



HUMANITY, TEMPERANCE, PROGRESS.

[ORIGINAL]
THERE IS GLORY EVERYWHERE.

There is glory in the sky,
And in the sun and in the light;
And in the stars and in the moon,
And in the clouds and in the rain;
And in the flowers and in the trees,
And in the birds and in the bees;
And in the mountains and in the hills,
And in the valleys and in the fields;
And in the cities and in the towns,
And in the villages and in the hamlets;
And in the hearts of men and women,
And in the souls of all who live;
There is glory everywhere,
And in the glory of God above.

The opening buds of joyous spring,
With their sweet perfume and their light;
The velvet bloom of summer's wing,
Its bright and cloudless days
The autumn clad in robe of gold,
With treasures rich and rare
Old luxury shouts around,
There's dawning glory here.

There's glory in the hot or hail,
When every continent dew-drops
Should science move, or knowledge call,
The voice of glory awails.
With childhood's silken locks 'tis best,
And in school's proud career—
An age of life in virtue spent,
Hath truest glory here!

FREDERICK WATSON.

Wilmington, C.W., March 15th, 1853.

THE WINES OF OHIO.

The following interesting correspondence we copy from the *Organ*, edited by General Samuel Carey. Along the Ohio and South-western Rivers, there are immense vineyards, increasing in extent. The owners fear the enactment of a prohibitory law, and hence are endeavoring to induce the eminent friends of temperance to except them from prohibition. The arguments for and against will be seen below, affecting this question. This question no doubt resolves itself into this position:—Is the allowance of the manufacture for sale and sale of domestic wine cause drunkenness in society or not, and do more good? That drunkenness is the greatest evil of the States—greater than slavery—no sane man can deny. It then to permit anything to exist in society that keeps up a terrible evil—which has already sapped the foundations of liberties of that great republic?—[EDITOR. SON.]

CINCINNATI, July 30, 1853.

CON.—I would inquire of Gen. Cary, and other leading friends of the temperance cause, whether the friends of the liquor law propose a law in our State that shall prohibit our domestic wines, and like wines made in our neighboring States, from the pure juice of the grape. As there are to increase the grape culture in our State, it is important that our vine growers should be advised on the subject. I myself, prepared to build a wine cellar and house, of three or four sizes of my present largest wine house. If the manufacture of the pure juice of the grape is allowed, the wine of distant Ohio, Kentucky, Indiana, and Missouri may apply the United States with wine, but compete in our countries with the vine regions of Europe. They had to other regions to obtain their vines, our states abound with a selection of the best grapes, in our woods, and new varieties from their seed, we can rival the best table of Europe, and their best still and sparkling wines. It is, that our grapes contain more of the saccharine and make a stronger wine, that will keep in casks in for any number of years without the addition of alcohol. The best wines of Spain and Madeira have a large addition of alcohol, to prevent their turning to vinegar. I hold "at parts of Europe where drunkards do not abound are those regions where wine, the pure juice of the grape is so that it supplies the place of tea and coffee. To satisfy the needs of the truth of this, we require not the works of unscrupulous travellers, as we have the fact from the pen of Professor Johnson's work, with us, requires no endorsement. I regret temperance committees have not fully advised us of this. They owe it to their own character, and the good that we may vote advisedly next fall.

N. LONGWORTH.

COLLECT HILL, August 3, 1853.

CON.—Our esteemed and worthy fellow-citizen, N. Cary, Esq., in your excellent paper of yesterday, addresses to me especially, and "other leading members of the temperance cause" generally, which with your letter I will regard the medium of communication he has selected.

He asks whether the friends of a prohibitory liquor law in our State, propose "to prohibit the sale of our domestic wines, and like wines made in our neighboring States from the pure juice of the grape?"

So far as I am advised of the designs of those who demand the legal extinction of the liquor traffic, it is their settled purpose to outlaw the manufacture and traffic of all alcoholic liquors as a beverage, by whatever name known and designated. Mr. Longworth says (and no man has a better right to know) that "if the manufacture and sale of the pure juice of the grape is allowed, the day is not distant when Ohio, Kentucky, Indiana, and Missouri, will not only supply the United States with wine, but compete in foreign countries with the vine regions of Europe." That the soil and climate of these States is adapted to the culture of the vine, and that the wine manufacture may be made a source of great pecuniary profit to those engaged in it, I will not deny. This is also a great corn country, and whiskey makers have in some instances accumulated great wealth. The great question with me, and those with whom I am proud to act, is what is the effect upon the physical, intellectual, and moral condition of the people? We protest against that wealth and splendor which are secured by the insensate, tears, and blood of society. They are as revolting as the pyramids of skulls which adorn the rude palaces of a savage king—the wretched trophies of barbarous wars.

Mr. Longworth, however, maintains that the effect of the use of domestic wines would be highly salutary, promotive of health of body and mind, and elevating to the morals of society. In other words, "if wine was so abundant as to take the place of tea and coffee, drunkenness, with all its debasing effects, would disappear. Such, he insists, is the fact in the wine-growing countries of Europe. To substantiate his position, he refers to the Rev. Dr. Dutton and other travellers. On this point there is a diversity of testimony, and, however, the fact may be, more is doubtless attributable to the disposition and temperaments of the people than to the character of the alcoholic liquors used. The effects of alcohol are the same, whether it be found in "Sparkling Catawba," "Head-ster," "Lager Beer," or "Whisky." Its introduction into the human stomach, in any form, peris if it does not destroy the whole man. We are not advised that Mr. Longworth's Catawba (when fermented) has any other remarkable property besides Alcohol. It is probably disguised under a very grateful and palatable aroma, but it is only poison "in a sugar coated pill."

