."

Some fellow enamored of a young lady named Anna Bread, dropped the following from his pocket: "We expect: "While belles their lovely graces spread,
And fops around them flutter,
I'll be content with Anna Bread,
And won't have any but her."

Sometimes a girl says no, to an offer, when it is as plain as the nose on her face, that she means yes. The best way to judge whether she is in earnest or not, is to look straight into her eyes and never mind her nose.

Squabbles, an old bachelor, shows his stockings, which he had just darned, to a maiden lady, who contemptuously remarks, "Pretty good for a man darning." Whereupon Squabbles rejoins, "Good enough for a woman, darn her."

A man: the other day gave as a reason for laying up golden treasures that moth and rust wouldn't corrupt 'em, as then, besides, they would be a safe thing to fall back on, let who will keep house hereafter.

A Democratic editor in Nevada Territory says of the defeat of his party in his city: "We met the enemy yesterday and are out on parole this morning."

A henpecked husband writes: "Before marriage, I fancied wedded life would be all sunshine; but afterwards I found out that it was all moonshine."

You may distinguish a city man by two things—his trousers and his gait. The first never fit him, and he always walks as if he was an hour behind time.

A good toast—May your coffee and the slanders against you be ever alike—without grounds.

Kindness is stowed away in the heart, like rose-leaves in a draw, to sweeten every object around them.

Laws are like cobwebs, which catch small flies, but let wasps and hornets break through.