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THE DIVINE LAW AS TO WINES;

ESTABLISHED BY THE

TESTIMONY OF SAGES, PHYSICIANS, AND LEGISLATORS

AGAINST THE USE OF

FERMENTED AND INTOXICATING WINES;

CONFIRMED BY THEIR

PROVISION OF UNFERMENTED WINES

TO BE USED FOR

MEDICINAL AND SACRAMENTAL PURPOSES.

BY

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"All the fresh unfermented wine (chaleb-tirosh) they shall offer unto the Lord."—MOSES' LAW AS TO OFFERINGS.

"This fruit of the wine . . . I will drink it new with you in my Father's kingdom."—CHRIST'S LAW AS TO THE SUPPER.

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THE WRITER TO HIS READERS.

If the writer of the following treatise may judge from his own experience, the title-page of this volume will be met with both a pre-judgment and a prejudice. That pre-judgment will appear in the inquiry: "Has not advanced scholarship decided that there can be no unfermented wine?" That prejudice will reveal itself in the question: "If Divine law has appointed the use of unintoxicating wines, why has not the law of their preparation been sooner brought out?" If the prejudice be groundless, the pre-judgment may permit an impartial meeting of writer and reader.

Ruling minds in Europe and America are now agreed that stable and efficient government must be constitutional; that servitude must be but minorage guardianship; and that religious worship must be free. Thorough scholarship now finds that each of these modern reforms was embodied both in theory and practice in Hebrew, Grecian and Roman constitutions; and that they are ever traceable in the connections of ancient literature. A clear and full understanding of the actual statements of ancient writers is attained only by the conspiring of two co-operating causes; first, an imperative popular demand which gives a clear eye; second, a comprehensive survey which gives a full view.

The same writers whose records make distinct the existence of the rule of natural law, now admitted as reform, reveal an unbroken succession of facts illustrating "the Divine law as to wines." In all ages of thought and culture, physicians, statesmen and moralists have recognized the "poison" lurking in fermented wines; and from sanitary, social and religious convictions, they have sought to counteract and eradicate it. The Egyptians and Hebrews had an "unfermented wine;" as a chain of authorities from Moses, the historian and law-giver, to Fuerst, the latest Hebrew lexicographer, attest. The *laxative*, as opposed to the intoxicating effect of such wine, is stated by a succession of Hebrew, Grecian and Roman writers. The mode of preparing and preserving such wine is minutely described by Roman writers from Cato, B.C. 200, to Pliny, A.D. 100. The fact that such wine is referred to in the Gospel histories as that used by Christ at both the Passover and Lord's Supper, is confirmed by the words of the inspired writers, by the comments and translations of the early and of the Reformed Christian scholars, and by the prevailing, though oftentimes perverted, practice of the Jewish and Christian Churches.

The demands of science, in medicine and jurisprudence, in social and Christian ethics, justify the attempt to trace impartially that history.

THE DIVINE LAW AS TO WINES.

EXPERIENCE AS A GUIDE TO LAW.

EXPERIENCE, or personal history, is not only a part of, but an essential prerequisite to the study of universal history in each and all of its departments.

The writer's boyhood-memories recall a childhood-tasting of the sugary bottom of a glass on his mother's sideboard left by a guest of his father, who was a clergyman of great moral worth. The sensation as of worms crawling through his young brain, the "biting serpent" of Solomon, created a dread never overcome. Shortly after an extra glass led that father to insist that a closet-door should open the opposite way from that indicated by its hinges, and gave an added terror to that dread; for it embodied Solomon's warning, "Wine is a *mockery*; Strong drink is raging." The temperance reform soon came; that father was one of its earnest, but conservative advocates; and an early Christian profession added to the convictions before formed.

In school-days extremists were met. Some fellow-students, preparing for college, were so severe toward conservatives and so ascetic in their demands, that their mate of but fourteen years rose and proposed to add to the pledge "abstinence from cold water;" since many lost their lives by intemperance in its use. Youth and early manhood passed without committal to a pledge, but in the strictest abstinence.

A tour in the East, through Egypt, by Mount Sinai, through Palestine, was made in 1847-'8. Shortly after the scholarly investigations of President Nott and of Professor Stuart had stemmed, though not turned the tide, counter to sound Biblical interpretation, which heated advocates of total abstinence had awakened by their attacks on the Christian Church and the Christian Scriptures as inculcating the use of wines. The counter and opposing statements of Rev. Messrs. Smith and Homes, coming from Syria and Constantinople, prompted personal observation and inquiry throughout the entire Levant.

The subsequent responsible charge of pastor to a congregation, many of whose members were leading statesmen, led to a frequent presentation of the evils arising from wine-drinking in fashionable society; which aided the determination then prevalent to banish wine from official entertainments. The equally responsible duty of a col-

lege-president prompted consistent example, and teaching that entire abstinence was the only safe rule for personal guidance. Solomon's precept, "It is not for princes to drink wine," formed an efficient appeal to the ambitious student; as Paul's allusion, "The *athlete* is temperate in all things," was an effectual incitement to religious devotion. Meanwhile the use of brandy prescribed by a physician as a tonic, gave personal assurance that far better, as well as less dangerous prescriptions should be made by physicians. Moreover, to satisfy friends who pleaded fashion for the use of light wines, companions in travel were yielded to, that the experiment of their effect might be satisfactory; when a large company of mature and youthful fellow-travellers returned to resist the introduction of European drinking customs into America.

Seven years of college and pastoral life in New York have been made trying by appeals of anxious mothers whose sons were falling, by reformed inebriates who so dreaded the temptation of the Communion-cup, and of merchant-princes who despond because no American families can be perpetuated.

The writer would have incurred the sentence against "buried talent," had he not, when invited, faithfully yet unassumingly traced the history which follows.

LAW IN ITS NATURE AND ESTABLISHMENT.

Law is defined by the scientist, "An order of sequence;" but by the jurist as "A rule of action." Both definitions are in accord.

A law is the regular order in which events, in their relation of cause and effect, follow one another. Experience, or personal history, and observation which brings in many experiences, permit a decision of the observer as to what is law, or the uniform order of cause and effect. History, according as its range is extended, adds increasing confirmation to what by individual experience might have been conceived to be law. The "law of wines" is thus to be determined. If *truth* is sought, it is attained when the effect of wines on the human constitution is ascertained as an "order of sequence." If *duty* is desired, the law of wines, once ascertained, becomes a "rule of action." Since law can not be imposed on man without a higher authority, since a majority, however numerous, have no authority to restrict the personal right of a single individual, jurists add to their definition: "Law is a rule of action prescribed by an adequate authority." As men never have submitted willingly to mere human authority, no legislature has ever dreamed of enacting and enforcing law except as the manifest will of the Author of all, manifested either in nature or in His revealed Word. The search

for law then as "an order of sequence," and also "as a rule of action," will in vain make its appeal to the reason and conscience of men, unless it is seen to be "the Divine law." In all the history of wines here to be traced, it will be seen that the wise and the good men of earth have been seeking the "Divine law of Wines."

The maxim, "Experience is the best teacher," thus extends and expands into the precept, "History is philosophy teaching by example." As science is "systematized" knowledge, as art is "applied" knowledge, as philosophy is "unified" knowledge, and as religion is "harmonized" knowledge, their varied yet conspiring voices should be listened to and comprehended, before the fields of history, which but echo their voices, are traversed.

THE PROVINCE OF SCIENCE, OF ART, AND OF CIVIL AND RELIGIOUS JURISPRUDENCE IN DETERMINING THE LAW OF WINES.

It is the province of science to observe and compare, to analyze and classify phenomena, so as to reach essential principles of truth as to the nature and relations of man to things and beings around him. Though the means of observing and analyzing, as by the microscope and galvanic battery, have been improved, Aristotle was the guide of Agassiz in natural history; and Hip-

pocrates and Pliny are teachers of modern physicians and encyclopedists in analyzing the properties and effects of various wines.

It is the province of art to take up principles established by science, and apply them in works of utility and beauty. The ancient Egyptian artists could not, without a knowledge now lost, have invented arts now beyond human skill. The fact that the Greeks were inimitable in sculpture and in architecture is not more palpable than the fact that the profoundest study reveals scientific methods inexplicable to modern students. It is equally noteworthy that the pictures drawn by Homer and Virgil of Calypso and the Sirens in their power over the sage and heroic Ulysses, and that the statues of Bacchus, conceived and executed by the earliest Greek sculptors, are an appeal to warn men against yielding to the first seduction of the intoxicating cup, such as modern art seldom approaches.

It is the province of the statesman to observe in his own community and generation, and to trace in the history of all nations and ages, the nature and relations of men and things so far as these interfere with the welfare of men in society. No modern statesman had studied more comprehensively the social evils of wines than did Plato; no military or republican leader has more rigidly enforced its laws than Lycurgus and Numa; and

no moralists ever taught the grounds for abstinence more clearly than the wise men of Egypt, Chaldea, and India; as did Moses, Solomon, and Daniel reared among them.

It is the province of religion to gather, to systematize, and to impress on the popular mind the proofs that there is a Being who is the Author of all things and of all human relations; that the laws which control man's relations to his fellows in the family and society are not made and imposed by civil rulers, but by his and their common Maker and Father; and that instead of rebelling, therefore, against restrictive statutes conformed to laws too deep for his personal study, he should gratefully recognize the superior wisdom of men who have studied them for his good, and whose authority to enforce them has been given because the common welfare demands their observance.

THE CHIEF AIM OF THE PROPOSED INQUIRY.

The title-page of this treatise presupposes two existing facts: that men by nature have religious conviction, and that religious conviction prompts inquiry as to the law of wines. The essential nature of religious conviction and the two classes of practical duties to which that conviction prompts men were never better stated by Roman writers than when the "desire of all nations" was

realized in the Author of the Christian religion. Cicero derived the word *religio* from "relego" or "religo," meaning to review and retrace; saying "Sunt dicti religiosi ex relegendo," they are called *religious* from *retracing*. The same comprehensive writer summed up the two duties prompted by religious conviction thus: "Religio est, quæ superioris cujusdam naturæ, quam divinam vocant, curam cærimoniamque affert;" which may be rendered: "Religion is that which prompts to moral carefulness and ceremonial devotion to any superior being whom men regard divine." It is, now, religious conviction as to the moral propriety of using wines, both as a beverage and in religious rites, to which Cicero's comprehensive statement calls us. It will be found that as religious duty rests in all minds, and in all ages, on these two ideas, of carefulness as to personal moral habits, and of scrupulousness as to formal religious rites, so in all ages, distinct from all articles of diet and select among all offerings to deity, wine has been made the subject of special thought and debate.

THE PRESENT CALL FOR THIS REVIEW.

In everything that concerns man, in scientific survey, in moral reform, in religious progress, there is, as there was before Christ's coming, a "due time." In the gradual spread and power

of Christ's Gospel, there was a time for Grecian wisdom, and then for Roman power to yield to its sway; a time for frequent successive reformations where Christianity prevailed, and then for missions abroad; a time for moral reforms in civil and then in domestic associations; and now, perhaps, a time for the true law of the use of wines in social customs and ecclesiastical rites to gain its legitimate sway. Men of science are now devoted with special earnestness to the recovery of the victims of intoxication; they are noting with all the appliances of modern chemical research the effects of alcohol on the human body; and they do not fear to be regarded unscientific in maintaining the truth to which observation leads them. They declare that, in admixtures, alcohol is not only not nutritious, but more, that it is not even a stimulant, being, in fact, an irritant; and they illustrate their idea by the different effects of food, some kinds and proportions of which are nutritive and others stimulating, while any surplus in proper proportions, and some ingredients in any proportions, only inflame and irritate, being not only void of nutrition, but unhealthful in their excitement. They agree universally in declaring that pure, unadulterated alcohol is as truly a poison as antimony. If now as early as the days of Hippocrates, the earliest medical writer whose records

are preserved, the same truth is found stated, and its recognition age after age is recorded, it must be the part of those who wish to be scientific to note this testimony of successive observers.

Artists and men of letters are yet more observant; and, as of old, they are embodying truth. Gustave Doré, the magical delineator of supernatural scenes, conceived a vase of strange device for the Paris Exposition of 1878. It is a Greek "amphora" or wine-ureen, on whose brim ruddy cupids are sporting in childish innocence; but who, becoming gradually intoxicated by the mere fumes of the wine within, successively fall from the brim upon the projecting bulge of the vase below, where toads and lizards, snakes and vipers, ravenous beasts and reptiles receive and prey upon them. Strange though it seem to modern view, it is nothing else than the reconstruction of the visions of Homer and Virgil, when nymphs and sirens seduced and betrayed the Greek Ulysses and the Trojan Æneas by the inflaming intoxication of the wine-cup. If men of genius are found even before the days of Homer, long indeed before Moses' day, to have had the same vision, then it need not be wondered at that Mrs. Jameson has traced the preëminent success of the three great masters, Lionardo, Angelo, and Raphael, to their abstinence; and that the long-lived caricaturist,

Cruikshank, has enlisted in the ranks of advocates for total abstinence from all that can intoxicate. Doré has studied the spirit of the age, and sees its moral drift. He leads only by yielding to the current.

Yet again, jurists and churchmen are coming, not reluctantly, but with conscientious ardor, to weigh facts, arguments, and appeals that come from every civilized nation and their statesmen, and from every branch of the Christian Church; which latter, where established Churches prevail, finds its ultimate appeal in courts of law. In Great Britain Presbyterian Synods and Wesleyan Conferences are agitated with discussions whether unintoxicating wines may not be furnished for the Lord's Supper; and in the English Episcopal Church suit is actually brought to test the question whether the change may not be legally made. In America, the multiplying number of communicants brought into churches from the ranks of former inebriates is prompting from policy, if not for conscience' sake, the use of unintoxicating wine at the Lord's Supper. Meanwhile, in the Roman Catholic Church Archbishop Manning is heard, at London, declaring that the great evil of English Christianity is the social drinking custom; while Archbishop, now Cardinal, McCloskey, three winters ago, called on Irish Catholics to maintain

the virtue of total abstinence from intoxicating liquors, citing Christ's abstinence during his six hours of agony on the cross from the intoxicating wine offered Him, as the Divine call to that virtue. There seems, then, to come from every class of thinking men, scientists, artists, jurists, and moralists, a common call to review the question of wines in religious uses.

THE MATERIALS FOR THIS SURVEY.

It is remarkable that universal literature should be permeated by statements of facts and principles relating to the use of wines; an indication most manifest that mankind have found in it a theme worthy of consideration. Prior to the records of Moses, among the codes of law alluded to by him as inferior to his own writings (Deut. iv. 8), in Chaldea, Egypt, and India, a learned class left records which indicate that men had, at that early day, so observed the effects of the use of wines as to make them the subjects of legislation. Thus the "Institutes of Menu," the last of the Indian Vedas, embody as statutes founded on "immemorial customs," laws prohibiting its use; while also like Egyptian statutes are recorded. The Hebrew Scriptures of three special ages, the patriarchal history and body of laws written by Moses, the lyric and didactic poems of the early kings David and

Solomon, and the prophetic and historic records of the nation's decline, are full of pictures of the evils of wine-drinking; and their statements are illustrated, as well as amplified, in successive Greek, Latin, and modern European translations, in the comments, during successive ages, of Hebrew and Christian scholars, and by modern Hebraists. The long line of Greek and Roman classic writers, poets and moralists, physicians and naturalists, statesmen and horticulturists, present testimonies as varied and as impressive as those of Byron and Cowper, yet all conspiring. The New Testament example and teaching of Jesus and of His Apostles, and the testimony of men in succeeding ages and differing divisions of the Christian Church, such as Clement, Jerome, and Aquinas, as to the meaning of those teachings, is the central and authoritative Christian guide. The Talmud and later Hebrew traditions as to Old Testament customs, the statutes of the Arabian prophet, borrowed from Christian precepts as well as from experience as a legislator, and the mediæval corruptions of Jewish, Christian and Muhammedan festivities, bridge over the dark period that ushers in modern progress. Lastly, the multiplied studies and encyclopedic treatises of modern English and American advocates of social, moral and religious reforms, often controversial and even partisan, but pro-

found in thought and scholarly in research, demand long and calm consideration; that the balance of truth may give just weight to opposite opinions and to apparently conflicting statements of fact.

CAUSES OF DIFFERING CONCLUSIONS.

In the almost interminable labyrinth of historic records relating to the use of wines, not only the map of the field just outlined, but also some clues to lead the student out of the necessary intricacies in which some explorers have become involved, seem to be needed. A few hints, gathered through readings of nearly half a century from earliest childhood, may give aid to some perplexed inquirer.

