

The Weekly Mariettian.

Devoted to Politics, Literature, Agriculture, Horticulture, The Fine and Useful Arts, General News of the Day, Local Information, &c., &c.

F. L. Baker, Editor and Proprietor.

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The Weekly Mariettian

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Town Clerk, Theo. Hiestand,
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DEALERS IN EVERY DESCRIPTION OF
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WE have now in store a splendid assortment of Hats and Caps of all the newest Fall and Winter Styles.
Silk Hats in all shapes and qualities. A first-rate new style of Silk Hats for \$3.00.
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In various colors, the latest out, and all the other styles of soft hats now worn, from the finest to the cheapest qualities.
We return our thanks to a liberal public, and trust by a strict attention to business and fair dealing to all, to merit a continuance of their patronage.
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Would most respectfully inform the citizens of this Borough and neighborhood that he has the largest assortment of City made work in his line of business in this Borough, and being a practical BOOT AND SHOE MAKER himself, is enabled to select with more judgment than those who are not. He continues to manufacture in the very best manner everything in the BOOT AND SHOE LINE, which he will warrant for neatness and good fit. Call and examine his stock before purchasing elsewhere.

SPECTACLES to suit all who can be aided with glasses. Can be bought at H. J. & E. J. ZIMM'S, Corner of North Queen-st., and Center Square, Lancaster. New glasses refitted in old frames, at short notice. [v6-1v]

FAMILY COUGH SYRUP.—A Cough Syrup for children and adults has just been put up at my store, which should be in every family this cold and changeable weather. F. Hinkle.

LAMPS! LAMPS! SHADES, &c. The undersigned has received another lot of Fluid and Coal Oil Lamps, and Lamp Shades of every variety and price. Call and see them at Dr. Hinkle's Drug Store.

A SUPERIOR COOK STOVE, very plain in style, each one warranted to perform to the entire satisfaction of the purchaser. STERRETT & CO.

1000 POUNDS Prime York County Buckwheat flour, by the hundred or single pound. For sale at WOLFE'S.

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DRIED FRUIT now selling cheap at DIFFENBACH'S.

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GUM DROPS: Stewart's New-York Gum Drops, 8 varieties, at Wolfe's.

WEALTH.
Who shall tell what did befall,
Far away in time, when once,
Over the lifeless ball,
Hung idle stars and suns?
What god the element obeyed?
Wings of what wind the lichen bore,
Wasting the puny seeds of power,
Which, lodged in rock, the rock abraze?
And well the primal pioneer
Knew the stinging task it assigned
Patient through Heaven's enormous year
To build in matter hope for mind.
From air the creeping centuries drew,
The matted thicket low and wide,
Thus must the leaves of ages strew
The granite slab to clothe and hide,
Ere wheat can wave its golden pride.
What smiths, and in what furnaces, rolled
(In dizzy sons dim and mute
The reeling brain can ill compute)
Copper and iron, lead and gold?
What oldest star the flame can save,
Of races perishing to prove
The planet with a floor of lime!
Dust is their pyramid and mole:
Who saw what ferns and palms were pressed
Under the tumbling mountain's breast,
In the safe herbal of the coal?
But when the quarried means were piled,
All is waste and worthless, till
Arrives the wise selecting will,
And, out of slime and chaos, Wit
Draws the threads of fair and fit.
Then temples rose, and towns, and marts;
The shop of toil, the hall of arts;
Then flew the sail across the seas
To feed the North from tropic trees;
The storm-wind wore, the torrent span,
Where they were lid the rivers ran;
New slaves fulfilled the poet's dream,
Galvanic wire, strong-shouldered steam.
Then docks were built, and crops were stored,
And ingots added to the hoard.
But, though light-headed man forget,
Remembering Matter pays her debt:
Still, through her moles and masses, draw
Electric thrills and ties of Law,
Which binds the strengths of Nature wild
To the conscience of a child.

