

The Marietta Journal

An Independent Pennsylvania Journal for the Home Circle.

BY FREDK L. BAKER.

MARIETTA, SATURDAY MORNING, SEPTEMBER 23, 1865.

VOL. XII.—NO. 7.

Reading & Columbia Railroad.

TRAINS of this road run by Reading Railroad time, which is ten minutes faster than that of Pennsylvania Railroad.

LEAVING COLUMBIA AT

7:10 A. M.—Mail Passenger Train for Reading and intermediate stations, leaving Lansdale at 7:48 a. m., Manheim at 7:58; Little at 8:13; Ephrata 8:42; Reinholdsburg at 9:40; Sinking Spring at 9:40 and arriving at Reading at ten o'clock. At Reading connection is made with Fast Express train of East Pennsylvania Railroad, reaching New York at 2:30 P. M. with train of Philadelphia and Reading Railroad, reaching Philadelphia at 1:30 P. M. and also with trains for Pottsville, the Lebanon Valley and Harrisburg.

2:15 P. M.—PASSENGER TRAIN for Columbia and intermediate stations, connecting at Lansdale at 2:50 P. M. with Express train of Pennsy. R. R. both East and West, leaving Manheim at 3:25; Little at 4:10; Reinholdsburg at 4:25; Sinking Spring at 5:03 and arriving at Reading at 5:30 P. M. At Reading connection is made with trains for Pottsville and Lebanon Valley.

LEAVING READING AT

6:00 A. M.—MAIL PASSENGER Train for Columbia and intermediate stations, leaving Sinking Spring at 6:16; Reinholdsburg at 6:44; Ephrata at 7:11; Little at 7:40; Manheim at 7:58, making connection at Lansdale with train of Pennsylvania Railroad, reaching Lancaster at 8:45 A. M. and Philadelphia at 12:30 P. M. Columbia at 6:50 o'clock, A. M., there connecting the Ferry for Wrightsville and Northern Central Railroad, arriving at Columbia at 8:45 P. M. at 11:45 A. M. with train of Pennsy. Railroad for the West.

6:15 P. M.—Mail Passenger Train for Columbia and intermediate stations, with passenger train at 6:30 P. M., leaving Sinking Spring at 6:31; Reinholdsburg at 6:39; Ephrata at 7:00; Manheim at 7:18; Lansdale at 7:37; arriving at Columbia at 8:45 P. M.

12: The Pleasure Train, for Elizabethtown and Lancaster Springs (from New-York, Philadelphia and other points, is by this schedule accommodated several times per day with Express trains connecting in all directions.

Through tickets to New-York, Philadelphia and Lancaster sold at principal stations. Freight carried with utmost promptness and dispatch, at the lowest rates.

Further information with regard to Freight or passage, may be obtained from the agents of the Company.

J. MEDES COHEN, Superintendent.
E. F. KEEVER, General Freight and Ticket Agent.

Stoves! Stoves!!

John Spangler,
Market Street, Marietta, Pa.

As the season for Stoves is fast approaching I would call the attention of all wishing to purchase

Parlor or Cooking Stoves,

Parlor Stoves, Cooking Stoves.
Metre Gas Burner, Gallo,
Columbus do Royal,
Bal. do do Waverly,
Bal. do Wellington,
Gm. Lehigh,
Tropic Egg, Chair,
Monitor, Summer Rose,

Also, the Vulcan and Sanford's Heaters, a very desirable article for heating two or four rooms with very little, if any, more fuel than an ordinary parlor stove would consume.

Ranges or cooking, constantly on hand, all of which will be sold on reasonable terms.

IP call and examine before purchasing elsewhere.

WILLIAM HALL & SON, X

545 BROADWAY, NEW-YORK,
AGENTS FOR THE CELEBRATED
DRIGGS.

New Patent Piano Fortes

Which are creating the greatest sensation in the musical world, and have received the highest testimonials, from all the leading artists in the country, among whom are S. Thalberg, J. H. Kellner, Mrs. H. Brown, L. M. Gottschalk, Wm. Henry Fry, Theodore Bissell, Max Maretzky, Herman A. Wollenhaupt.