First.—The broadness of the field of survey compels the selection of central points of observation, and a grouping of minor details under leading principles. Many now ask, as if the suggestion were a new one, "Why, if the wine of Christ's employ were unintoxicating—why has not the fact been sooner brought out and a purer practice been maintained?" Among those familiar with the discussions on almost every point of Christian truth now existing, such as divorce, slavery, etc., which are but the reverberating echoes of centuries and ages, this suggestion in the first place awakens a conception

of the limitless field of survey. Modern science in every department invites division of labor; a single branch of the great study, if exhaustive, demanding a life employ. It is the work of a collator of such multiplied and minute observations to search for the common principles, and to aim at an analytic grouping of kindred facts, whose undigested presentation confuses instead of guiding.

Second.—The fact that the eye must furnish the only fully apprehended facts for reasoning on any subject, intimates that personal observation may modify impressions gained by mere reading. This is preëminently noteworthy in the profound researches of German scholarship. While Egypt and Syria were shut up by Muhammedan prejudice, Von Bohlen argued the late origin of the books said to be those of Moses; because, while these books refer to wine in Egypt, Plutarch states that the Egyptians did not drink wine before the time of Psammiticus, and at that time did not offer it in sacrifice. Hengstenberg, replying when the French invasion revealed the culture of the vine and the making of wine as existing in the days of Abraham,—even Hengstenberg but half comprehends the import of Plutarch's statement, and positively denies an apparent statement of Herodotus that "the vine was not cultured in Egypt." Thorough personal obser-

vation would have revealed the fact that in the Valley of the Nile, reaching like Italy and the American coast through hundreds of miles from north to south, with every variety of soil and product though not of clime, Herodotus is speaking only of *lower* Egypt; while Plutarch refers specially to the priests, or learned class, and means by "wine," in that connection, intoxicating as distinct from the unintoxicating products of the vine. Again, the limit of the special explorer's field, the age in which he lives, and the local and popular meaning of terms, may restrict his view, and prevent the comprehensiveness of a conscientious reporter. The differing reports of Rev. E. A. Smith, in the mountains of Lebanon, and of Rev. Mr. Homes, at Constantinople, made within two years' time, 1846 and 1848, recall the fact that the ancient Israelites had varieties of wines; that Jerome, living for thirty years in Palestine, describes intoxicating and unintoxicating wine (*vinum*); that the Arabic lexicographer Freytag and the French vocabularies give the common name, "*vinum*" and "*vin*," to "khamreh," the fermented, and to "*sherbet*," the unfermented product of the vine.

Third.—The fact that the influence of social custom, and especially of personal habit, causes an unconscious overlooking of facts conflicting with prevalent opinions and observations, must

be overcome before all the facts and principles brought before an inquirer's mind can be rightly judged. Any thoughtful reader of Horace, Athenæus, Byron, and kindred votaries of luxury and frivolity, must weigh against them the sober statements of Virgil, Plutarch, Young, and like calm reporters of truth for the sake of men's instruction; or the spirit of recent English treatises on the use of wine will be sure to mislead. The important truth to note is, that both classes alike picture the law and its penalty: while the one class make the law their sport during the hour of indulgence, and its penalty their curse when too late it is fastened upon them. The recent meeting of such a mind as that of the Rev. A. M. Wilson, of Bathgate, England, with such a testimony as that of Prof. Moses Stuart, of Andover, New England, is a marked illustration of the effect of different moods; the serious or sarcastic, in viewing the same facts.

Fourth.—The fact that the practical judgment of men of differing temperaments may fail to appreciate the extreme leanings to which conscientious conviction may lead wise and good men, indicates the necessity of deciding what is the law of duty as to the use of wine. Without doubt, the Nazarite vow of total abstinence not only from intoxicating wines, but from any nutritious product of the vine, appears at first extreme and

illegitimate. Yet, there may have been no extreme, but conformity to strict law in such abstinence. The profound ethical writer, Aristotle, who was merely putting into form the recognized principle of the wise in all ages, defined virtue as the medium between extremes. The virtue in physical indulgence is temperance, the medium between luxury and abstemiousness. His two rules for the application of this principle, however, are the following: *First*, when the danger is all on one side, abstinence doing no injury, while indulgence might injure, it is virtue to keep to the extreme on the safe side. *Second*, when a wrong habit has been formed, a bent, as in straightening a bow, to the opposite extreme is absolutely necessary. The extreme of abstinence in John, Christ's forerunner, was as truly God's law for a man of his impulsive nature as was Christ's use of unintoxicating wine God's law for Him and His future followers.

Fifth.—Since, in ancient as well as modern writers, established facts may be stated amid observations and opinions only incidental and partial, which seem to be adverse to the main truth, no prejudice against the main truth should arise because of these apparently conflicting statements of a writer, or because of the careless overstatement and often unwise pride of scholarship on

the part of those who have misquoted the writer. Thus the statements of Solomon, "Wine is a mocker," "At last it biteth like a serpent," "It is not for princes to drink wine,"—these are unqualified in their declaration; and hence all qualified utterances that seem to modify their manifest assertion should not override, but be made to harmonize with these declarations. Again, the Hebrew word *yayin* is without question *generic*, rather than special, including many species of wines that have more or less of the intoxicating quality; and yet *yayin* is not, like the Greek *oinos*, the *ultimate* genus; for the Greek translators of the Hebrew Scriptures not only employed *oinos* to represent the Hebrew *yayin*, but also to represent the Hebrew *tiros*, which is not included in the class *yayin*. Again, the masculine Greek adjective *glukus* applied to *oinos*, rendered "sweet wine," may be shown by the best authorities to indicate wines in which limited ferment has taken place, and in which, therefore, a small proportion of alcohol has been traced. But, on the other hand, the neuter noun *glukos*, sometimes written *gleukos*, contrasted as to its medicinal qualities by Hippocrates, the earliest Greek medical writer, with "sweet wine," is wine in which the first ferment has been prevented, so that it is the Latin *mustum*, or unfermented grape-juice. The fact that the failure to

make these distinctions, just named, has led to volumes of controversy, which only the distinction here stated can reconcile, indicates the importance of this rule for the examination and citation of authorities.

Sixth.—The most subtle, because frequently the *unconscious* occasion of conflict in the estimate of facts relating to wines in religious uses, is the influence of professional etiquette, in expressing, if not in forming, an opinion adverse to present customs and convictions. Physicians, who ought to be the best judges of the nature and influence of alcoholic drinks, seem often to regard themselves bound by fidelity to the principles of their school or of their profession; and are, therefore, indisposed to utter a scientific conviction adverse to that of their less thoughtful and conscientious associates. Indeed, even Christian missionaries, with special facilities for independent observation, may be balanced between the question whether it is their duty to foster controversy by taking part in discussions which may seem to many not of vital moment. It is only by tracing the impartial judgment of medical men from Hippocrates down to our own day, and among physicians, noting carefully the testimony of "specialists," like the physician of Alexander the Great, and the superintendents of modern inebriate hospitals, that the real in-

fluence of alcohol on the human system can be known as a science. Again, when the first glance impressions of devoted missionaries, as noble in spirit as Dr. Duff, of Calcutta, are apparently repressed by manifestoes placed before them for their signature, the humble searcher for truth must weigh the circumstances, if he would give proper weight to the missionary's unbiased first impressions as against his courtesy when discovering that unwittingly the truth has wounded those wedded to a social custom.

Seventh.—While professional etiquette may lead to the withholding of individual conviction as to the influence of alcoholic drinks, want of discrimination in observation or in statement may lead to a failure to distinguish between the nature and action of alcohol itself, which is but one of the ingredients in intoxicating wines, and the action of other ingredients of those wines which are nutritive, stimulating, or otherwise medicinal. Without question, the boiled wines of the ancients, from which the alcohol had been in part expelled by heat, and which were found to be so much less inebriating that a larger amount could be drunk with impunity—without question, these wines had, in a more concentrated form, the nutritive and restorative qualities of the grape-juice from which they were made. So, in modern wines, burnt brandy, in cookery or in

✓ medicine, from which the alcohol is expelled, is both nutritious and medicinal. When, therefore, the medical faculties prescribe wines and brandies as restoratives from the exhaustion of fever, it is reasonable to ask, as it was asked in ancient times, would not these wines and brandies thus prescribed be even more efficacious if the alcoholic quality were extracted? When from the days of Hippocrates this discrimination seems to have been made by Greek physicians, it is worthy of consideration whether more harmony in the prescriptions of modern scientific physicians would not be found to prevail, if the question were asked and answered, "Which of the ingredients in wines and brandies is the restorative? Is it the portion of the natural grape-juice which has been converted into alcohol, or that which is not alcohol, that gives stimulating nutriment?"

✓ In the historic survey here attempted this last rule will be found of special importance.

Guided now by these principles of judgment, the now acknowledged results of modern scientific investigation as to the nature and origin of alcohol, and its action on the human system, may be more intelligently considered. In the historic survey which is to follow that consideration, the leading principles of investigation above stated will be found to have been practically recognized. Hence the opinions deduced from the facts which

have guided legislators and moral and religious teachers, may be the better appreciated; and the weight to be given to these convictions of men of other ages, in their bearing on modern questions as to the law of wines, may perhaps become more apparent.

ELEMENTS IN GRAPE-JUICE WHICH GIVE ORIGIN TO FERMENT.

In grape-juice are found two of the leading ingredients which furnish nutrition to plant and animal organism: sugar, composed of the three chemical elements, carbon, hydrogen, and oxygen; and gluten or albumen, composed of the four elements, carbon, hydrogen, oxygen and nitrogen, to which is also added a small amount of sulphur and phosphorus. The watery, sweet juice, flowing between the skin and the central seed-envelope, is chiefly sugar dissolved in water; while the gluten is gathered in the pulp that lines the skin and in the seed-envelope at the center of the grape. Nitrogen, in all its compounds, is an unstable element; ready to release itself from one union and to seek another. Hence it has a double office: to hasten the decay and decomposition of worn-out vegetable and animal organisms; and this, that it may fulfill its main mission of acting as the propelling agent in the composition and promotion of new organisms.

It is at once the destroyer of old and the organizer of new compounds.

When the two classes of nutritious ingredients found in the grape-juice, namely, sugar and albumen, are in contact, the nitrogen of the albumen is disposed to act on the sugar, and change it into new ingredients. In order to this action, two intermediate agents must be present: water and the oxygen of the air. The impenetrable skin of the grape excludes the oxygen of the air, and by the process of drying the water may be evaporated through the skin, so that the action of the albumen on the sugar will be permanently prevented. The dried raisin may be kept for years unchanged. If, however, the skin be ruptured, and the approach of the oxygen of the air be secured, a chemical change immediately commences, which in a few hours will become apparent; and which, if unarrested, will cause a series of transformations in the compounds successively developed. If, however, when the skin is thus ruptured, the watery, sweet juice be gently pressed out, so as to leave the glutinous albumen in the skin, the sugar will be so separated from the albumen that the change produced will be very slight. On the contrary, if a heavy pressure be exerted on the grape, which shall expel the albumen as well as the sugar, and leave them mingled together in the open air, the

chemical changes will be both rapid and radical. The changes thus wrought are called "ferments;" changes whose laws have been practically known to mankind in all ages the records of whose history are preserved.

THE NATURE OF FERMENT AND ITS PRODUCTS.

The word "ferment," from the Latin *fervere*, to boil, whence also the word "effervesce," calls attention to the rise and escape of bubbles, which soon appears when expressed grape-juice is exposed to the air. It is likewise observed in the action of yeast on rising bread, and in the effervescence of soda-water, beer, cider, and corked wines. This ebullition is but the visible indication of connected changes, by which the elements composing grape-sugar are converted into compounds including eight subdivisions; two of which are alcohol, two water, and four carbonic acid gas, whose escape causes the observed effervescence. The following table indicates, first, the chemical elements in the grape-sugar; second, their redistribution after the first ferment.

Grape-sugar contains, and its three results, alcohol, water, and carbonic acid, receive, the following elements in the proportions indicated by their numbers:

COMPOUNDS.—ELEMENTS IN THEIR PROPORTIONS.

	Carbon.	Hydrogen.	Oxygen.
Grape-sugar.....	12	14	14
Alcohol.....	8	12	4
Water.....	0	2	2
Carbonic acid.....	4	0	8
Total.....	12	14	14

The presence of a large proportion of water, mixed with the sugar in grape-juice, causes the proportion of alcohol in wines to be small; although, as indicated, 24 parts out of 40 equivalents found in the grape-sugar itself have been converted into alcohol. It is the alcohol which forms the intoxicating element in wines. This ferment, however, called the "vinous or alcoholic ferment," is but the first stage tending to an ultimate result; which, if Nature be not interfered with in her law of action, will soon appear.

In the vinous ferment, the change of grape-sugar into alcohol, water, and carbonic acid gas will go on till all the sugar is transformed; while the exhaustion of the nitrogen in the albumen is but partial. The remaining albumen now begins to act upon the alcohol, diluted as it is in water. In this action, the alcohol is first decomposed by the union of two atoms of its hydrogen with two portions of oxygen from the air; furnishing thus the two compounds, aldehyde and water.

The ferment proper here ceases; but by oxidation two more atoms of oxygen are absorbed by the new compound aldehyde, thus converting it into acetic acid or vinegar; the nutritive compound, which, as its name, derived from the French, indicates, is simply "sour wine." And yet Nature's end is not complete.

The universally recognized chemical changes thus wrought in Nature by ferment may be traced in any one of the ordinary text-books, as those of Silliman, Wells, Youmans, Rolfe and Gillet; they may be historically reviewed in the exhaustive articles found in the best English, French, and American encyclopedias; or they may be analyzed in their scientific principles as they touch on philosophic theories, in such works as those of Liebig and Helmholtz. The important truth to hold in mind in all this examination is, that we are not entitled to infer authoritatively what is the design of the Creator until we have reached the last of the series of the changes wrought by ferment. The three upon which attention is to be fixed are, first, the formation of alcohol; second, of vinegar; third, of food for new plants and animals.

Liebig, of Germany, says, that "while the vinous ferment is going on, the acetous ferment can not begin;" thus indicating that the forming of alcohol is but the first in successive

changes designed by the Creator. Colon, of France, more fully indicates the formation of alcohol as a transition change, by stating that acetous, or the second stage of ferment, is the "portant l'alcool d'une liqueur spiritueuse à celui de vin aigre"—the "carrying over the alcohol of a spirituous liquor to that of sour wine." Liebig, and others, again, call attention to the fact that cane-sugar must be converted into grape-sugar, and the starch of grain be transformed into the same sugar, before vinous or alcoholic ferment can take place. Hence, in obtaining spirituous liquors, such as beer, from grain, advantage is taken of the fact, that in the germination of any seed, as barley, the starch in the seed-envelope is by the moisture and heat converted into sugar as the germ sprouts and grows. Hence, malt for beer is prepared by moistening and gently heating the grain; then allowing it to sprout until the starch is converted into sugar; and then destroying the germ and concentrating the sugar by drying and baking; after which the glutinous ferment can be added, and made to act. Helmholtz discovered that, as ferment proceeds, living plant-organisms are formed; and though it was at first overlooked that these organisms spring from germs of microscopic minuteness floating in the air, which the action of the nitrogen in the ferment causes to develop into cell-

formations, Helmholtz reached the legitimate conclusion that ferment is ultimately designed to nurture new life. Certainly the mind that stops short at the first product of ferment, the alcohol, which will be changed into vinegar if left to pass into nature's second product, is not entitled to decide that alcohol is a product designed for man's use by his Creator. All putrefaction, of which ferment is one form, has as its ultimate design to start and nurture new forms of life.

THE NATURE OF ALCOHOL, AND ITS EFFECT ON THE HUMAN SYSTEM.

As already noted, but a portion of the elements constituting sugar are converted by ferment into alcohol; and as a large portion of grape-juice is water, in which the sugar is dissolved, the alcohol in wine may be but a small ingredient. It is important to note what alcohol, in its concentrated essence, is; since its effect on the system may be partially neutralized by other ingredients drunk with it.