STARS OF MY COUNTRY'S SKY.
The following from the pen of Mrs. Lydia H. Sigourney is a noble invocation to the spirit of unity:
Are ye all there? Are ye all there?
Stars of my country's sky?
Are ye all there? Are ye all there,
In your shining homes on high?
"Count us! Count us!"—was their answer
As they dazzled on my view,
In glorious perihelion
Amid their field of blue.
I cannot count ye rightly,
There's a cloud with a saffron rim,
I cannot make your number out,
For my eyes with tears are dim.
Oh! bright and blessed angel!
On white wing floating by,
Help me to count, and not to miss
One star in my country's sky.
Then the angel touched mine eyelids,
And touching the forming cloud,
And its subtle rim dispersed,
And it fled with murky shroud.
There was no missing Pleiad
Mid all that sister race,
The Southern cross shone radiant forth,
And the Pole-star kept its place.
So, I knew it was the angel
Who woke the hymning strain,
That at our dear Redeemer's birth,
Peated out o'er Bethlehem's plain,
And still its heavenly key-tone
My listening country held,
For all her constellated stars
The diapason swelled.

FARODY.
"Woodman, Spare that Tree."
Madmen, spare that flag!
Touch not a single star;
From sea to mountain crag
Its stripes have gleamed afar;
'Twas our forefathers' hand
That gave it as our lot,
There, madmen, let it stand,
Your rage shall harm it not!
That flag of Liberty,
Whose glory and renown,
Are spread o'er land and sea;
And would ye strike it down?
Madmen, suspend your will,
Cut not its heaven-born ties;
Our Country's ensign still,
Streaked with celestial dyes!
On Ocean's wave and health,
In battle and in blast,
Our fathers cheered beneath,
Or nailed it to the mast;
A tear for those who fell,
For those who lived, renown,
It caught their last farewell—
Oh! do not how it down.
Our heart-strings round thee cling,
And mem'ries o'er thee crowd;
On field and deck thy wing
Has been a freedom's shroud!
Old flag, the storm still brave;
And traitors, leave the spot;
While we've an arm to save
Your rage shall harm it not.

We pity the beggar with his hunger-stricken face and tattered robes, and do not refuse him when he asks an alms. So God compassionates him whose ignorance and blindness have made him a spiritual pauper, and with a beneficence, of which man's noblest charity is but the faintest reflection. Ho giveth liberally to every one that asketh.

Thoughts on a Sermon.

Entitled "The Character and Influence of Abolitionism: Sermon preached in the First Presbyterian Church of Brooklyn, New-York, on Sunday evening, Dec. 9, 1860, by Rev. HENRY J. VAN DYKE. As reported by the 'New-York Herald.' Washington: Henry Polkington, Printer, 375 D. Street, 1860."

Mr. BAKER:—A friend handed me the above sermon with a request to review it, stating that many of our professed Democrats were much delighted with it, deeming it an unanswerable argument in favor of slavery as a Divine institution; and, as a consequence, against Republicans who would prevent the extension of such a God-established, God-ordained system of labor into the free territories of our Union! I do not formally review the sermon, because few who read this will probably see that; but I believe that I have met and answered the foundations on which the gentleman bases his proofs and arguments—or, rather, have shown that the foundation supports no such structure as he has attempted to rear up on it.

His text is 1st Timothy, vi: 1—5, with the expositions of Drs. Barnes and Macknight. And waiving the argument to be derived from slavery among the patriarchs, he rests it on Leviticus xxv: especially verses 44 to 46, which the reader will please turn to and read, and thus save me room; for I desire to be brief as possible.

Mr. Van Dyke regards this as a Divine establishment of slavery—as proof that it has the sanction and approval of God himself. And lest the Old Testament should not be received as sufficient authority regarding slavery as a Divinely established and approved institution, he refers to the fact, (as he calls it), that neither the Saviour nor his Apostles ever uttered "one distinct and explicit denunciation of slaveholding," or "one precept requiring the master to emancipate his slaves."

There is a great deal of this *ad captandam vulgus* logic in the discourse, which I do not deem it necessary to state or review, as, if I can overturn the principles, the conclusions fall, of course.