Having purchased the Agency of George A. Prince & Co's Melodeons, Automatic and Piano Organs, from their late Agent, Charles D. Bacon, we will be pleased to receive orders for those celebrated instruments, and will always endeavor to keep a sufficient supply on hand to fill all orders at sight. The most liberal discounts given to the Trade, Churches, Clergymen and Schools. All instruments warranted for five years.

MANUFACTURERS AND IMPORTERS OF
Flutes, Banjos, Violins, Guitars,
Violin Bowings, Accordeons, and all kinds of Brass and other Musical Instruments for Bands.

PUBLISHERS OF SHEET MUSIC.

Just published, "The Venetian," a new collection of Chants for the Episcopal Service, opening and closing Voluntaries, Musical Societies, Classes, and for the Social Circle, by Virgil C. Taylor. Price, 50 cents; Cloth, One Dollar.

In press, and will soon be issued, "Bazzini's" twenty Melodic Exercises, for the study of the art of singing, by Carlo Bazzini, author of "Bazzini's Art of Singing."

A PIANO-ROCKING CHAIR, a collection of Five Fing. Chord and Scale Passages, for speedily developing the muscles of the fingers and acquiring that degree of flexibility, independence, and volatility, which are so indispensable to a good performance on the Piano Forte, By Francesco Bazzini, Music sent by mail, post-paid, on receipt of the sum of \$1.00.

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645 Broadway, New-York.

DR. J. Z. HOPEFFER,
DENTIST.

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LATE OF HARRISBURG.

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M. DE MINKLES.

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floor, on Elbow Lane, between the Post
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Lancaster County, Pennsylvania.

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A liberal deduction made to yearly and half yearly advertisers.

Having just added a "NEWBURY MOUNTAIN JOHNSON PRESS," together with a large assortment of New Job and Card type, Cutters, Etc., &c., to the Job Office of "THE MARIETTA JOURNAL," which will insure the fine and speedy execution of all kinds of Job & Card Printing, from the smallest Card to the Largest Poster, at reasonable prices

We are born; we laugh; we weep.
We love; we drop; we die.
Ah! wherefore do we laugh or weep?
Why do we live or die?
Who knows that secret deep?

Alas, not I.

Why doth the violet-spring

Unseen by human eye?

Why do the radiant seasons bring

Sweet thoughts that quickly fly?

Why do our fond hearts cling?

Why things that die?

We toil—through pain and wrong;

We fight—and die;

We love; we lose; and then ere long,

Stone dead, we lie.

O Life! is all thy song,

Endure and die?

For THE MARIETTA JOURNAL.

GENTLEMEN VS. LOAFERS.

BY GRANTELLUS.

"Common people, Billy—low, oily
common people, can't make it out, when
Nature's raised a gentleman in the family
—a gentleman all complete, only the
money been forgot. If a man won't
work all the time—day in and day out—
if he smokes by the fire or whistles
out of the window, the very gals bump
again him and say 'get out of the way,
loaf!' Now what I say is this—if people
haven't had gentlefolks' up, you can
no more expect 'em to behave as if they
had been fatch'd up gentleel, than you
can make good cigars out of a broom
handle. But Billy, my boy, never mind,
and keep not a lettin' on 'the world's a
railroad and the cars is comin'—all we
have to do is to jump in chalk free.
There will be a time—something must
happen. Rich widders are about fit
though they are shopped up so fast.
Rich widders, Billy, are special prudences;
sent here like rats to pick up
deservin' chaps when they can't swim no
longer. When you're bid down twst,
Billy, and are just off agin' them, comes
the rich widder floatin' along. Why a
widder is the best of all his preservers,
when a man is most a case, like you and
me, Billy." NICHOLAS NOLLIKIN.

If there were not sentiments akin to
those of "Nollikin" and "Bunker," in high places as well as in low ones, then
we might leave all those lucid philosophies
pass, without making the subjects of moral and social ventilation.