The name alcohol is Arabic; and is in itself most significant. As alcohol is converted at a heat of 173° F. from its fluid into a gaseous form, a heat of about 175° will cause the alcohol in wine to pass off in vapor; while most of the water, which evaporates partially at any temper-

ature, but rapidly and completely at 212° F., remains with the other ingredients of the wine. This vapor of alcohol, thus driven off with some water-vapor accompanying it, may be made to pass through a cool pipe or still, and be condensed again into a liquid, most of which is pure alcohol. Alcohol was thus obtained in the twelfth century by Al-Bucasis, an Arabian chemist; in the thirteenth century, Raymond Sully removed the remaining water by quicklime; and in the latter part of the eighteenth century, Lavoisier and Saussure, French chemists, analyzed pure alcohol, showing the elements of which it is composed.

The fact that the Arabian chemist who first concentrated alcohol, discovered by experiment that it was a most deadly poison, led to its designation. The Arabic name for sulphuret of antimony, the mineral poison known to the Greeks as *stimini*, and to the Romans as *stibium*, is *kohl*. Known to the Egyptians in the earliest times, this compound was used by women to paint the inner rim of the eyelids, so as to make a dark ring about the eyes, thus setting off the white of the eyeball by the strong contrast of color. This fancied decoration, continued in all ages on the east of the Mediterranean, after a time deadens the secretions of the skin, causing at last the eyelashes to fall out. In the tombs

of Egypt, among other articles for the toilet deposited with the dead, were small wooden bottles of this sulphuret of antimony, with the sticks used to apply it to the eyelids; and the Arabs recognize the article as the *kohl* of their bazaars and toilet-tables. The properties of this compound are fully described by Dioscorides, a Greek botanist and physician, who, in the time of Nero and of Christ's Apostles, traveled throughout the Roman Empire in Europe, Asia and Africa, and prepared five books "On the Materia Medica" (*Peri Hyles Iatrikes*), which became the standard authority for fifteen centuries. It is this work which gives clearness to the views of ancient Greek physicians as to the influence of "wine" as a medicament. The name *kohl* is derived from *kahal*, a verb meaning to "paint with antimony;" with the secondary meaning to "render sterile." The application of this term, *al-cohol*, the concentrated *kohl*, indicates its character as recognized by the first observers. All medical and chemical authorities agree that pure alcohol is a most active poison; excoriating and deadening when applied externally to the skin; and yet more active and deadly when received inwardly upon the delicate membranes of the mouth, throat, and stomach.

This universally recognized and admitted fact, that concentrated alcohol is an active poison,

prepares the way for a harmonizing of the statements of ancient and modern observers as to the action of diluted alcohol; especially for the ancient Grecian and Roman distinction between wines mixed and unmixed—sweet, sour, and pure—and between must and wine; as also many other specific designations which have prevailed from the days of Hippocrates, the earliest Greek physician. It will especially show why Hippocrates styled pure, unmixed wine as a medicament, *pharmakon*; and why all through the history of Greco-Latin literature, Philo, the Hebrew, Pliny the Roman, Jerome and other Christian writers, designated pure or intoxicating wine as “venenum,” poison. It explains, too, why the ablest English and American physicians, called to the self-denying, patient, and conscientious effort to cure inebriates, and resorting to every form of experiment to test the action of alcohol, in the minutest quantities, on the human system, have become more and more unanimous in their declared convictions. While the ingredients of wine and of malt liquors, as well as of brandies prepared from them, may have valuable nutritive and medicinal qualities, it is quite otherwise with the alcohol that is intermixed with them. Alcohol imbibed by a healthy person passes undigested and unchanged through the system, exciting to a feverish action the tis-

sues, especially those of the nerves, which it touches; and it is finally discharged unchanged mainly through the exhalations of the skin and lungs; being, in fact, expelled as an intruder. Alcohol imbibed in disease, as even Hippocrates discovered, instead of being a healthful stimulant, is rather an overacting irritant. Like the mineral medicines used by truly scientific pharmacy, it may be resorted to as a choice of evils; but it is a resort most ruinous in its effect if employed in any other than cases where a powerful irritant is necessary.

RESORTS TO ARREST FERMENT IN WINES AND DIMINISH ITS ALCOHOL.

In all the survey thus far followed, and in all the history yet to be traced, it should be distinctly kept in mind that *distilled* intoxicants are modern inventions; and it is not their nature or effects which is in question. It is the alcoholic property in fermented wines alone, which, mingled with other and nutritive properties in the juice of the grape, is the theme of ancient and medieval history; and it is the nature and effect of alcohol hidden in wines that is to be considered.

It might be expected that the early knowledge that alcohol is an irritant, and in that respect a poison, would prompt the wise and the

good, the men of science and of humanity, to seek some method of diminishing, if not of averting, the tendency of human nature to use alcoholic drinks not only as a luxury, but as a relief, such as alcoholic liquors, doubtless, do temporarily afford, from the penalty of over-indulgence or overwork. For, universal observation has adduced these three as the causes which tempt men to the use of alcoholic beverages: *first*, those who indulge in the luxuries of the table, seek the stimulus of wine to counteract the natural law which should check overeating; *second*, those who have overworked, either physically or mentally, begin its use as a temporary recuperation, forgetting that true recuperation can only come by cessation from toil; *third*, those whom disappointed hope or bodily disease prompts to seek relief for the hour by drowning thought and sensibility. The history of all ages shows that not only the responsible guardians of society, but even the victims of inebriation, have recognized that alcohol, or the intoxicating quality in wines, is one to be either restricted or diminished, if not entirely eradicated. It is a surprising confirmation of the like promptings of human instinct and the like convictions of common experience, that they have led to substantially the same resorts in all ages to diminish the intoxicating quality of fermented wines.

From the nature of grape-juice and the causes of ferment in it, various methods of preventing and also of limiting the formation of its intoxicating property have been suggested in ages ancient and modern. *First*. As the presence of water is essential to the formation of alcohol from grape-sugar, the simple drying of the grape before the skin is broken permanently arrests alcoholic ferment; a fact which permits the Jews of modern times to produce from crushed and moistened raisins the original grape-juice in preparing their Paschal wines. *Second*. As the sugar in the grape is concentrated in the flowing juice, while the albumen which causes ferment is in the pulp lining the skin and inclosing the seeds, a separation of these two prevents ferment. This was effected by the Romans, and even by the Egyptians, in these two ways: first, by gently pressing the grapes so that the sweet fluid alone oozed from the skins; second, by straining the juice in the vat so as to exclude the pulpy portions. *Third*. As a temperature above 50° F., and thence to about 85°, is essential for the ferment that raises bread, causes seed to germinate, and produces alcohol, the placing of grape-juice in cold water or in a cool cellar arrests ferment. *Fourth*. As the presence of oxygen in the air is essential to acetous, if not to vinous fermentation, exclusion of the air by tight cork-

ing arrests, if it does not entirely prevent, fermentation. *Fifth.* As artificial heating drives off water, whose presence is essential to fermentation, the boiling of grape-juice to a syrup, the *debbs* of the Hebrews and the *dibs* of the Arabs, prevents the formation of alcohol. *Sixth.* As the increase of the proportion of sulphur in the albuminous parts of grape-juice is found to limit the action of its nitrogenous element, ancient experiment as well as modern science has attested that the addition of sulphur, found in the sulphurous pumice-stone of volcanic Italy, arrests the alcoholic fermentation in grape-juice. The fact that by these processes throughout the Roman Empire before Christ's day, unintoxicating *must* formed from grape-juice, as well as sweet drinks, like the *sherbets* of modern Palestine and the Levant, were in common use, and were especially employed in religious rites, must serve as a guiding light in tracing the law of wines in religious uses.

Since, however, another class of facts, in the ancient history of wines, has arrested the attention of many modern scholars, the methods of limiting and diminishing the proportion of the intoxicating element in wines must also be enumerated. *First.* As the action of the albuminous ingredients of grape-juice, when not excluded by straining, is gradual in the formation of alco-

hol, the arrest at any stage of the alcoholic ferment by either of the methods used to anticipate and prevent that ferment, would limit the amount of the intoxicating quality in wines. *Second.* Effervescing wines have in all ages been obtained by arresting at an early stage the ferment, and bottling wine in flasks strong enough to resist the pressure of still forming carbonic acid; as sparkling beers, ciders, and the wines called "Champagne," are now preserved. *Third.* Sweet wines have been obtained by drawing off the sugary from the albuminous parts of grape-juice, and thus allowing but a limited portion of ferment to remain; so that after the albumen is exhausted much of the sugar is unaffected; when, by corking, the acetic ferment is also prevented. *Fourth.* Sour wines have been obtained in two ways in southern latitudes: by allowing the acetic ferment to follow and to correct, to a certain extent, the alcoholic ferment, producing wines which are commented upon by Grecian and Roman writers; or, in northern latitudes, from grapes not ripened fully by the northern sun, and retaining largely the acid of the unripe grape, as is seen in modern Rhine wines. *Fifth.* Mulled, or softened wines, have been prepared by being boiled at an early stage of fermentation, thus expelling alcohol and deadening the albumen, and by adding sugar and spices. *Sixth.* Wines in

which the alcoholic ferment is complete have, in all ages, been diluted with water, so as, according to the ancient witnesses to be cited, to deaden the "poison" always to be dreaded in "unmixed wine." A careful fixing in mind that, for "religious" reasons, wise and good men have, in all ages, used these varied and carefully-studied methods of limiting, and thus correcting the inebriating influence of pure wines, will help to harmonize the statements of those who contend that intoxicating wines are, and always have been, deemed appropriate in Jewish and Christian rites.

WINE IN THE EARLIEST HISTORIC AGES.

The nations successively known in history have all had a traditional or prehistoric period. The first developed peoples of Asia attained their historic period 2,000 years before Christ; those in the successive European nations, Grecian, Roman, and German, came later and gradually to be known in written records; while the tribes of Africa are still unknown in their rudeness. The period of earliest historic records here to be traced, so far as wine is concerned, extends from the age of Noah to Jacob; during the latter part of which period Asiatic nationalities were beginning to consolidate. The records of this history are found in the first book of Moses' history and

in the poem of Job; while the representations on Egyptian monuments, and the allusions of Grecian and Roman historians to the earliest preserved traditions, add to the light of those written records.

It is recorded of the pious patriarch who was preserved from the Deluge (Gen. ix. 20, 21): "Noah began to be a husbandman, and he planted a vineyard. And he drank of the wine thereof, and was drunken." Origen, the eminent Christian writer who, about A. D. 230 to 270, was employed twenty-eight years in revising the text of the Greek translation of the Old Testament, makes this important comment on this record. The expression "began to be," indicating inexperience, suggests a marked contrast between the sin of Adam, who, by express command, was warned against the forbidden tree; while Noah, with a like temptation, was to learn only by experience a law which, when learned, was to control his future conduct. In harmony with this is the record of Lot; who from worldly inclinations, fostered by corrupting female influence, was drugged, perhaps unconsciously, yet not without guilt (Gen. xix. 33). The curse on the son who indecently sported with his father's shame (Gen. ix. 24); and the debasing prostitution of the daughters who drugged their weak father, are Moses' own unmistakable comment

on this earliest illustration that "wine is a mocker;" to be resisted as truly as the tempter in Eden. The terms in which Moses, commenting on his own record, characterizes the wine with which Noah was drugged, calling it "the wine of Sodom, the poison of dragons" (Deut. xxxii. 32, 33), indicates the recognition of the two classes of wines, intoxicating and unintoxicating, which he makes throughout his connected writings. The comments of the Talmud will be seen in their place as the suggestion of their age.

In contrast with this abuse of intoxicating wine, a series of records indicates an early knowledge of the mode of preparing the juice of the grape without those intoxicating qualities which destroy health, reason, morality, and piety. Melchisedek, the type of the Divine Redeemer (Gen. xiv. 18; Heb. vii. 1-17), is related to have brought forth, as "the priest of Most High God, bread and wine," of which Abraham, the head of the family through whom Christ was to descend, was made to partake; an incident so manifestly anticipatory of Christ's ordinance, first of the Passover, and again of the Supper, that Jewish and Christian scholars have remarked the parallel. Josephus calls attention to the residence of Abraham at this era near Hebron, at the mouth of the valley of Eshcol, which had given a home to one of the military chiefs then confed-

ate with him (Gen. xiii. 18; xiv. 24); a region which then, as ever after to this day, has furnished the purest and sweetest of products of the vine. In keeping with this fact are several incidents of Abraham's descendants for three generations. Isaac, in blessing his sons, after partaking of the wine brought by Jacob, asks for Jacob "plenty of corn and wine," and for Esau likewise, the same "fatness of the earth" (Gen. xxvii. 25-39); a record which indicates that the grape, as universal a product as is grain, is, in its simple nature, as much a Divine and blessed gift as is the bread associated with it. The use of the word *tirosh*, as distinct from *yayin*, for the first time in this record indicates, as will be seen further on, the introduction either of a new product of the grape, or the era of more careful distinction among its products, which the patriarchs, by experience, had found to be important. The record of the Egyptian butler's dream, interpreted by Joseph, indicates yet more the distinction in wines according to the mode of preparing, which guides the pen of Moses. In the dream, the whole process of the budding, blossoming, forming, and maturing of the grape-cluster on the vine passes before the butler; and then his own pressing of the juice into Pharaoh's cup. The full significance of this picture of that age will appear in our notice of wines in Egypt;

and it is sufficient here to observe the explanation given by Josephus, the Jewish historian. "The butler related," Josephus writes (Ant. II. v. 2), "that he squeezed the clusters into a cup which the king held in his hand; and when he had strained the sweet-juice (*gleukos*), he gave it to the king to drink." The mode of preparation, verified by the monuments of Egypt, the distinction made by the Jewish commentator between *gleukos*, sweet-juice, and *oinos glukos*, sweet-wine, soon to be noted, indicates that Moses, in this record of the patriarchal age, is preparing the way for the reception of his own laws as to the use of wine. It is to be noted that the word "wine" does not appear in this record; a fact which guides Jerome, the early Latin translator and commentator, when he compares the wine of the Lord's Supper with this of Joseph's day. This record, too, is, without doubt, a guide to the allusion made by Moses to the entertainment given by Joseph to his brethren, when "they drank and were filled" (Gen. xliii. xxxiv.); the word "wine" here, as in the previous statement, not appearing. Yet another and important fact appears in the contrasted mention of "honey," Hebrew, *debsh*, Arab, *dibs*, or grape-syrup, sent by Jacob (Gen. xliii. 11) as a present to Joseph; this mention indicating that in the patriarchal age, as now under Mu-

ammedan rule, the grape-juice, so abundant in the valleys north of Hebron, was converted into a syrup which forms an important article of commerce. This connection, as well as the wording of Moses' record, explains Jacob's blessing on Judah, who was afterward to inherit the valleys which his ancestors from Abraham had occupied; where the vines, besides yielding an abundance of grapes for man's consumption, would furnish food for the beasts of burden that bore the products of the vintage to the wine-vats; Judah "binding his foal unto the vine, even his ass's colt unto the choice vine;" while "he washed" or saturated "his garments in wine and his clothes in the blood of grapes." No impartial student of this record of history, which Moses made an introduction to his laws, can fail to learn the lessons which the laws of the Egyptians, Chaldeans, and Indians, as well as of Moses, are adapted to impress.

In the poem of Job, whose life, extended to the age of the earlier ancestry of Abraham (Job xlii. 16), and whose residence was in or nigh to the land of the "Chaldeans," from whose chief city Abraham's father migrated (Job i. 17; Gen. xi. 31), the history of wine as used by religious men in the earliest patriarchal times is illustrated. At the opening of the history, preceding the poem proper, Job's children, sons and daughters,

are described as "drinking wine" at their birth-day feasts; while Job, watchful and anxious, fearing, "after their feast-days," that they may have "sinned" by indulgence, calls them to the sacrifices then offered in propitiation (Job i. 4, 5, 13, 18). The "grape," the products of "vineyards, of vintage, and of the wine-presses," are reckoned among Divine gifts (xv. 33; xxiv. 6, 11, 18); while their perversion by those "drunken" with intoxicating wine, is pictured by Job as a debasement which the instinct of "beasts" avoids; the beasts being more wise than "kings" when wine "takes away the heart of the chief of the people" (xii. 4, 7, 24, 25). Most important of all, in this record of an age among the earliest historically described, the modes of preparing and guarding wines in their ferment, as well as the import of Hebrew, Greek, and Latin terms, as explanatory of each other, is fixed for all future history. In the record (xxxii. 19), "My belly is as wine which has no vent; it is ready to burst like new bottles," the Hebrew for "wine" is *yayin*, the Greek of the Hebrew translators is *gleukos*, and the Latin of Jerome is *mustum*; thus establishing the fact that the Hebrew *yayin* is a generic word, including unfermented grape-juice as well as fermented wine. Again, in the statement as to the defrauder (xx. 15), that he who has "swallowed down riches shall vomit

them up again—God shall cast them up again," as we shall see, the word *yarash*, "cast up," from which *tirosk* is derived, gives the first and clearest intimation as to the distinction made by the Hebrews between two kinds of wines—the laxative and the intoxicating. In fact, in all important particulars, these plain distinctions made in the patriarchal age as to wines, both in their witnessed effects and in the study of preparations by which intoxication may be prevented, give the key to solve the complicated statements of writers on Old Testament wines in all subsequent ages.