That God permits many sins and evils, originated and upheld by men, (as slavery, war, polygamy, &c.) is admitted. That He employs and overrules these evils for wise and benevolent purposes, (and therefore regulates and restrains them under certain conditions of society, that they may produce these results), is also true. But this is not sanctioning them—they are still regarded as evils, by His moral government, and those who commit them are dealt with accordingly. Thus, trace war to its beginning, and it has its origin in some evil passion of covetousness and revenge which stamps it sinful, while its work of ruin and suffering to innocent persons marks it as a hideous evil. Yet every war is an instrument in God's hand for some wise purpose, and some good is effected by it as its result. But they who make and wage it are not, therefore, the less sinful and guilty. So with Slavery. Its beginning is the robbing a man of his right to himself—the greatest theft and robbery you can commit on him. Selling him to another, cannot legalize the wrong—stolen goods, however, often transferred by sale, are still stolen. And in slavery the original robbery is continually aggravated by the daily, yearly, life-long robbery of wages for enforced labor, and the other outrages of brute force to keep in subjection, and the transmission of the wrong to his descendants.

Did Moses establish and approve such a system of accumulating wrong among the Jews? Had it the sanctioning smile of God? No—it was a wrong, universally prevalent, before Moses—before Abraham's day; and it was only permitted; and permitted only under great and ameliorating restraints. To understand this clearly, we must look at Judaism itself. The entire system was merely preparatory—therefore, incomplete and defective in itself. It was adapted to that people, in that age, and under their peculiar circumstances. It was merely the servant who should conduct the child into the school of Christ, where he would learn the duties of manhood. Had it been perfect, it would not have been abolished, to make way for the "better covenant which is established on better promises." Hence it permitted many things, under restraints which would ultimately lessen, or abolish them utterly.

Take private revenge for an instance. —The Jews, like the rest of the world, then, (and too much of it, now!) were, like our Indians, prone to revenge and cruelty. The slaying of a man in any strife, or even accident, devolved on the

next of kin the duty of killing the slayer as early as possible, under penalty of public, life-long disgrace. Moses well knew that this world-nurtured blood-thirstiness could not at once be rooted out; hence he restrained it. The "avenger of blood" was permitted to follow the manslayer as before; but six "cities of refuge" were provided, into any of which the homicide might flee, and the "blood-avenger" could not follow. Thus time was gained for a fair trial and for passion to cool.

So with polygamy, or worse licentiousness, and unlimited divorce. They were universal—dreadfully prevalent among the Jews. The hardness of their hearts would have defied absolute prohibition, and poor woman would have been the greatest sufferer. To save her and her offspring, the evils were so restrained under wise regulations that they greatly decreased. For that of divorce, see Deut. xxiv, and Matt. xix: 3—10, and Mark x: 2—12.

Thus, also, with slavery. God did not establish it—it was universally prevalent. The Jews were slaves in Egypt, and brought the desire for forced and unpaid labor with them out of their "house of bondage"—just as many of our oppressed Irish and Germans, on landing here, use their new powers for oppression—vote to perpetuate slavery—sign for an "Alabama plantation and fat negro slaves!" Moses did not see fit to prohibit, utterly, this sinful desire, any more than he prohibited polygamy, concubinage, divorce at will, or private revenge. But, as in the case of those, he placed this under rigid restraints, and positive law. Between Jew and Jew any servitude incurred could last only seven years, (Exodus xxi: 2—4)—not 49 years as Mr. Van Dyke states. If the servant did not then choose to leave, it was extended to the year of Jubilee, never beyond that. Between Heathen and Jew, it was made so much more humane and easy than any slavery then known, that it became desirable to the slaves around Judea. The slave was to be well fed and clad—he was to be free from excessive punishments and hardships—if injured in any member, even the loss of a tooth, he could demand freedom as a recompense—He was exempted from labor on all the sabbaths, festivals, and other numerous holidays under the law—he was to be regarded as one of his master's family, and had easy access to the proper tribunals for the redress of any injury or grievance—and, if he embraced Judaism, he could claim circumcision, and admission to the church, and emancipation in six years, as any other Jew. How different from, and superior to, our American system of slavery!

And in case a slave escaped from his master, he was not to be returned into bondage again. Deuteronomy xxiii: 15, 16.