But there is a deplorable antipathy to labor of any kind, among the perverted
masses of our race—made so no doubt by
pernicious examples, and more pernicious
sentiments, inculcated through

false systems of education, and aristocratic
association. It should be constant-

ly borne in mind, that aristocratic senti-

ments are not the exclusive monopoly of

the rich, the intellectual, and the high

born, but are equally shared by the poor,
the ignorant and the low born; and if
such sentiments manifest themselves, in

a more repulsive and contemptible form

among one class than another, the pre-

ponderance is nearly always on the side

of the latter. The pretensions of a su-

perficially educated pabob, or one who

haven't had gentlefolks' up," often

exhibit themselves so ridiculously and

with such an utter want of modesty and

good taste, that christian charity is

strained to its utmost tension, in award-

ing to him that consideration which is

due to him as a member of a common

family of our race.

However ardently the poet may sing,

and however loudly we may echo the

song, that "Wealth makes the man, the

want of it the fellow;" still practically

we are too apt to demonstrate that the

poet was entirely mistaken; and that so

far as our observation extends, it is

clear that "Wealth makes the man."

If therefore wealth makes the man, then

the conclusion is inevitable that the

applied efforts in "world direction,"

are directed to the creation of wealth,

which constitutes the principle material

out of which loafers of all kinds are

manufactured; whether they be high or

low, rich or poor, educated or ignorant.

Perhaps the most unaccountable and

presumptuous feature of loafersim is

its blindness to its own interests, requiring

want of wealth unmans us, and reduces us to the condition of a mere "yellow," if its effect is not more disqualifying still. If this view be correct, then it is not so very surprising that Nicholas Nollikin, and his representatives in society, should lay so much stress upon the possession of "money" as the sine qua non in the completion of a gentleman; or that because a family may be unfortunate enough to have a useless bundle of indolence in it, whose aspirations are only moneyward, that he is therefore unappreciated, and his case difficult to "make out," by those who

are "common, low and oily," only because they are sober, industrious and honest.

Many of Nollikin's philosophicals are truths, or near approximations to the truth, but they are truths of such a character and quality as to have very little practical application to his own life; like hundreds of other preachers in the world, who are constantly exhorting us "not to do as they do, but to do as they say." For instance, it is literally true, among a certain class of people, that a man don't work, or "won't work" all the time, day in and day out, at some occupation which they can understand and recognize as work; he is therefore jostled as a "loafer," and subject to any amount of animadversion and reproach. They don't seem to understand that there is a labor of the mind and the brain, which, in all ages of the world, has been infinitely more potent than that which has been yielded by the hands. But, as "there cannot truly be an internal without an external," this mind labor must, in some manner manifest itself in a tangible and visible form, or else it will be subject to the suspicion that "the world" at large does not ponder the this very proposition—but is only assumed, for sinister and unworthy ends. It is also true that a person who has not been educated to act gentleel, cannot or will not continue to do in all the various relations of life, as it he or she had been so educated—not can they be compelled to do so, any more "than you can make good cigar out of a broom handle." Now when we say "educated," we do not by any means allude to those merely who have been fortunate enough to have graduated at an Institute, a Seminary or a College; for it must be evident to many minds, that there are numberless instances of scholars having gone through the routine of class, time, and studies, even to the obtaining of a diploma—in institutions of learning, and are yet not what may be regarded as truly educated. We know that this idea runs right athwart that superficial but much cherished dogma among certain classes, that their offspring have "finished their education"—or " sind aus gelarnt," according to a provincialism among old Pennsylvania Germans; but it is nevertheless "true as preaching."

The true status of a gentleman, therefore, is not a condition that can be as suddenly assumed, or can be made to become rich. Instead of his riches conferring upon him the demeanor of a gentleman, it may only make him a more thorough and splendid loafer.

The question was asked, and passed into a perpetual record, thousands of years ago—"Can the Ethiopian change his skin or the Leopard his spots?" so may

it be supposed, for the respect of one's self.

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