WINES IN EARLY CHALDEAN, EGYPTIAN, AND INDIAN USAGES AND LAWS

Historians of all modern schools, alike the rationalist, Bunsen, and the traditional Wilkinson, agree in making the early seat of Asiatic civilization to have been in the valley of the Euphrates, and thence to have extended to the valleys of the Nile on the west, and of the Indus on the east. Before the days of Abraham, as Chaldean and Egyptian historians, cited alike by the Greek Herodotus, the Roman Diodorus and Strabo, and the Hebrew Josephus agree, literature and laws had reached an advanced stage before Moses, the founder of the Jewish State, was "learned in all the wisdom of the

Egyptians." The marriage of Joseph to the daughter of the *kohen* or "president" of the College of On (Gen. xli. 45), two centuries before Moses lived, shows the Egyptian advance; the use by Moses, and by subsequent Hebrew writers, of more than one hundred words—more than one-tenth of all the roots, and one-third of all those expressive of spiritual conceptions—common to the Sanscrit or Chaldee, confirms the intimacy of national intercourse then existing; while his frequent allusions to literary works then existing (Num. xxi. 14, 27; Deut. iv. 8), with which his own are compared, shows that not only Moses, but the Hebrew people at large, were familiar with Chaldean and Indian letters through an Egyptian culture. The usages and laws of these early nations as to wines will throw a light, therefore, on the records and statutes of Moses, written as they were with those precedents before him. The use of wine among the Chaldeans, the first known cultured nation of the earth, growing up at the earliest seat of civilization on the Euphrates, begins with the records already cited from the book of Job; while their advanced culture is to be traced in later Hebrew, Grecian, and Latin historians. Modern explorations, begun by Layard, reveal the existence of implements for straining wine. Herodotus mentions the palm-tree as abounding in their

country, and the use of palm wine; and Daniel refers to the drinking of wine at the feasts of their kings. The learned class, however, accorded in their ideas of the benefit of abstinence from wine with their Indian and Egyptian associates.

The records of Greek and Roman writers as to the use of wine in Egypt have been construed as conflicting, especially by German writers; but the calm judgment of such explorers as Wilkinson, and the principles we have above considered, give consistency to their statements. Herodotus states (II. 77) as an eye-witness, that in "that part of Egypt which is sown with wheat . . . they use wine made of barley, for they have no wine." The savans of Napoleon (Descrip. de l'Egypt, tom. vi., p. 124), who found the walls of monuments in Upper Egypt covered with representations of the culture of the vine and the making of wines, think Herodotus unreliable; an opinion shared by Hengstenberg (Egypt and books of Moses Introd.) Careful observers, however, find that the vine, like most products, cannot be indigenous to a soil covered three months in the year by the inundation of the Nile; that in Lower Egypt it is found only in gardens shut out from overflow; while it is in Upper Egypt, five hundred miles south, that the precipitous river-banks make the Upper Nile,

like the Upper Rhine, a natural wine region. Herodotus mentions (II. 133) that Mycerinus, the builder of the third pyramid, whom Sir Gardner Wilkinson regards as having reigned from B. C. 2,043 to 2,001, nearly a century before Abraham's visit, gave himself up to luxury in the latter part of his reign; and Herodotus uses the expression "he drank and enjoyed himself, never ceasing day and night;" the implication being, though the word wine is not used, that he drank intoxicating wine. The most important and harmonizing statement of Herodotus as to wine used by the priests, is the following (II. 37). Having said that "they are, of all men, the most excessively attentive to the worship of the gods," in a minute description of their dress, food, etc., he says: "Wine from the grape is given them." This mention confirms the view already taken of the king's wine in Joseph's day; it illustrates the Greek use of *oinos* as including must, or fresh grape-juice; and it aids in harmonizing other statements as to wines in Egypt supposed to be conflicting.

Plutarch (Osiris and Isis, sect. 6) says: "As to wine, they who wait upon the gods in Heliopolis carry none at all into the temple. . . . Other priests use indeed a little wine, but they have wineless purifications (*ainous hagneias*). . . . Even the kings themselves, being of the order of

priests, have their wine given to them according to a certain measure prescribed in the sacred books, as Hecataeus states. They began to drink [wine] from the time of Psammiticus; previous to which they drank no wine at all; and if they made use of it in their libations to the gods, it was not because they looked upon it as in its own nature acceptable, but as the blood of those enemies who formerly fought against them. . . . These things are related by Eudoxus in the second book of the *Phainomena*, as he had them from the priests themselves." As Hecataeus, from whose history Herodotus quoted, though his work is now lost, lived B. C. 550, and as Eudoxus, whose studies of astronomy in Egypt are also lost, lived B. C. 360; while Psammiticus, the king referred to, reigned from B. C. 664 to 610, Plutarch had certainly reason to rely upon their statements. At any rate, any apparent discrepancy does not at all affect the truth here revealed, or the moral impression it must make on any sincere mind. There certainly was a deep conviction on the minds of Egyptian kings, as well as priests, that intoxicating wines were injurious to the physical and moral nature of men accountable to God as civil and religious leaders; and that intoxicating wines, man's invention and curse, were not accepted by the Divine Being as one of His gifts.

It may be added, in general, that Pliny and many later writers allude to various kinds of Egyptian wines. Athenæus (Deipn. I. 25) mentions especially "sweet, light, and boiled" Egyptian wines; and states, that the Egyptians, like the Greeks, in worshipping the sun, the deification of pure light, "make their libations of honey (grape-syrup), as they never bring wines to the altars of the gods." Philo the Jew and Clement the Christian indicate the religious spirit of the Egyptians, in describing the abstinence of the specially devout of their respective religions. Porphyry, about the same age, quotes from a lost work of Chæremon, librarian at a sacred college in Egypt under the Cæsars, this historic record: "Some do not drink wine at all, and others drink very little of it, on account of its being injurious to the nerves, oppressive to the head, an impediment to invention, and an incentive to lust."

In modern explorations, Champollion notes, as at Beni-Hassan, the ancient representations of the preparations of wines, including "boiled wine;" noting two kinds of presses, especially "that of forcing by mere strength of the arms" the strained juice through a cloth. Sir Gardner Wilkinson, in explaining his own copy of a drawing of this mode of pressing and straining grape-juice by the hand, says: "This Roman

torcular or twist press was used in all parts of the country." These representations, which every traveler in Egypt may observe, indicate that the record of Moses as to the butler's pressing the grape-juice into Pharaoh's cup, was a reality. Its design, to furnish a fresh, unintoxicating beverage, is verified by Egyptian, and still more by contemporary and associated Brahminic records.

In the "Hieratic Papyri," or records of Egyptian priests, found on paper made from the stem of the water-lily (Anasti, No. IV., Let. xi.), is this record of the address of an Egyptian priest to a pupil who had become addicted to the use of the beer of Lower and the wine of Upper Egypt: "Thou knowest that wine is an abomination. Thou hast taken an oath as to strong drink, that thou wouldst not take such into thee. Hast thou forgotten thine oath?" This certainly indicates that aspiring, cultured young men were bound to abstinence from wine in the land where Joseph and Moses learned ancient science.

The laws of the Brahmins of India, embodied in the twelve chapters of the Institutes of Menu, indicate that modern reform is behind the ancients, who, in the earliest ages, had embodied in law the duty of abstaining from intoxicating liquors. The opening chapter declares that "immemorial custom is transcendent law" (I. 108); intimating that the embodied precepts of the

code following are not arbitrary enactments, but the suggestions of human experience, always recognized as binding. The two succeeding chapters treat of the "education," or the youth of the "twice-born," or divinely-endowed caste, the Brahmins, and of "marriage," or their manhood; in which precepts as to abstinence from alcoholic drinks are prominent. Among persons to be shunned in society is "a drinker of intoxicating spirits" (III. 159). Repeated lists of articles of food which may be presented as oblations to the Deity, and which the Brahmin may receive and eat, such as milk, clarified butter and honey, are given; but no "spirituous liquor" is admitted. In the precepts for the "military class," or second caste, among whom kings are ranked, abstemiousness rather than entire abstinence is enjoined. Among the "tenfold set of vices produced by love of pleasure," lechery, "intoxication" and "dancing" are associated; and it is declared that "a king addicted to vices" like these, "must lose both his wealth and his virtue . . . and even his life" (VII. 46, 47). In the selection of "the four most pernicious of the set," that of "drinking" is placed first (VII. 50). In the two final chapters, containing laws of religion as distinct from morality, and entitled "Penance and Expiation," and "Transmigration and Final Beatitude," the *principles* of these Brahminic laws are

thus developed. "Inebriating liquor" is "of three sorts:" that "extracted from sugar, that from rice, and that from the flowers of Madhuca. As one, so are all; they shall not be tasted by the chief of the twice-born" (XI. 95). The penance required varies according to the knowledge or ignorance of the drinker. "Any twice-born man who has intentionally drunk spirit of rice may drink more of the same spirit when set on fire, and atone for his offense by severely burning his body; or he may drink boiling, until he die, the urine of a cow," etc. (XI. 91). While the penalty of intentional drinking is so fearful as well as disgusting, it is added, "Or, if he tasted it unknowingly, he may expiate the sin of drinking spirituous liquor by"—a long list of humiliating penances lasting "a whole year" (XI. 92). Farther on, wearisome penances are prescribed for a Brahmin who shall "even smell the breath of a man who has been drinking spirits" (XI. 150); or shall "have tasted unknowingly . . . anything that has touched spirituous liquors" (XI. 151). Proceeding then to the penalties to be followed in the future world, we read (XII. 56): "A priest who has drunk spirituous liquor shall migrate into the form of a smaller or larger worm or insect, of a moth, of a fly feeding on ordure, or of some ravenous animal."

It is impossible that any thoughtful student

of this early code, who recalls that these laws were founded on "customs" that were "immemorial," and who, moreover, remembers that the men who sought to be rulers by mental and moral superiority were a fraternity accomplishing their aim alike in ancient Chaldea, Egypt, and India—it is impossible that any sincere student of this age should regard those like convictions which are assuming shape and authority in modern days as unfounded in nature or the suggestion of mere asceticism. That they reached the common people of India, and that even where this Code of Menu was unknown, is attested by Strabo; who himself wrote about B. C. 10, and quotes from Megasthenes facts witnessed three centuries earlier, thus indicating the existence of a permanent "custom." Strabo says (B. xv. c. i. sect. 53): "All the Indians are frugal. . . . They never drink wine but at sacrifices. Their beverage is made from rice instead of barley." Hence, both Megasthenes and Strabo note a natural sequence: "They observe good order . . . they are happy on account of their frugal life;" they have "few lawsuits;" they "confide in one another;" "their houses and property are unguarded." Megasthenes thought all this "worthy of imitation in a people who have no written laws and who are ignorant of writing;" and Strabo adds, as the chief source of their virtue,

"These things indicate temperance and sobriety." The allusion to wine at sacrifices deserves special consideration.

WINES AMONG THE HEBREWS AT THE GIVING OF MOSES' LAWS.

The points to be noted in this survey are mainly three; while two previous considerations must be recalled in order to their full understanding. The Hebrew words for wine used by Moses, the existence of an association pledged before his day to total abstinence, and the special laws of health and religion relating to wine framed by him, are successively to be considered; and each of these points of consideration must keep in view the fact that Moses writes himself the history of the Patriarchs as to wines; and that, educated in all the wisdom of the Egyptians, and using numerous words that belonged to the school of the Brahmins, he calls the Hebrew people to note the superiority of his "statutes" to those of the several advanced "nations" of his day (Deut. iv. 6-8):

THE VINE AND ITS PRODUCTS AMONG THE HEBREWS.

In the Hebrew of the Old Testament the words for vine, for grapes, and also twelve terms

expressive of products of the grape, are to be noted. Of these twelve terms, four are familiar in the Patriarchal history; four more are products known in the early Hebrew of Moses' writings; two more are found in Medieval Hebrew, or that of Solomon and the early prophets, and yet two more appear only in the later prophets. All these terms, excepting the last four, must be considered as connected with Moses' writings.

✓ The Hebrew for vine is *gephen*. The vine is found in Egypt in Joseph's day (Gen. xl. 9, 10); but Jacob recalls its greater plentifulness in Palestine, especially at his own and his grandfather's favorite residence nigh Hebron, at the mouth of the Valley of Eshcol, when in his prophecies as to Judah, to whom that section of Palestine was to be an inheritance, he declares: "Binding his foal unto the vine, and his ass-colt unto the choice vine, he shall wash his garments in wine and his clothes in the blood of grapes." That the entrance of the family of Jacob into Egypt brought increased propagation of the grape into Upper Egypt, is indicated by the fact that at Beni-Hassan, on the east bank of the Nile, and at a point most favorable for grape-culture, are found those full representations on tomb-walls of grape-culture which have excited the wonder of all travelers; in which the vines are so abundant that goats and other animals are

free to browse on them; and which are accompanied by the representation of a train entering Egypt, which Wilkinson and others regard the monumental record made by Joseph of the settlement of his father and brethren in the land. The special attraction of the land of Canaan, from first to last, is intimated in the 'early provision of "wheat, barley, vines," and other fruits (Deut. viii. 8), and in the permanent promise that every man should both "sit under" and "eat of his own vine" (1 Kings iv. 25; 2 Kings xviii. 31).

✓ The Hebrew word for "grape," the product of the vine, is *anab*. Its mention is found as early and as extensively as is that of the vine. It is especially intimated, that while the pure juice of the grape was early employed as a beverage (Gen. xl. 10, 11), its most natural was its simplest use, that of "eating grapes to the fill" (Deut. xxiii. 24).

The first and simplest artificial product is that called the "blood" and "the pure blood of the grapes." As already noticed, the narrative of Moses and the mode of pressing the grapes seen on the oldest monuments of Egypt compels the view that the early Egyptian kings drank the pure expressed juice of the grape (Gen. xl. 11). What Joseph recognized in the butler's vision his aged father certainly prophesied of: that "the

blood of grapes" should be the beverage of Judah (Gen. xlix. 1-11). Moses, again, evidently referred to his own training, so like to that of the Patriarch Jacob, when he wrote, "Remember the days of old. Ask thy father and he will show thee; thy elders, and they will tell thee . . . thou didst drink the pure blood of the grape" (Deut. xxxii. 7, 14).

The second product of the grape, and next in purity, is doubtless the *debsh*. When, by English and other translators of the Reformation period, this word was rendered, according to the best lights of their day, "honey," the East was shut up to Christian scholars. It was a striking ordering of Providence that just before the expedition of Napoleon into Egypt, about A.D. 1800, which led on to the opening of the Bible lands to Christian exploration, a leader among German rationalists, replied to by Hengstenberg, maintained that the writer of the Book of Genesis could have known nothing of Egypt, or he would not have suggested that Jacob sent down a present of "honey" to Pharaoh (Gen. xliii. 11). The modern traveler finds everywhere in the ancient land of Jacob's inheritance that the juice of the sweet grape is boiled down to a syrup, still called by the old name *dibs*, whose spicy and nectar-like sweetness makes it one of the most delicious of condiments; while, at the very loca-

tion whence Jacob sent it to Pharaoh, at Hebron, it is prepared in great quantities and sent to Egypt as an article of trade.

It is this *syrup* with which it is repeatedly declared by Moses the land of promise "flowed" (Ex. iii. 8), etc.; and though the honey of bees, gathered mainly from the grapes, is, when flowing from the comb, called by the same name, because it is substantially the same article (as Jud. xiv. 8, 1 Sam. xiv. 25-29), yet the *debsh* of Moses is almost always the product of the grape prepared by boiling. In only three cases, out of nearly fifty, does the word refer to the product prepared by bees rather than by man.

The third product of the grape, prepared by man, in the order of simplicity, is probably *tirosk*; which, as the more important word to be examined, is reserved for a separate consideration.