Thus, then, was slavery restricted, restrained and ameliorated, even under the stern and imperfect Law dispensation. It was never approved; but was hedged around as an evil unwillingly allowed for a season. No Jew was commanded to hold slaves, as a duty; or commended for holding them. It is never put on the basis of the worship of God, or marriage, or any divine institution, as Mr. Van Dyke intimates. But it stands precisely on the ground of polygamy, unlimited divorce, and private revenge, which were partially permitted, because of the barbarity and hard hearts of that age and people. And the sacred record just as much proves the divine institution of polygamy, concubinage, unlimited divorce, and revengeful killing for accidental manslaughter, as it does the divine approval of this, our yet remaining, "relic of barbarism, Slavery." "The times of this ignorance God winked at; but now," under the Gospel dispensation, "commandeth all men, everywhere, to repent," and reform these vile and degrading institutions.

One important fact in connection with the slavery supposed to be approved and supported by the Bible, should never be overlooked and forgotten. It was not merely African or negro slavery; but white slavery—the slavery of persons of all colors, climes and nations—of Jew to Jew, of Greek to Greek, of Roman to Roman, of Gaul to Gaul, and of any or all these to the others, the world over. If God, then, (in or by the Bible) established, ordained and approved slavery, it was that of the white man to the negro as well as that of the negro to the white!

Again—it was not only the slavery of the rude and ignorant, "of the inferior races to the superior," (as some of our professed Democrats (!) love to state it) which they so warily glorify as being commanded by God and supported by

the Bible! It was the slavery of the unfortunate of all classes and conditions of society, who had been taken captives in war, stolen by pirates, or been reduced to unredeemable indebtedness by misfortune or accident. Hence any who could pay for them, held poets, artists, philosophers, professional men, mechanics of the highest skill, in this dreadful bondage. Women of the highest rank, greatest refinement, best education, most accomplished, elegant, pure and noble hearted, whom the chances of war, power of lawless violence or changes of fortune, subjected to bondage, were thrown into the brutal power of any who coveted their possession—even as many of the daughters of slaveholders or their sons, as white as their masters and fathers, are now frequently sold in our Southern cities at enormous prices for base licentious purposes!

Shame on the Christian who will pretend (or, believing it, *avert* in the fact!) that the Bible supports and advocates such a foul, polluting system of wrong among men! Shame on the man who can charge on his God the establishment and approval of such an institution of wrong, from its first robbery down to its last outrage! And shame on any American who can read our Declaration of Independence, and profess to believe in human equality and right—to call himself Democrat or Republican—who can feel any admiration and delight in reading an argument designed to prove Slavery of any kind just and right before God or man!—But more on these subjects before we close.

In my next, I will consider the plea that Christ and his Apostles approved or countenanced the Slavery of their day—that they, at least, never condemned it.
A. B. G.

Marietta, Jan. 22d, 1861.

MARTIN VAN BUREN'S OPINION OF LINCOLN: At a late dinner party in New York city, ex-President Van Buren related that in his Western tour, while President, one Lincoln, a lawyer of some local repute, was chairman of the reception committee; and in their formal interview he was so much impressed with him, that he called to his room afterwards for more intimate discourse. He had often thought of that interview and man, and failing to hear of him in public life, he had set it down that a brilliant intellect was lost to the world under the insatiable leveling of the gigantic West. Two years ago, that man emerged, and was heard of in a senatorial contest that aroused the interests of the whole country. To-day he was heard of again as the President elect. And that man was Abraham Lincoln, of Springfield, Ill. Mr. Van Buren gave it as his testimony, from the remembrance of more than twenty years ago, that he was "endowed with talents to adorn the station."

ECCE PRIO: Miss Mary P. Townsend, daughter of the famous Dr. Townsend, died recently in Boston at the age of sixty-five years. She was reputed to be worth \$100,000, yet she was never known to mingle in society or to receive any of her relatives at her house since the death of her sister, who also preferred a single life to a married one. The only attendant which was ever permitted in the house was a woman. Since the death of the Doctor, the carriage house has remained closed, with carriage and harness just as he left them, and no one was allowed to enter it. When Miss Townsend was first taken ill, she was advised to consult a physician, but she refused and continued obdurate to the last. Neither would she allow a single person in her room whilst sick and dying, except her female servant. Like her sister, she is supposed to have left all her wealth for charitable purposes.