We suppose the bills of Judea and Palestine raised as good "Catawba," as the hills around Cincinnati now furnish. The process of distillation in the days of the Patriarchs and Prophets was unknown, and we would prefer their testimony as to the effect of wine drinking to that of Dr. Dutton, and especially when their evidence is corroborated by all the known laws of the animal economy.

From the day that good old Noah, who "walked with God," planted his vineyard, drank wine, and was drunken, to the day that Mr. Longworth built his vast wine cellar, wine has been one of the mightiest agents in producing individual degradation and public mischief. The inventive genius of man, as displayed in constructing a distillery and sending out raw whisky, has done nothing more than to concentrate or condense the damning poison.

In the very beginning of the Atonic punishment, God himself affixed the penalty of death to the crime of drinking wine by those who officiated in the tabernacle. Why make "a statute throughout all generations" if wine was nutritious to body and soul? The great curse pronounced upon the Children of Israel for their disobedience, when God declared that he would reduce them to the condition of the "stone galle" that Jeremah had banished by the river Euphrates, was, that "every bottle should be filled with wine." Mr. Longworth would say that such an occurrence now, an intemperance of Providence that would "fill every bottle with wine" would be a great blessing.

The wise man declared not that whisky but wine, "sparkling Catawba," if you please, produces red, swollen, hebbings, contortions, wounds without cause, rotting of eyes. That wine that "gives its color in the cap," that "movers itself bright" (unless given a fermentation) we are cautioned not "to look upon," because "it has it bith like a serpent, and strength like an adder." "Wine is a mocker," a deceiver, and Solomon, and we have no evidence that its character has changed.

Better men than I profess to be, have in every age since Noah, affirmed the truth of what Solomon uttered. The first divorce

of which we have a record in the word of God, was caused by wine; and from the day of Ahasuerus, King of the Medes and Persians, to the days of Louis Napoleon, Prince President of France it has been disturbing the relation of husband and wife. Any one who will take the trouble to read sacred history will find that wine built the first gallows on record, and that it was the cause of the slaughter of seventy-five thousand innocent Jews in one day, under the reign of Ahasuerus. All the way along, the history of wine has been a history of blood.

Such was its known character that God, by His Holy Prophet, ages ago, before there was any "distilled dramation," when there was nothing but "sparkling Catawba" known, said "Wo unto him that giveth drink to his neighbor, that putteth the bottle to him, that maketh him drunken."

I should perhaps, respect, gentlemen, upon your generosity and the patience of your readers, by attending this article, and I will close by remarking, that when Mr. Longworth shall show by chemical analysis, that Catawba is not alcoholic in its character, or that being alcoholic is so dignified with other substances, as to be harmless, that it, in other words, is entirely different in its character and effects from that which deceived Noah, and the men of every subsequent generation to the present, then the friends of temperance will cease to demand its outlawry as an article of traffic.

"Salus populi suprema lex," is our motto. The traffic in alcoholic liquors endangers the health and life, corrupts the morals, and perils the peace of society, and hence must cease. Every friend of civil liberty should unite with us in bringing this great destroyer to justice.

Yours, for God and Humanity,
S. F. CARY.

LITERARY AFFECTION.—The Lord Advocate of Scotland, in the concluding address to the Philosophical Institution on the 1st of April, spoke of literary affection or manumission in the following words, pregnant with truth and common sense: "The vice of manumission is that epidemic which, whether in prose or verse, is the most discreditable type of our modern writers of fiction. Men seem to scorn to say what they have to say in simple words, and to think that their thoughts will not get justice unless dressed out in a peculiar, and generally a fantastic literary of their own. I shall make no invidious allusion; but I can't I long to see some man of healthy vigorous genius arise, who will despise trickery, and expel the demon of affectation from its literary throne—who will have courage to trust to the simplicity of nature, and not be too pedantic to make common language vehicle of his thoughts. In Byron's lines and Scott's novels, have a standing rebuke of our degenerate taste. In their work of fiction which has from various causes met with renown—I mean that picture of a life contributed by American authors—I was struck by nothing more to exquisite simplicity and purity of style. The truth is, our authors was too much in earnest about her subject to be preoccupied about the words she used; and the result is, that, as a mere work of art, and viewing it as a mere critical performance, she has produced a work of fiction, to my mind, of a class which no one since Scott has reached."—*Atlas Advertiser*.

MARRIAGE COMPARED WITH SINGLE LIFE.—Marriage is a school and exercise of virtue; and though marriage hath care, yet the single life hath desires, which are more troublesome and more dangerous, and often end in sin; while the care and the exercises of piety, and therefore, if the single life hath more privacy of devotion, yet marriage hath more variety of it, and is an exercise of more graces. Marriage is the proper scene of piety and penance, of the duty of parents and the charity of relations, here kindness is spread abroad, and love is kindled and made firm as a centre. Marriage is the nursery of heaven. The virgin sends prayers to God, but she carries but one soul to him, but the state of marriage fills up the numbers of the elect, and hath in it the labor of love and the delicacies of friendship, the blessings of society, and the union of hearts and hands. It hath in it more safety than the single life, it hath more care, it is more merry and more sad; it is fuller of sorrow and fuller of joy; it has under more burdens, but it is supported by all the strengths of love and charity, which make those burdens delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself, and is that state of good things to which God hath designed the preservation of the world.—*Bishop Taylor*.