The fourth product in order of preparation seems to be the *chemer*, or effervescing wine; prepared, doubtless, as are modern bottled wines, by checking the fermentation at an early stage. The name is derived from the verb *chamar*, to foam or be agitated; as is seen in Job xvi. 16; Lam. i. 20 and ii. 11; Ps. xlii. 3.

In Ps. lxxv. 8 this meaning is specially illustrated by the connection "yayin *chamar*;" in the Greek translation, "oinos *akratos*;" in the

English, "the wine is red." The added phrase, it is full "of mixture," in the Greek "*kerasmatos*," indicates the contrast between the fresh, effervescing, light wine *before* admixture, and its inflaming character *after* the admixture; a contrast which, in the Greek, is made clearer by the negative "*akratos*," and the positive "*kerasmatos*."

The effervescing wines, as we have observed, are obtained by arresting the alcoholic ferment in its earliest stages. Hence the *chemer* was manifestly a light wine. In the earlier Chaldaic or original Hebrew the noun is only twice found; rendered "pure" before the expression "blood of the grapes," in Deut. xxxii. 14, and translated "red" in Isaiah xxvii. 2; though "effervescing" is doubtless the more appropriate designation. It is found again six times in the Chaldaic Hebrew of Ezra, vi. 9, vii. 22, and of Daniel v. 1, 2, 4, 23, indicating that it was common among the Babylonians.

The fifth product of the grape among the Hebrews, was that called by the generic name *yayin*; a word corresponding to the generic word "wine" found in all languages. Its special meaning, like that of "*tirosch*," requires separate consideration.

The sixth product of the grape appears to be *sobe*, the Roman *sapa*, the French *vin-cuit*; or wine diluted with water and then boiled, thus

driving off in part the alcoholic and concentrating the nutritive qualities. The verb *saba*, meaning to *quaff*, or drink luxuriously, is used to indicate *guzzling* drinkers, who are made heavy and stupid, rather than excited, by its use. All the connections in which the verb is found, as Deut. xxi. 20; Prov. xxiii. 20, 21; Isa. lvi. 12; and Nah. i. 10, as well as the uses of the noun, Isa. i. 22; Hos. iv. 18; and Nah. i. 10, are in harmony with this view of the nature of *sobe*.

The seventh product of the grape in the order of manufacture is *chomets*, or vinegar. This is, of course, the result of the second, or acetous fermentation. It is derived from the verb "*chamets*," to be sharp. The verb usually, and its first derivative noun, "*chamets*," always refer to leaven, used for raising bread. Unlike *seor*, meaning also leaven, which is used but five times, and only by Moses, and seems to be a word familiar to the Hebrews in Egypt, *chamets*, which is used by Isaiah (lxiii. 1), Hosea (vii. 4), and Amos (iv. 5), seems to be a word, and an article, belonging to the land of the vine. It is probably a leaven made from sour wine; as distinct from leaven made from other sources. This is indicated by Isaiah lxiii. 1; in which passage it is rendered "dyed," with manifest reference to red grape-juice, turned sour by exposure. This

is made more manifest from the fact that the second derivative, *chomets*, is the only word used to designate vinegar; its mention being found in Num. vi. 3; Ruth ii. 14; Ps. lxxix 21; Prov. x. 26, xxv. 20; in all which cases the connection shows that the vinegar is sour wine.

The first of these six products has an interest in connection with the Nazarite's abstinence, and the second with the food of the common people; while the seventh is the beverage refused by Christ on the cross.

The eighth product connected with, if not always derived from the grape, was *shekar*, rendered in the English translation "strong drink," probably including concentrated and drugged liquors. The verb, used in every age of Hebrew literature, from Gen. ix. 21 to Hag. i. 6, means to be inebriated or "drunken;" the "earth," Jer. li. 7, and God's "arrows" (Deut. xxxii. 42) being poetically characterized as stupefied by strong drink. The noun, used nearly twenty-five times, is, in the law and history, contrasted with *yayin*, or wine (Lev. x. 9; Jud. xiii. 4); but in the poetical books, from Solomon to Micah, it is used separately, and seems a synonym for highly-intoxicating stimulants (Prov. xxxi. 6; Isah. v. 22); or more generally for intoxication itself (Prov. xx. 1; Isa. xxviii. 7). The Greek translators seem to have introduced the term

sikera as a transfer, rather than a translation, of *shekar*; since "sikera" is not found in classic Greek, and appears once only in the New Testament (Luke i. 15). Jerome, translating "shekar" into Latin, at points in the law and early history where it is contrasted with wine, paraphrases it thus: "Omne quod inebriare potest," all which can intoxicate (Lev. x. 9; Num. vi. 3; 1 Sam. i. 15); in the later history he transfers, rather than translates, rendering it *sicera* (Deut. xiv. 26; Jud. xiii. 4, etc.); in the poetry he usually employs the abstract "ebrietas," intoxication; while in the second clause of Num. vi. 3, he renders *chomets shekar*, or "vinegar from strong drink," by "acetum ex vino," vinegar from wine. Jerome explains his own translation in one of his letters (ad Nepot. Opp.) thus: "*Sicera*, in the Hebrew language is any drink which can inebriate (inebriare potest); either that which is prepared from grain or the juice of apples; or when honey-comb (*favus*) is boiled into a sweet and barbarian drink; or when the fruit of palm-trees is pressed out into a liquor, and when water is made thick and colored with boiled fruits." Herodotus (ii. 77), Diodorous (i. 20, 31), and Pliny (Hist. Nat. xiv. 19) speak of liquors thus made among the ancient Asiatic nations, especially in Palestine. Plutarch (Isid. vi.), Clement of Alexandria

(Strom. iii.), and Jamblicus (vit. Pythag. ep. xvi. 24), state that the Egyptian priests, Asiatic magi, and ancient Pythagoreans abstained from all drinks of this class.

TIROSH, OR HEBREW UNFERMENTED WINE.

Modern investigations lead to the conclusion that *tirosh* was *must*, or unfermented wine. This will appear—for the testimonies to this effect are numerous, and their study most instructive—by the tracing of its Hebrew origin, of the cognate Arabic, of the Greek translation made about B.C. 300, of the Talmud comments, of the Latin version of Jerome prepared about A.D. 400, and of several later versions.

The review of these authorities as cited, or overlooked, by modern German lexicographers, is a most striking example of the controlling influence, first, of national customs; second, of philological, as distinct from personal, investigation; and third, of the progress of modern investigations in natural history.

The word *tirosh*, as all agree, is derived from the verb *yarash*. The primary meaning is to "seize," or "dispossess;" whence, as that which is seized is held by the seizer, *yarash* signifies to "possess." Gesenius, with rare power of philological analysis, thinks there is but one root;

these two meanings being necessarily associated. Fuerst, with less acumen, yet with a wider range of modern research, thinks that there are two roots, though of precisely the same form. To illustrate the meaning of the first root, which signifies "to drive out," or dispossess, and in the passive, or *niphal*, to "be robbed," and so to "become poor," he notes that it is "identical with (the Hebrew) *rash* (*rush*), which means, in its fundamental sense, the same as (the Arabic) *rash*, to snatch away." To the English reader the derivation of "ya-rash" from "rash" is illustrated in such words as "be-get" and "be-guile," whose roots are "get" and "guile."

The noun "tirosh," as its form shows, is from the *hiphil* or *causative* conjugation; meaning, therefore, an article which causes either possession or dispossession.

Three facts as to the meaning of the verb "yarash" are to be noted:

First.—In every case of its use in the *hiphil* or *causative* construction—there are nearly seventy instances—it invariably means to "drive" or "cast out," *i. e.*, to *dispossess*.

Second.—In all the records, from Moses' day down, the word "yarash," used about two hundred times, is material, not moral, in its application; referring, generally, to dispossession by the sword (*e. g.* Ex. xxiv. 24).

Third.—In the primitive language of Job (xx. 15) only its action is internal. The manifest meaning of *yarash*, in this only case where it is applied to an operation on the human system, is in perfect harmony with the root-meaning of the word seen in the cognate Arabic. It is an effect produced on the body, not on the mind; and it is the laxative influence ascribed to unfermented wines by the Greek and Roman writers. This early and only usage, therefore, shows that the patriarchs, familiar, from Abraham's experience certainly, with Chaldean and Egyptian discoveries as to wines, had selected intelligently the word *tirosh* to designate unfermented wine.

The idea of "purging" as the effect of *tirosh*, to which its derivation, thus attested by Job xx. 15, shuts up the Hebrew scholar, is confirmed by the meaning of the Arabic *rash*, *rush*, as given by Freytag; namely (1), *multum edit*, he eats much; (2), *debilitavit*, it has debilitated him. Coming to the noun itself, *tirosh*, Gesenius defines it, "*must, new wine.*" Fuerst more fully renders the word, and illustrates its meaning thus: "Properly, what is got (*yarash*) from grapes, Gen. xxvii. 28, 37, etc.; hence, *unfermented wine*, Mic. vi. 15; different from *yayin*, Hos. iv. 11; *sweet mead*, Zech. ix. 17; and *juice* of the grape, Isa. lxxv. 8:" and he adds, "Com-

pare Syriac *meritho*, the same word from the same stem." Gesenius hints that *tirosh* is derived from *yarash*, "because it gets possession of the brain—inebriates;" while Fuerst suggests, as noted above, a very different idea.

As illustrative of the influences which might have led Gesenius to such a conception of "tirosh," the differing statements of Gesenius and Fuerst as to the Hebrew word *chemeh* deserve notice. The noun "*chemeh*" is found eight times; its root-verb once (Job xxix. 6). In the English translation it is rendered always "butter." Gesenius renders it: "*curdled milk*, Gen. xviii. 8; Judg. v. 25; compare Jos. Ant. v; 5; 4 *gala diephthoros ede*, milk in this state having an inebriating power, Isah. vii. 22; 2 Sam. xvii. 29. Poetical also for *milk*, Job xx. 17; Isa. vii. 15; Deut. xxxii. 14." Here several difficulties arise. Curdled milk is not intoxicating. The word *diephthoros*, used by Josephus, not found in classic Greek, is explained by Josephus himself as *soporific* rather than inebriating, in the added clause: "of which he (Sisera) drank so immoderately that he soon fell asleep." Again, it seems unnatural that "curdled milk," and that "inebriating," should be given by a careful nurse to a child (Isa. vii. 22); yet more, that the "sweet milk" (always indicated elsewhere, in Hebrew and in Arabic, by *chaleb*), of

Isa. vii. 15, is converted into "curdled milk" in Isa. vii. 22. That such a series of false conceptions should enter the mind of so able a scholar as Gesenius, is naturally explained by the utter ignorance of common matters of life, which the bachelor-scholar, Neander, watched over by his devoted sister, displayed in his own affairs. Fuerst, in a happier analysis, finds the *natural* product of "milk-cream" in Gen. xviii. 8, and Isa. vii. 22; "milk with its cream," in Judg. iv. 19 and v. 25; and "butter," the artificial product, in Prov. xxx. 33. The student must have a dull mind who does not see how the ignorance, alike of the customs of other times and of the common matters of his own household, utterly unfitted the able Hebrew scholar to judge of the *effects* alike of the Hebrew *chemeh* and *tirosh*. It is sufficient here to add, that while the Greek interpreters of B. C. 300 used the word *oinos* in a generic sense, including unfermented *tirosh*, as well as fermented *yayin*, in special cases they indicate its distinctive character. They declare the *specific meaning* of the word *tirosh* by rendering it, in Isa. lxxv. 8, *rosh*, or "burst fruit"; indicating that the grapes have their skins burst by the pressure of the now flowing juice.

It is proper here to insert the testimony of Hebrew lexicographers who preceded the pres-

ent authorities, Gesenius and Fuerst; the former of whom is more reliable in words relating to spiritual truth, while the latter had the advantage of superior resources in studying material things alluded to in the Hebrew history. Here it is important to recall the fact that Hebrew lexicographers derived their knowledge from the multitudinous sources of information above referred to, as they met them in their day. As the lexicographers to be cited were contemporary with the modern translators of the Old Testament, hereafter to be cited, it is important to note that both in the derivation and in the cited significations of "tirosh" as contrasted with "yayin," these lexicographers are in accord with the conscientious translators of their day.

In the Lexicon of Pagninus Lucensis, published at Lyons, France, in 1575, "tirosh" is thus defined: "Vinum novum in botro (new wine in the cluster) Hos. ii. 5; vinum novum (new wine), Deut. vii. 13." To indicate the derivation of "tirosh" its root in 1 Kings xxi. 15, "posside vineam," possess the vineyard, is cited to hint that the meaning of "tirosh" as "new wine," or grape-juice, "in the cluster," is inherent in the verb from which it is derived. In a later edition, published at Lyons, A. D. 1625, Pagninus farther considers the derivation of "tirosh." He says: "Some derive it from expelling (a expel-

lendo), because it comes fresh from the skins (recens a suis pelliculis), as if it were pushed out of its house and expelled."

In the Lexicon Heptaglotton of Edmund Castell, of which there were several editions published between 1669 and 1790, whose testimonies belong of course to the early scholarship of the Reformation, the testimony as to the derivation and meaning of "tirosk" is to the same effect, yet fuller. In his study, Castell included an examination of the Hebrew, Chaldee, Syriac, Samaritan, Ethiopic, and Arabic versions and interpretations. In his edition published at London in 1686, considering "tirosk" under its root "yarash," Castell gives this derivation: "*yarash* from *rush*." He adds: "Hiphil, horish, possidendum dedit (he gives to be possessed), heredem instituit (he establishes as heir), 2d Chron. xx. 11; Num. xiv. 24." He adds: "But oftener he expels from possession—he exterminates; he makes poor; for here (*i.e.* in the Hiphil) it is almost always (*fere*) taken in a bad sense." In the issue edited by J. D. Michaelis in 1790, this definition of "tirosk" is given: "Mustum, liquor uvarum primum expressus, Num. xviii. 12; grape-juice, the liquor of grapes first pressed out." Here is a recognition of the custom alluded to by Moses as existing in Egypt in Joseph's day, hinted in Isa. lxxv. 8 where *rox* indicates that

the grapes have their skins burst by the pressure of the now flowing juice, and fully described by Roman writers from Cato to Pliny, or from B. C. 200 to A. D. 100. The custom of gently pressing out first the sugary "liquor" of the grape, which had in it no fermenting ingredient and would not intoxicate, is clearly seen to have been known to this lexicographer of the seventeenth century.

Again, in the Lexicon of Leopold, published at Leipsic in 1832, "yayin" is derived, as by Gesenius, from "yavan," to ferment; its very derivation showing its generic character. On the other hand, "tirosk," derived from "yarash," is associated with the shortened root-word "reshet," a net, to indicate a common derivation; while the meaning of *tirosk* is given as "mustum," grape-juice. The thorough scholar, who knows how to appreciate the testimonies of such men at such ages as those in which they lived, will not only appreciate modern Hebrew lexicographers, but will go back to their authorities.

The comparison between *yayin* and *tirosk* in Hos. iv. 11, requires special notice in the Greek translation made by Hebrews. The Greek translators render "tirosk" by *methusma*; a word demanding careful examination. As lexicographers agree, the root-noun, *methe* or *methu*, indicates excessive drinking, without regard to the

liquor used, and is the counterpart of gormandizing in eating. The Jewish commentators, Philo and Maimonides, hereafter directly quoted, representing two important eras in later Jewish history, regard the "tirosk" of Hosea iv. 11 as equivalent to the "debsh" of Solomon in Prov. xxv. 27; and they supposed that Hosea sums up in a single expression the warnings of Solomon against the three sensual indulgences—licentiousness, intoxication, and gluttony.

This root-meaning is confirmed by the cognate root-words in Sanscrit and old German. It is illustrated by the English word "drunk," from "drink;" which has only as a secondary meaning "to be intoxicated;" and which does not in *itself*, but in its connection in the writer's mind, have this latter idea connected with it. The noun "methusma," used by the Hebrew-Greek translators in Hos. iv. 11, is not found in classic Greek; but it follows the analogy of its root in the later Alexandrine, Byzantine, and modern Greek, as the best lexicons indicate. The verb "methusko," frequent in classic Greek, is often used in the generic signification of its root. Thus Xenophon, (Cyrop. I. 3) uses the expression "pinon ou methusketai," drinking, he is not filled with drink. Plato (Sympos.) employs the phrase "emethusthen nektaros," he was filled with

nectar; a product of the grape which could not intoxicate.