A very pretty domestic comedy was enacted in New Orleans a few days since. Mr. Ward, of Cincinnati, a well to do grocer, lost his wife, and, after much searching, found her at a boarding-house in New Orleans, where she was abiding with her paramour, a former clerk in Ward's store. While Mr. Ward was waiting for his apparently repentant wife to gather together her duds and return home with him, the couple actually succeeded in eloping a second time, calling into requisition the carriage in which the injured husband had come to the boarding-house. Very wisely he concluded to pay her little board bill, for which the clerk strangely enough neglected to provide, and left for Cincinnati a wiser and a little poorer man.

Commodore Platt died at Newburg, New York, on the 12th of December. He was aid to Commodore McDonough in the battle of Lake Champlain, in 1813.

HON. E. D. BAKER: The new Senator from Oregon, has served two terms in Congress as a Whig representative from Illinois. He was first the successor of Mr. Lincoln from the Springfield district, but resigned his place in order to serve in the Mexican war, and after another term removed to Cal., where he ran unsuccessfully as a candidate for Congress on the Broderick ticket. He subsequently moved to Oregon, which he now represents in the Senate. He was for a long time distinguished as an eloquent advocate at the bar, but his reputation as an orator blossomed in Illinois and California is founded chiefly on his widely-published oration at the funeral of his friend Broderick, one of the most powerful and stirring obituary tributes ever uttered.

Mr. Baker is a tall, military looking man, of large frame, with his head, which is partially bald, whitened with the snows of perhaps fifty years. He has a high-keyed, distinct and pleasing voice, and enunciation betrays a careful and correct culture. His gestures and style of speaking are animated. His practice before juries has rendered him entirely self-possessed in debate, and entirely ready to undergo the questioning process to which new senators are generally subjected by their associates. In fact the more he is stirred the more he sparkles.

THE PALMETTO.—The palmetto is defined as a cabbage tree. It attains the height of 40 or 50 feet, and is the tallest of our palms. The summit is crowned with a turf of leaves varying in length and breadth from one to five feet, which give it a majestic appearance. Flowers small, greenish, and disposed in long clusters. Fruit about as large as a pea, insensate. Wood of no value except for the construction of wharves. In short it is as nearly worthless as a tree can well be. Its height, its "majesty" and flaunting pride, have probably commended it to the favor of the chivalry.

Prince Albert, the consort of Queen Victoria, who is Chancellor of the University of Cambridge, gives annually a gold medal for the encouragement of English poetry, and the Vice Chancellor has therefore announced that the prize will be given this year to such resident undergraduate as shall compose the best poem on "The Prince of Wales at the Tomb of Washington." The exercises are to be sent to the Vice Chancellor on or before March 31st, 1861, and are not to exceed two hundred lines in length.

An agent on the Hartford Carpet Company was guilty of a piece of carelessness a day or two since, which ought to secure his discharge. While on his way to Thompsonville he left in the care a package of \$10,000 with which he had been entrusted to pay the operators. By means of a fast horse he reached Springfield ahead of the train, and succeeded in recovering possession of the money, after having received a fright which he will not soon forget.

One of the coldest nights last week, a brute of a fellow in Goshen, Ia., turned his wife out of bed, and drove her out of doors barefoot, with no covering but an old quilt wrapped around her, with an infant child in her arms. Her cries soon brought some young men to her assistance, who battered down the door, admitted the wife, and gave the husband a terrible thrashing.

An exciting scene occurred in Tab-street Presbyterian Church, in Petersburg, Va., on Fast Day. Rev. Theodore Pryor, D. D., of High-street Church was invited to officiate at the former place of worship on that day. During the course of his remarks he gave expression to sentiments so obnoxious to the officers of the church that silence was commanded on him, and he was requested to leave the pulpit.

In childhood, we chase butterflies; in youth, fancies as gay and as ephemeral; in manhood, golden schemes; that tarnish when obtained; and in age, phantoms that ever lure us on, and ever elude us, too. Happy who so learneth here from the nothingness of this life, and looketh through its vapors to the realities of the life which is to come!

The School Committee of Newburyport, Mass., have passed a resolution expressing their disapprobation of the custom of the various schools shaking presents to their respective teachers, as one tending to the disadvantage or chagrin of many of the scholars.

Col. J. B. F. Bissel, one of Chicago's oldest citizens, died on Friday last.