An important confirming as well as illustrative testimony as to the nature of *tirosk* is moreover found in the Latin translation of Jerome, made about B. C. 400, during his residence of thirty years in Palestine; where this thorough student sought special preparation for that work which gave all Western Europe their chief guide to the meaning of the Scripture records from the fifth to the fifteenth centuries. While Jerome uses frequently the generic word *vinum*, corresponding to the generic terms *oinos* in Greek, *vin* in French, and *wine* in English, he uses for "tirosk" in Deut. vii. 13; Neh. x. 37; Isa. xxiv. 7, where the fresh product required it, *vindemia*, grape-harvest or vintage; in Isa. lxxv. 8 the yet more special term *granum*, or berry; and in Mic. vi. 15 he uses the term *mustum*, or unfermented wine. If any mind could settle both the meaning of the Hebrew *tirosk* and of *methusma* in the Greek translation, it was Jerome.

"YAYIN" THE GENERIC HEBREW TERM FOR WINES,
AND MOSES' LAW OF ABSTINENCE.

The fact that *yayin* is a generic word, including many varieties of wines, is manifest from these considerations. It is used in more cases

than all the other special terms combined, occurring more than one hundred and forty times; it is found in the earliest and latest history (Gen. ix. 21 to Neh. xiii. 15); and it appears in the laws, the precepts, and the prophetic writings covering the three ages of Hebrew literature. In the early translations it is treated as a generic term; being rendered by the Greek *oinos* and Latin *vinum*, which, like the modern French *vin*, the German *wein*, and the English *wine*, cover every variety of drink prepared from the grape. The vital practical questions connected with the present discussion are these: First, as a generic word, does *yayin* include unfermented and unintoxicating beverages made from the juice of the grape? Second, in the offerings made to God, were intoxicating wines prescribed? Third, was intoxicating wine used at the feasts of the Jews, especially at the Passover? Fourth, was the abstinence of the Nazarites a temporary or a permanent provision? Fifth, how far was abstinence from intoxicating drinks taught by Moses to be a virtue required in all men?

That the generic term included all classes of wines, fermented and unfermented, is indicated by the following considerations. Its association, like *tirosh*, with corn, oil, and other natural products, implies that the natural as well as the artificial juice of the grape is referred to by

"*yayin*" (see 1st Chron. ix. 29; 2d Chron. ii. 15; Neh. v. 15; xiii. 15; and Hag. ii. 12). Again, the allusion to the gathering of "wine" (Isa. xvi. 10) forbids any other interpretation of the word *yayin* than this; that it includes the fresh grape-juice. Yet, again, the "wine" associated with bread brought out by Melchisedek (Gen. xiv. 18) and the wine associated with milk in the figure of the Gospel provisions (Isa. lv. 1) naturally imply the fresh product; the wine in which Judah was to wash his garment (Gen. xlix. 11) certainly refers to the juice of the grape in the process of pressing; while the wine from which Daniel abstained while fasting is certainly not the intoxicating beverage of which, from boyhood, he refused to partake (comp. Dan. i. 5, 8, 16, with x. 3). There is reason, however, to conclude that the Hebrew word *yayin* was not as comprehensive in meaning as the Greek *oinos*, the Latin *vinum*, and the French *vin*; since in these languages an adjective qualifying the generic root is used, while in the Hebrew several distinct roots, as we have seen, are employed.

Offerings of wine are required (Ex. xxix. 40; Lev. xxiii. 13; Num. xv. 5-10; xxviii. 14). These offerings, however, are in the two latter legislative acts restricted to the period after which they should have "come into the land given to them;" and could there gather "harvests."

The only historical reference to these offerings (Hos. ix. 1-4) plainly implies, that, as it was the new corn fresh from the "corn-floor" which was at the time of its gathering to be made the annual offering, so it was the "new wine" fresh from the "wine-press," which then, as now, in the same land, was to be gathered by the tithing-man.

Y As to wine drunk at feasts, especially at the Passover, of special importance since it was associated with Christ's use of the cup at the united Passover and Lord's Supper, the following facts must be weighed: *First*, no mention is made of "wine," or of any drink, in the many written statutes and recorded observances relating to the Passover in the Old Testament history. *Second*, there is but one allusion to the wine used at the feast of the Tabernacles (Neh. viii. 10). This drink is called in Hebrew "mam-thaqim;" rendered in Greek "glukasma," in Latin, "mulsum," in English, "sweet;" and it is manifestly the fresh juice of the grape, since the feast occurred at the season of grape-harvest. *Third*, the uniform statement of later Hebrew commentators, with the exceptions to be noted, accord with the fact, that the wine used at the Passover, whenever the custom of the cup at this feast was introduced, was controlled by the provision that nothing fermented should be used at that feast.

The abstinence of the Nazarites, for whom statutes are made by Moses (Num. vi. 1-21), was, without question, an extreme pledge; since it includes every product of the vine, even moist grapes and dried raisins (vi. 4, 5). It was also, with some, at least, a temporary pledge when taken in this extreme form (vi. 21). With others, however, it was a permanent, life-long pledge. That life-long pledge was deemed essential in mothers, like the wife of Manoah, whose offspring, like Samson, were to be marked by eminent physical vigor (Jud. xiii. 4, 7), and, like Samuel, by moral integrity (1 Sam. i. 15); and it was equally essential to men who, in each succeeding dark era of their nation's history, were to be, like Jeremiah and Daniel, the hope of its restored prosperity (Judg. xvi. 17; Amos. ii 11; Jerem. xxxv. 6; Lam. iv. 7; Dan. i. 5-16).

As to the general duty of abstinence from intoxicating beverages taught by Moses, these facts are to be noted. Moses himself, trained, as his history shows (Acts vii. 22), among the learned class of Egypt, was accustomed to the laws of abstinence above cited from Egyptian history. Moreover, he found existing among his countrymen a band of "consecrated" young men, with whom the *extreme* of abstinence was made to confirm the law; the word "nazar," to consecrate, giving origin to the title "Nazarites," or "sepa-

ratists," as is indicated in their laws (Num. vi. 2, 3, 5, 6, 12). Farther, this "separation," or consecration, was required of the Levites devoted to the ministry (Lev. xxii. 2); abstinence from wine and intoxicating liquor being specially enjoined on those engaged in ministerial duties (Lev. x. 9). Yet more, this became a permanent obligation, suggested by moral conviction, in all subsequent Hebrew history (Prov. xxiii. 31; xxxi. 4; Hos. ix. 10-12; Ezek. xlv. 21; Zech. vii. 3; Dan. i. 5). No one can impartially trace this record, and not recognize that in the entire history of the Hebrew nation, beginning with the founder and legislator of the State, the whole weight of law, morality, and religion is against the use of intoxicating drinks.

WINES IN DESPOTIC AGES OF LUXURY IN WESTERN ASIA.

A new era opened on Western Asia when, after the culmination of ancient civilization, despotism brought in luxury and degeneracy. During four centuries, from about B.C. 1,000 to B.C. 600, oppressive and luxurious monarchs reigned from the Nile to the Indus, alike in Egypt, Palestine, Assyria, Media and Persia. In Egypt the early influence of moral and religious conviction, leading to abstinence from intoxicating wine and the use of only the expressed juice of

the grape, or unintoxicating wines, passed away. Plutarch intimates that a new era opened with Psammiticus, whose reign began about B.C. 664; his remark being that "the kings," not the priests, "began to drink wine from the time of Psammiticus." Prior to that era, as the tombs of Thebes reveal, luxury had been growing; women even at table being seen vomiting from excessive eating and drinking. This drinking, however, must have been of the sweet unfermented juice of the grape; since the persons vomiting are always sitting upright, supporting themselves, and showing no signs of being overcome by intoxicating liquors. From the days of Psammiticus, however, we may well believe that kings defied the laws of their early training; since this same result appears among the kings of Israel and the nations in the valleys of the Euphrates and Tigris. The testimony of Athenæus (Deipn.) confirms both this increase of luxury, and also the stern effort of Egyptian wise men to counteract it. The varied kinds of Egyptian wines enumerated by Pliny and others, show that the pampering of the palate had assumed a new and controlling influence; while the special mention of light wines is proof of the effort to resist the tendency to use intoxicating wines. Thus of one kind Athenæus says, that it is "not exciting to the head;" and of another kind, that it is so

mild and nutritive, that it is not injurious to those "afflicted with fever."

In Ísraël, too, a new era arose. Contrary to the remonstrances of both Moses and Samuel, kings were chosen; who, among other evils, as had been foretold, introduced sensuality, luxury, and the resort to intoxicating beverages (Deut. xvii. 14, 17; 1 Sam. viii. 5, 13, 14). To this age, from David to Josiah, belong the writings of David, of Solomon, and of the prophets of Ísraël's degeneracy before the captivity in Babylon; which are most instructive as to the moral and religious law of wines.

The kinds of wine mentioned during this period are specially significant. The simple *tirosh*, or unintoxicating juice of the grape, is only twice mentioned: David referring (Psal. iv. 7) to the products "corn and tirosh," and Solomon (Prov. iii. 10) comparing to "tirosh" the simple and sweet fruits of virtue and piety. On the other hand, two contrasts appear. First, the artificial product *shekar*, strong drink, is frequently met, and the effects of *yayin*, fermented wine, are constantly pictured and condemned. Second, as if it were a new effort to resist the downward tendency, two new preparations of grape-juice are introduced. The first of these, *ásis*, is evidently a carefully-prepared must, or unfermented wine; and the second, *eshishah*, is

the juice of the grape boiled down to a solid cake. Each of these deserves notice.

The verb *shákar*, to drink to intoxication, and the noun *shekar*, strong drink, are met in the writings of David and of Solomon the kings, and of Isaiah, Micah, and Nahum, the prophets. In the Psalm prophesying the insults heaped upon the Messiah on the cross, David foretells that He would have occasion to exclaim (Psalm lxix. 12), "I was the song of the drunkards." In his song, Solomon represents his beloved as picturing the intoxication of impure sensual affection seen in her rivals and abusers (i. 6; v. 7); and she contrasts this false with true spiritual love by a comparison of simple country diet with court luxuries. Her language is, as Fuerst's definitions indicate: "I have eaten my sweet-shrubs with grape-syrup (*debshe*); I have drunk my wine (*yayin*) with milk;" then, in irony adding: "Eat, companions, swallow down; drink to intoxication, cousins." In his Proverbs Solomon declares (xx. 1), "Strong drink is raging," and he makes Lemuel's mother say (xxx. 4, 6), "It is not for princes to drink strong drink . . . give strong drink to him that is ready to perish." Isaiah, the evangelic prophet, utters woes on them that "follow," and on them that "mingle strong drink" (v. 11, 22); he declares it "bitter" (xxiv. 9); he pictures those "out of the way" and

"staggering from strong drink" (xxviii. 7; xxix. 9); he threatens men who "shall be filled with strong drink as with their own blood" (xlix. 26); who shall be "afflicted through intoxication" (li. 21); who invite others, saying "we will fill ourselves with strong drink" (lvi. 12); and who, rejecting the Redeemer, coming in "garments dyed" with his own blood, will hear the curse: "I will make them drunk in my fury." Finally, Micah (ii. 11), the echo of Isaiah, pictures the prophet of falsehood and "lies" as prophesying under the influence "of wine and strong drink."

The destroying effects of *yayin*, wine, in this age, are also vividly portrayed. David, as a shepherd-boy, is sent by his father with the shepherd's fare of bread, parched corn and cheese (1 Sam. xvii. 17, 18), to the army; but in his later experience he meets Abigail, who brings to him "two bottles of wine," and has a husband who drinks wine to beastly intoxication (1 Sam. xxv. 18, 37); while in his later life Ziba in false friendship brings to David bread, raisins, summer fruit and "a bottle of wine that such as be faint in the wilderness might drink" (2 Sam. xvi. 1, 2). Often in David's reign wine is mentioned with corn as a product of the field (1 Chron. ix. 29; xii. 40); but David's own three allusions to it are pictures such as many a father in our modern society learns to appreciate. Absalom,

brought up at the court of the king of Syria, his mother's father, makes a feast of "wine" for David's sons; and when Amnon is "merry with wine" he is murdered, while Absalom becomes a traitor (2 Sam. xiii. 27, 28; comp. iii. 3, and xiii. 37). No wonder that David's only allusions to *yayin*, wine, take this cast: "Thou hast made us to drink the wine of astonishment" (Ps. lx. 3); "In the hand of the Lord is a cup, and the wine is red" (lxxv. 8); "The Lord awaked . . . as a mighty man that shouteth by reason of wine" (lxxviii. 65).

Solomon, however, writing from a yet deeper experience, brings out the real curse of the times; for wine must have been doing a fatal work, or such pictures could not have been drawn, and such warnings would not have been needed. In the poem of his guileless youth there are six allusions to wine; three declaring that "love" is better than "wine"; and the other three referring to light beverages, wine with "milk," the "best," and the "spiced" wine (Song i. 2, 4; iv. 10; v. 1; vii. 9; viii. 2). In the poem of his manhood, his counsels for youth are full of warnings, not against excessive drinking, but against any use of wine. He designates it as "the wine of violence" (Prov. iv. 17), and a "mock" (xx. 1). He not only warns youth against becoming "wine-bibbers" and "tarrying long at the wine,"

but also exhorts, "Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright: at the last it biteth like a serpent and stingeth like an adder" (xxiii. 20-31). He closes his poem with the counsel of King Lemuel's mother, "It is not for kings, O Lemuel, it is not for kings to drink wine." In this, as in all ages, experience taught that total abstinence is absolutely indispensable to any one who aspires to eminent success in life, or who attains to moral fidelity in a high trust.

The equally important, and only other allusion to wine in this poem, calls attention to the "mingled wine" which "wisdom" commends (ix. 2, 5). This recalls a resort most interesting in Grecian and Roman history and in the modern practices of the Hebrews and of the Greek Church. Through the influence, without question, of German associations, the Hebrew *mesak*, to mix, is regarded by Gesenius and Fuerst as referring to the intermixing in wines of spices and other inflaming ingredients. Gesenius thinks the Hebrew *mesak* cognate with the Sanscrit *mis*, the Greek *misgo* (or *mignumi*), and the Latin *misco*; while Fuerst doubts this relation, "since the sibilant here is not original." Both overlook the fact that the Greek translators used the root *kerao* in rendering *mesak*; a word used from Homer's day as distinct from *mignumi*, to indi-

cate a *weakening* of wines by admixture with water (see Liddell & Scott). Jerome in the Latin uses *misceo*; and this term, as Leverett shows from Cicero, in allusions to mixed wine, indicates a dilution with water. The teaching of Solomon in this proverb, therefore, is the doctrine of the Roman moralists and of the modern Greek Church; that when wine is to be used medicinally and in sacramental service it should be diluted.

In the poem of his old age, designed for those determined to try for themselves rather than accept the experience of others, Solomon first cites his own youthful determination to test the pleasures of wine-drinking (Eccles. ii. 3). To youth deciding thus to act he says, "Go *thy way* drink thy wine with a merry heart;" but he adds the caution (x. 19), "A feast is made for laughter and wine makes merry;" and he closes by forewarning the drinker of the certain penalty: "Know thou that for all these things God will bring thee into judgment" (xi. 9).

Isaiah, the prophet, who looked for a purer day, like Solomon, is full of warning as to the temptations of wine. He pictures wine-drinking, which inflames men at feasts, as the evil of his age (v. 11, 12, 22); he cites as the source of this corruption the adoption of the Epicurean maxim, "Let us eat and drink, for to-morrow we

die" (xxii. 13); and he describes how the reveler's "song" and his "crying for wine" lead to error, misery, and quenchless thirst (xxiv. 9, 11; xxviii. 1, 7). Going further, he pictures the reeling of the emaciated toper when through poverty he can no more gain his beverage (xxix. 9; li. 21); and he closes with the scene of confirmed sots determining to sit night and day drugged with wine (lvi. 12). Finally, in contrast with this abuse of God's gift in the product of the vine, Isaiah pictures the Gospel provision of "wine and milk;" to whose unintoxicating and healthy use the Redeemer of man invites (lv. 1).

Hosea, like Solomon, unites "wine" and "whoredom," as necessarily associated (iv. 11); and he pictures the kings of his day as made "sick with bottles of wine" (vii. 5). Finally, and specially noteworthy, he declares the offering of wine to Jehovah as "displeasing" to Him (ix. 4); a declaration which illustrates and confirms the view of Moses' law, above stated, as excluding alcoholic wines.

Joel calls attention to the "howling" of wine-drinkers in their suffering after debauch; and he pictures the fiendish as well as beastly sensuality of wine-sellers who will buy the daughters of their victims as prostitutes "for wine" (i. 5; iii. 3).

Amos again pictures the wine-drinker as forgetting the claims of humanity in his thirst (ii.

8); as tempting the Nazarites to be faithless to their vow of abstinence (ii. 12); and as beastly as swine in drinking from "bowls." Most of all, he dwells on the promise of the purer day; and as Isaiah, recalls the simple return to the use of the natural vintage (ix. 14). Micah denounces the people for accepting as authority lying prophets, prophesying under the influence of wine; and warns the people of the desolating war which their corruption will bring, when they can secure only the *tirosh*, or fresh grape-juice, while invading foes will come in before their wine is matured (ii. 11; vi. 15). Finally, Habakkuk, the sublimest of prophets, gives a fitting close to the uniform voice of Old Testament writers during this age; pointing to the general fact that crime is committed under the influence of intoxicating drink; warning the man who "transgresseth by wine;" and declaring, "Woe to him that giveth his neighbor drink; that puttest thy bottle to him" (ii. 5, 15).

In the prevalence of the use of strong drink and of wine, against which all the inspired Hebrew writers of this age unanimously remonstrate, as above noted, two new preparations of the juice of the grape, in addition to the must and the diluted wine before employed, are in this age introduced, to utilize the product of the vine

and to forestall the temptation to make intoxicating wine.

The first of these, *'asis*, a word derived from *asas*, to tread out, is the fresh juice, used as in Joseph's day. It occurs but five times, and only in this age; in Solomon's Song (viii. 2) where it is the juice of the pomegranate instead of the grape; in Isa. xlix. 26, in Joel i. 5 and iii. 18, and in Amos ix. 13, where it is translated "new," or "sweet-wine." It is rendered by the Greek translators "wine, new wine, and sweetening" (*glukasmon*); and by Jerome, in the Latin, "must," or "sweetness" (*dulcedo*). The second new preparation of the grape, *eshishah*, translated "flagons," as if it were the *receiver*, and not the article received, is by all authorities recognized as grape-juice boiled down to a thick jelly or cake. It is mentioned only four times: first, as a part of David's feast to the people at large on the bringing of the ark to Jerusalem (2 Sam. vi. 19 and 1 Chr. xvi. 3); second, in Solomon's Song (ii. 5); and third, in Hosea (iii. 1), where the record is not simply "jelly," as in other cases, but "jelly of grapes." No thoughtful mind can fail to observe, as we shall remark in the later Roman history, the effort of discerning men to forestall, if they could not eradicate, the vice of habitual drinking of intoxicating wines.

Passing eastward now to the broad valleys of

the Euphrates and Tigris, we find among the nations rapidly succeeding each other in Assyria, Media, and Persia, a yet more marked passage from the use of the simple products of the grape in the vigorous infancy of nations, to the luxury which always is induced by wealth and ease. Plato marks the parallel between the early Assyrian and Grecian advancement; and Plutarch extends this to Rome. The near approximation of the three eras from which authentic history began its reckoning—the Grecian era of B.C. 776, the Roman of B.C. 753, and the Babylonian of B.C. 747—marks a culminating point in the progress of these associated nations; while it is also a central point in the history of degeneracy promoted by intoxicating wines.

The last of the Assyrian kings who ruled at Nineveh was Sardanapalus, who came to the throne about B.C. 771. Prior to that era, the Assyrians had been distinguished as leaders in science and art; their rulers were taught the highest principles of justice, integrity, and self-restraint; and their teachers were allied to the Brahmins of India in their abstinence from wine (Herod. B. I.; Plato Apol. c. 35; Strabo B. XVI.; Plut. Alcib. c. 1). In the latter portion of this period, on the visit of the Hebrew prophet, Jonah, about B.C. 862, the religious spirit of the people is illustrated; the more conspicuous be-

cause the prophet seemed to anticipate its influence (Jonah iii. 5-9; iv. 2). Sardanapalus, however, reaching the culmination of degradation, gave himself up to effeminacy and intoxication; his example being so marked that Plato, Aristotle, and Plutarch comment upon it. His maxim was, "*Esthie, pine, aphrodisaze, t'alla de ouden*" (Plut. de Alexand. B. II.), "Eat, drink, and gratify lust; all things else are of no account." To the same purport he composed two lines for his own tombstone, beginning, "*Kein' echo oss' ephagon*," etc.; "I still *have* what I ate;" on which Cicero (Tusc. Quæst. B. V. n. 101), remarks, "What else, said Aristotle, would you inscribe on the tomb of an ox, not of a king!" Even the convivial Athenæus has a moral on debauchery like this (Deipn. B. XII). It might be supposed that the nation succeeding to this king, that of Nabonassar, beginning with the era B.C. 747, and having Babylon as its capital, would beware of this fatal vice; but the last of this second line, Belshazzar, whose fate the Hebrew Daniel records, fell because he "drank wine" in the "sacred cups" (Dan. vi. 3, 4, 23).

The Medes, succeeding to the Assyrian or Babylonian kingdom, began as a people strictly abstinent from intoxicating wine. Their degeneracy through luxury is portrayed by Xeno-

phon in his "Training of Cyrus," in a picture which will ever be quoted as a gem of graphic sketching. Young Cyrus, coming from his Persian home to visit his grandfather, Astyages, king of Medea, came to have a mortal aversion to the king's cup-bearer, because of his office. The king remarking upon it, Cyrus proposed to act the cup-bearer; and with a napkin on his shoulder presented the cup to the king with a studied grace that charmed the fond old man. When, however, the king observed that young Cyrus did not, before presenting the cup, first pour some of it into his left-hand and taste it—a custom rendered necessary as a safeguard against attempts at assassination by poison put into the king's wine-cup — Astyages said, "You have omitted one essential ceremony; that of tasting." "No," replied Cyrus, "it was not from forgetting it that I omitted that ceremony." "For what, then," asked Astyages, "did you omit it?" "Because," said Cyrus, "I thought there was poison in the cup." "Poison, child!" cried the king; "how could you think so?" "Yes, poison, grandfather; for not long ago at a banquet which you gave to your courtiers, after the guests had drunk a little of that liquor, I noticed that all their heads were turned; they sang, shouted, and talked they did not know what. Even you yourself seemed to forget that you

were king and they your subjects; and when you would have danced, you could not stand on your legs." "Why," asked Astyages, "have you never seen the same happen to your father?" "No, never," said Cyrus (Cyrop. B. I).

Who could have supposed that this same Cyrus would himself be led to what was and still is called temperate use of wine, and have led the Persian nation into a habit from which to this day they have not even as Muhammedans been redeemed! It is worthy of special note that the very point of the English controversy between Dr. F. R. Lees and Rev. A. M. Wilson turns on the *early abstinence* of Cyrus and his subsequent yielding to the seduction inseparable from high position, ease and luxury. The same Xenophon records that Cyrus in his manhood said on a long march to his officers: "Collect wine enough to accustom us to drink only water; for most of the way is destitute of wine. That we do not, therefore, fall into diseases by being left suddenly without wine, let us begin at once to drink water with our food; after each meal drink a little wine; diminish the quantity we drink after eating until we insensibly become water-drinkers: for an alteration little by little brings any one to bear a total change" (Cyrop. vi. 2). Xenophon, himself, a little later in life, encourages his troops by saying, that their sobriety

made them an overmatch for their wine-drinking foes (Cyrop. vii. 5). The lesson is manifest. Herodotus farther states that Cyrus by strategy overcame the fierce Massagetae; enticing the young prince and his officers, at a banquet given them, to drink deeply, while he and his generals only pretended to drink; and then attacking their army while their officers were intoxicated. This unworthy act led the queen-mother to remonstrate with Cyrus to this effect: "When you yourself are overcome with wine, what follies do you not commit! By penetrating your bodies it makes your language more insulting. By this poison you have conquered my son; and not by your skill or your bravery."

The culmination of this same vice in these three successive empires, that of the Persian reaching its climax in Xerxes-the Great, demonstrated the need of reform; and doubtless stimulated the zeal of reformers in Central Asia, as it had the Hebrew prophets in Western Asia. Indeed, in the midst of this era, about B.C. 713, Nahum wrote "the burden of Nineveh;" and gave this historic fact in the form of a prophetic warning: "While they are drugged with boiled wine (*sobeh*) they shall be devoured as stubble fully dry" (Nahum i. 10).

THE AGE OF ASIATIC REFORM IN WINE-DRINKING.

Du Perron, the French explorer, who devoted his life to seeking throughout India for the writings of Zoroaster, called attention a century ago to the fact that the age of Zoroaster, or Zerdusht, in Persia, was the age of Confucius, or Confutsee, in China, of Daniel at Babylon, and of Phericydes, the Greek instructor of Pythagoras. This historic coincidence is certainly indicative of a wide-spread and deeply-felt Asiatic need; suggesting to many the personal association or correspondence of these great reformers; suggestive certainly of a principle all the deeper in human nature, if there were no association between them.

Zoroaster, of Brahminic origin, after a vain effort to resist the degeneracy of his own caste, left his home, went north to Persia, and there exerted an influence which the Persians have felt to this day. He sought especially to bring that people back to the abstemious life of their own ancestry and of his caste. A leading maxim with him was, "Temperance is the strength of the mind; man is dead in the intoxication of wine."

Phericydes, the teacher of Pythagoras, educated at this era, in the East and in Egypt, sought to secure in Greece a reform in habits of luxury.

His effort became effective in his pupil; who in the same school learned the law of abstinence and transferred it to Italy, where he established his school. Numa, the moral legislator, whose influence ruled the early Romans, and was revived and perpetuated in the Republic, was, as Plutarch says, called a Pythagorean, though his age preceded that of Pythagoras at least a century. Of this age, Pliny (Nat. Hist., B. XIV. c. 13-21) speaks in strong commendation. He quotes Numa's law, that "wine should not be used in libations to the one spiritual god, nor in sprinkling, as a religious act, the graves of ancestry." He states as a reason for this provision, "since it (abstinence from wine) is in keeping with (constat) a religious life, to offer wine to gods was held impious." Hence he adds: "The Romans for a long time used wine sparingly;" and "It was forbidden to woman." Again he adds: "The wines of the early ages were employed as medicine;" and again, "wine began to be authorized in the six-hundredth year of the city (about B. C. 153)." To this have been opposed Plutarch's two statements in the life of Numa. "His sacrifices, also, were like the Pythagorean. . . . consisting chiefly of flour, libations of wine and other very simple and inexpensive things;" and the corresponding mention, "some of Numa's precepts have a concealed meaning; as, not to

offer the gods wine proceeding from a vine unpruned; nor to sacrifice without meal." Statements in immediate connection indicate a harmony between Plutarch and Pliny, and confirm the wondrous effort of reform attempted by Numa. The Romans proper were like the Brahmins in India, a small but ruling caste. The Romans at Numa's day, like the Brahmins, had no other deity than the one spiritual god; and Numa's law forbade, as a matter of *religious consistency*, the use of wine as a beverage or as a libation. For the idolatrous and somewhat independent tribes held in subjection by the Romans, who worshiped other deities, his law required "simple" offerings; especially the simplest product of the vineyard and of the wheat-field.

In the midst of these efforts at moral reform, extending from China in Eastern Asia to Rome in Southern Europe, the Hebrew people, forced into Babylonia as exiles, exerted, at least through their prophets, a new and wide-spread influence. During this age three out of four of the prophets styled "greater," and six out of twelve of the "minor" prophets wrote; while, moreover, the histories and chronicles of the nation, extending from Saul, the first king, to Nehemiah, a governor living a century after their return from captivity, were all written. During this age the intoxicating wine, *yayin*, is always mentioned with con-

demnation; the unfermented *tirosk* is frequently mentioned, and with commendation; while two other products of the vine, as before mentioned, are brought to notice.

The condemnation of wine by the leading prophets is universal. Jeremiah pictures "the man whom wine hath overcome" (xxiii. 9), and "nations drunk with wine" (li. 7). Ezekiel reproduces the law "neither shall any priest drink wine" (xliv. 21). Zechariah declares that the Israelites in their moral abandonment at Christ's coming would be like men "drinking" to drown sensibility, who "make a noise through wine" (ix. 15). In the histories then written, Jeremiah, the compiler of the books called Samuel and the Kings, rehearses the record as to David, his sons, and the future monarchs already quoted; and Daniel pictures the abandonment of the Assyrian kings through wine. Nehemiah, cup-bearer at the Persian court, a century after the day of Cyrus, speaks without comment of the wine of the Persian court; he alludes to the "wines of all sorts," especially mentioning the sweet juice of the grape as among the free-will offerings sent to him; but he declares his refusal to receive this perquisite of "wine" as governor (ii. 1; v. 15, 18; viii. 10; xiii. 15). The writer of the Book of Esther, alluding apparently to the voluptuous Xerxes, pictures the sensuality and

passion displayed at the Persian "feasts of wine;" citing the "law," which made it no discourtesy for any one to decline the wine-cup; a law whose very existence reveals the rule of conscience prompting abstinence among Persian princes (i. 7, 8, 10; vii. 7). This higher law of abstinence, ruling among the young men who were the hope of Israel in this dark day, is set forth in colors of radiant light by both Jeremiah and Daniel. Jeremiah, as the highest type of virtue yet lingering in Israel, calls out the Rechabites, and in the most public manner tests their constancy by offering them wine (xxxv. 2-14); and he records as a marked fact in his future "lament" over the fall of Jerusalem, that during its calamities, "her Nazarites were purer than snow, they were whiter than milk" (iv. 7). Daniel, during the same age, in the distant land of captivity, and a descendant of kings that had been unfaithful, is a resolute leader of a little band who courteously yet firmly refused to drink the wine of the Babylonian king (i. 5-16). The allusion in Psalm civ., written in this age, a statement often perverted because the contrast is overlooked, is, from the fact that it is purely incidental, an index to the impression of men of this age as to the pernicious influence of wine-drinking. The Psalmist representing the Creator as giving fertility to the soil so that man can "bring forth food" out of it,

and citing "wine, oil, and bread," as the three chief products, makes this contrast between the first and last (v. 15): "Wine to *make glad* the heart of man . . . and bread to *strengthen* his heart." The word *samah*, rendered "merry" usually, is sometimes, especially in Solomon's writings, used in an ambiguous or double sense, as Prov. xv. 13; xvii. 5, 22; but in the writers of the later age it is used chiefly in a bad sense, as Esther v. 9, 14. The gift of wine in this representation of the Psalmist of the captivity is to be explained by the convictions of the men of that age, such as Daniel and Jeremiah. In their view, wine, as the Psalmist states, produces *unhealthful* exhilaration, while bread gives *healthful* "strength," the Psalmist's statement being in harmony with essential truth, as well as with the conviction of his age.

Meanwhile, in this age, *tirosk*, unfermented wine, and *mesak*, diluted wine, again appear as antidotes against the use of intoxicating wines. Zechariah puts the healthful *tirosk*, "new wine," which maidens at the Messiah's coming will partake, into direct contrast with the *yayin*, or intoxicating "wine," which "noisy" brawlers will drink (ix. 15, 17). Haggai mentions it among the simple natural products of the land of Israel in the latter day (i. 11). Jeremiah, as the compiler of the Kings, and Ezra of the Chronicles,

mention *tirosh* as an article to which there is a return after reformation under Hezekiah and Josiah (2 Kings xviii. 32; 2 Chron. xxxi. 5; xxxii. 28); and Nehemiah cites it in almost every allusion to the products of the field, as if the return from their captivity brought a return among the Israelites to the use of simple unfermented wine (Nehemiah v. 11; x. 37, 39; xiii. 5, 12).

THE LAWS OF WINE OBSERVED BY THE GREEKS.

Aristotle, the crown-prince in the galaxy of Greek thinkers, defined philosophy as "the science of sciences and the art of arts." There could be no real philosophy of wine-drinking until science had exhausted its skill in comparing the facts as to the effects of wines; nor until art had culminated in its efforts to counteract the insidious and deadly poison in fermented wines. Among the Greeks, centuries before the age of the philosophers, poets had pictured wine-drinking as one of the vices of men; and historians had recorded their effects on society. Homer, writing of the Greeks who lived eleven centuries before Christ, alludes to wines of various colors and characters. The gods drank "nectar," but "drink no ruddy wine." The nature of the Greek "nektar" as distinct from "oinos" seems to be like that of the Hebrew "tirosh" as distinct from "yayin." That it was made like wine from

the juice of the grape, Homer indicates by describing it, as "red like wine" (Iliad xix. 38; Odyssey, v. 93). That nektar was, like "tirosh," derived from the strained, sugary ingredient of the fresh pressed grape, is indicated by its special sweetness, and more by Homer's designation (Odyssey ix. 359), "nektaros aporrox," or extract of the burst grape; "aporrox" being a compound of the Greek preposition "apo," from, and the word "rox," used by the Greek translators to designate "tirosh" in Isa. lxxv. 8. That it was specially healthful, preservative of the bodily tissues as opposed to fermented wines, which the Greeks had learned were destructive of health, is indicated by the general statement that the drinking of nektar gave immortality to both gods and men; while, also, we have the special statement of Homer that Thebis bathed the corpse of Patroclus in nektar to preserve it from decay (Iliad xix. 38). Hector, the Trojan champion, remonstrates with his mother for offering him wine, lest it should "rob him of both strength and courage." The Greek heroes drank "diluted wine" only; from the "same urn" of "diluted wine," drinking themselves and pouring out "libations to the gods." (See Iliad i. 598; ii. 128; iii. 391; iv. 3, 207; vi. 266; xix. 38, etc.) In the poem of his old age, the Odyssey, Homer pictures the sage as obtaining from Maron, a priest of

Apollo, a "sweet (edus) wine," which needed, when drunk, to have twenty parts of water added; which wine given to the Cyclops, Polyphemus, had a *soporific* rather than an intoxicating effect; as the milk of Jael put Sisera to sleep. The reasonings of Trojans and of Greeks, of Hecuba, Hector and of sage Ulysses, wrought by the poet into his sketches, show that at this early day the common reason and conscience of observing men was quick and imperative as to the use of wine by men who sought to be all for which they were made; while reverence for the Divine Being led the earliest Greeks to a resort in the religious employ of wine which is controlling to this day among Christian Greeks. It had led to the invention of an unintoxicating product of the grape; as among the Asiatic patriarchs.

In the period between the early epic poets and the later philosophers, the historians and dramatic poets add much to show the history of Greek opinion as to wines. Herodotus (vi. 84) says that among the Spartans, trained to abstinence, it was believed that the "madness of Cleomenes," which led to their reverses, was due to the fact that their leader, through seduction of the Scythians, formed the habit of drinking "undiluted wine."

The testimony of Herodotus confirms the fact, important in subsequent history, that the *meli*, or

honey of the early Greeks, was, like the *debsh* of the Hebrews, a syrup made from grapes and other juicy fruits. Thus, among the Babylonians on the Euphrates, he says (i. 193) that, of the fruit of the palm "they make bread, wine, and honey." Again, of honey among the Lybians on the Nile, he relates (iv. 194): "Amongst them bees make a great quantity; and it is said that the confectioners make much more." The meaning of the Greek *meli*, and of the Syrian *debsh*, is found in the "meli agrion," or "wild honey" of the Greek translation of the Old Testament (see Gen. xliii. 11; Judges xiv. 8); of the New Testament (Mat. iii. 4; Mark i. 6), and of Roman writers such as Diodorus (xix. 94).

Æschylus in his *Eumenides* (v. 108) alludes to "oblations without wine, unintoxicating propitiatory offerings;" showing the depth and permanence of the Greek sentiment which forbid the use of intoxicating wines in religious rites. Sophocles, to the same effect, in his *Œdipus Coloneus*, commends his prayer to the avenging furies, by the mention, "I, abstemious, come to you who abstain from wine;" thus implying that the vengeance they wreaked would be unjustifiable if either he who asked for it, or they who inflicted it, were excited by wine; a sentiment emphasized by the chorus (v. 481), who warn *Œdipus* that he bring only oblations of honey, or

grape-syrup, and offer no "inebriating beverage" (methu). This profound sentiment of the tragic poets is thrown into stronger relief by the half sincere, half censorious cavils of Aristophanes, the comic poet; as when in his "Acharnians" he represents the guests as saying, "we drank against our will . . . sweet undiluted wine," when in another place he pretends to ridicule the women who "swear over the cup to put no wine in it," because "they like their own undiluted;" and when, yet again, he makes an inebriated young Athenian say (Lysist. v. 1228), "When we are abstinent we are not in vigor."

The testimony of the great Greek physician of his age, Hippocrates, is specially noteworthy. In his "Aphorisms," so permanently valuable in their correct analysis that they are still published as a pocket companion for French medical students, are numberless suggestions as to the value of abstemiousness in a variety of diseases; while the suggestion of the use of wine (Aph. vii. 48) in a single instance leads to an important principle. The direction is: "Strangury and retention of urine stupefaction and blood-letting relieve." The Greek *thorexis* (Latin translation *vini potus*) indicates that an *anesthetic*, essential in such a painful disease, was sought by the Greeks in stupefying alcoholic drinks. In his "Diate Oxeon," or Treatment of Acute Diseases,

Hippocrates' prescriptions of various products of the vine have called forth criticism in every succeeding age. He minutely describes symptoms in fever which may determine when "sweet, strong, or black wines, and when hydromel (honey and water), or oxymel (honey and vinegar), should be given." He says, "The sweet affects the head less, attacking the brain more feebly; while it evacuates the bowels more," a fact made noteworthy in the statements of Roman and Rabbinic writers of later date. He says again, "There is a difference as to their nutritive powers between undiluted wine and undiluted honey (or syrup)." "If a man drink double the quantity of pure wine," he will find himself no more strengthened than from half the same quantity of "honey." Both the hygienic and nutritive effects of unintoxicating and of intoxicating products of the vine thus brought into contrast by Hippocrates, are discussed by his Grecian, Roman and mediæval commentators. Alexander Trallienus says, that as the "use of wine" is "attended with certain evil consequences . . . it is the part of a prudent physician to weigh their good and bad effects." Athenæus quotes the following as a further direction of the great Greek physician: "Take syrupy-wine, (glukun, distinct from *oinon edun*), either mixed with water or heated, especially that called *protropos*, the sweet

Lesbian; for, the syrupy sweet wine (*glukazon oinos*) does not oppress the head and affect the mind, but passes through the bowels more easily than sweet wine" (*oinou edeos*). The distinction between the terms *glukus* and *edus*, as applied by the Greeks to wines, is here manifest.

Protropos, or *prodromos*, as Dioscorides, the great botanist of a later age, explains, is the *pre-mature* oozing juice which bursts the grape skin and flows out spontaneously; a product composed almost entirely of the saccharine or unfermenting, as distinct from the albuminous or fermenting portion of the grape-juice.

THE LAW OF WINES AS DISCUSSED IN GREEK PHILOSOPHY.

Among the leaders in the now prepared age of philosophy, Socrates the moralist, Democritus the materialist, Plato the idealist, and Aristotle the practical logician, are prominent. Xenophon in his *Banquet* (ii. 14-16) puts into the lips of Socrates this comprehensive statement: "I too, my friends, should be agreeably affected by drinking; as the mandragora puts men to sleep, and as oil feeds flame. . . . If we, in like manner, pour into ourselves drink in too great quantities our bodies and minds will soon become powerless, and we shall be scarcely able to breathe, much less to articulate anything. But, if our

servants refresh us from time to time with small cups . . . then, not being forced to become intoxicated with wine, . . . we shall arrive at more agreeable mirth." Two facts are to be observed in this statement. First, Socrates here, as was his wont, teaches a principle by appealing to its influence when uncontrolled; and second, he alludes to the degrading idea that a wise man must be guarded by "servants," having no self-control, when "athletes" can restrain themselves and never touch wine.

The spirit of Democritus, the materialist, is indicated by Pliny (*Nat. Hist.* xiv. 2) in his scathing irony on the pride of this philosopher in "professing to know all the kinds of wines in Greece," as if this were a triumph of science.

The reasoning of Plato, the idealist, as to wine, though alluded to elsewhere, is chiefly found in his *Laws*. In this lengthy dialogue there are three chief speakers; first a Cretan, from the isle where Minos made the first collection recognized as natural law by the Greeks; second, a Spartan, wedded to the stern military code of Lycurgus; and third, an Athenian, representing the republican city where at an early day the philosophic code of Solon was elaborated, from which the Roman civil code derived its first germs. The Cretan is the inquirer, drawing out the advocates of the two extremes; the rigid discipline of

Spartan military regimen; and the free spirit of personal indulgence, spurning restraint, which at Athens made liberty lead on to license. The law as to drinking intoxicating wine is the first discussed, occupying two whole evenings. It has this prominence, because on the one side it is urged that laws restraining the use of wine are sumptuary laws, infringing on individual freedom; while, on the other hand, it is urged that these are civil statutes proper, because they are essential to protect families and society from the injury brought by intoxication. The Spartan argues (Laws, B. I., c. ix): "The laws at Sparta relating to sensual indulgence seem to me to be laid down most beautifully (*kallista*) of all. For, that by which men fall into the greatest sensual indulgence, into insulting conduct, and into all kinds of folly, the law expels from our whole country. You would not see in the fields or in the cities over which the Spartans have control, banquets, or any of their attending associations; which associations excite by their inherent influence every kind of excess. There is not a man, who, meeting with a person reveling in intoxication, would not immediately inflict on him the severest punishment. Nor would he let the party go free, pleading as an excuse a Dionysiac festival; as I once saw was the case with your people riding in carts, and as, indeed, at Laurentum,

among our colonists, I have seen the whole city intoxicated during the Dionysiac festival. But with us there is nothing of the kind." The point of the Spartan allusion to the Dionysiac festival is seen in the fact that Bacchus, or Dionysios, was the reputed introducer of wine-culture, probably from India and Egypt, into Greece; a culture at first a blessing when Bacchus taught syrup-making, but perverted when intoxicating wines were invented. Hence Bacchus was pictured in early Grecian art as a modest youth; but in later art as a drunken, half-naked reveler. Hence, too, the festivals in his honor were at first as simple as the Hebrew feast of the tabernacles held at grape-harvest; but afterward they degenerated into scenes of the most beastly and unseemly debauchery. Hence, farther, the Spartans permitted these festivals only that their occasional lessons might deter their youth from touching intoxicating wine, and on the principle thus stated by Plutarch in his *Lycurgus*: "Sometimes they made the Helots drink till they were intoxicated, and in that condition led them into the public halls to show the young men what drunkenness was." On the same principle the "ethical" painters, as Aristotle calls them, pictured Bacchus in his beastly drunkenness and nakedness to shock the sense of decency and of virtue in ingenuous youth.

The Athenian has now his argument, occupying two entire books of the twelve, and drawing the Cretan as well as the Spartan into sharp debate. The Athenian has beforehand stated the question at issue to be this: not "whether a person finds fault rightly or not with the Lacedonian or Cretan polity?" but whether legislators "shall permit any youth to inquire which laws are well or ill established?" not silencing inquiry by the arbitrary dogma "that they are all beautifully laid down, since the gods were the parties who gave them" (I. 7). Ruling out all question as to "drinking to intoxication," which excess (as all agree) law must repress (I. 9), he argues that "discipline" in any special pursuit, as for war, in which abstinence is requisite, tends to undue aspiration for superiority, which injures society at large (I. 10, 11). "Instruction" of the mind, often repressed by mere "discipline," calls for "association" in which the *effects* of drinking may be learned "by experience;" an idea familiar to the Athenians, "fond of debate," though less appreciated by Lacedemonians, noted for "brevity of speech," and by Cretans, for "abundance in thought rather than in words" (I. 12, 13). "Reason says," that to allow the impulses, higher and lower, of a man's nature their conflict, till each man decides which should rule, "is the golden and sacred contest of the

reasoning power which is called the common law of the State." "Passing one's time in drinking" is "too despicable to be considered." But it is only when the "pleasure" of the first cup is followed by dread and misery, that *positive temperance* is learned; for "how will any one be perfectly temperate who has not fought with and overcome by reason, and effort, and art, in sport and in earnest, many sensual indulgences and lusts, that urge him to act with shamelessness and wrong." There comes, indeed, the question whether one should test himself in "solitude," or "in the company of many fellow-drinkers;" among whom he might fail "before reaching the last drink that he could bear without intoxication" (I. 13, 15).

The first sitting thus ended, the second is taken up with an application of this principle to the "education" of the young; education having as its office "the drawing and leading of youth to that which has been called by the law 'right reason,' and which has been decreed by the most reasonable and oldest men through their experience." Here arises the question how "youth may be accustomed not to feel joy or sorrow in things contrary to the law" (II. 1-5). The laws relating to the parallel excitements of the dance and of the theater are associated always in legislation with wine-drinking; since

they are mutually seductive to youth (II. 5-8): The conclusion to which even the speculative Athenian is obliged to come is thus stated: "Shall we not lay down a law, in the first place, that boys shall not taste wine at all until they are eighteen years of age; teaching them that it is not proper by a funnel to bring fire to ruin the body and soul before they are prepared to put forth efforts to resist; thus exercising caution against the inflammable nature of young persons; afterward, indeed, to taste wine in moderation until they are thirty years old, though a young man is by all means to keep himself from intoxication and much wine; on reaching forty years, to indulge freely in convivial meetings called for the worship of the other gods; later still, to invite Dionysios to the mystic rites and sports of old men, in which he kindly bestowed wine upon man as a remedy to the austerity of old age." The tendency of this reasoning, at which Sokrates is not present, which forms a part of the legislation proposed for Plato's ideal Republic, where community of goods and of wives is advocated—a legislation which certainly is as arbitrary as the Spartan, and utterly opposed to the *natural* law of the Creator—needs no comment in this day, as it fell powerless on the minds of the Greeks and of all other people that have admired, yet shunned, Plato's speculative dream.

We do not wonder that, pushed still by the Spartan and Cretan, the Athenian "law-dreamer" admits that legislation as to intoxicating drink is not a sumptuary law; for mere "agreeableness in food and drink" constitutes sensual indulgence, while their contributing to health and the welfare of men is "rectitude and virtue" (II. 10). He admits that "there ought to be laws as to convivial drinking," restraining the man "who has become too confident, bold, and over-impudent, and unwilling to endure a regulation;" that "leaders" in society must be abstemious, since it requires "*sober* leaders" to "fight against drunkenness;" he allows that there is force in the tradition that Juno avenged herself on "Jupiter's bastard son, Dionysios, by making him insane, and that he, again, to avenge himself, introduced the Bacchanalian rites, and the whole of its mad choir; for *which reason*, also, (*i. e.*, in fiendish revenge) he gave wine to man." He accords that wine-drinking "is an evil;" and yet it is not thence to be concluded that it is to be excluded as "unworthy of the State." He admits farther, that if legislation on wine-drinking takes a lower character than this ideal, namely, "that men may learn virtue by experience," if it were proposed that "it shall be lawful for any one to drink both when he pleases and with whom he pleases, and in connection with any

pursuit whatever, I would not give my vote in this manner." Opposing still the prohibitory laws of the Cretans and Spartans, he would sanction enactments to the following effect: "That no one, when in camp, is to taste of that drink, but to subsist upon water during all that period; that in the city neither a male nor female slave should ever taste it; nor should magistrates during the year of their office; nor pilots and judges, when engaged in their official business; nor any one who goes to any council to deliberate upon any matter of moment;" and he adds, what deserves a place in modern thought, "when thinking of begetting children." He farther adds, in conclusion: "Many other cases a person might mention in which wine ought not to be drunk by those who possess mind and share in framing laws; so that, according to this reasoning, there is to no state any need of many vineyards; but other kinds of agriculture should be required by law, and those providing every article of diet." Certainly this view of the field of legislation is wondrously instructive to all later ages and nations. For, the only really debatable question, according to Plato's Athenian, is whether it is wise to train mature men to see how much they can drink and yet resist intoxication. It would be strange if this dream should be deemed a guide in any modern community, when it

never commended itself to the ancient Grecian community, who only listened to Plato as a suggestive though fanciful dreamer. The last suggestion, like that of community of goods and of wives, in Plato's Republic, enacts the most arbitrary of sumptuary laws, the arbitrary control over the crops each man may raise; a communistic regulation.

Aristotle, the practical as well as logical reasoner, profound in natural science as well as in moral philosophy, presents principles which sometimes directly and sometimes indirectly apply to the use of wine.

In his "Meteorics," from whose acute analysis Sir Wm. Hamilton drew much that has been accounted as his own, Aristotle presents some of the properties of wines, which are special guides in deciding important questions as to Christ's teachings. Speaking of the influence of heat and cold on different liquids, he distinguishes between those which, like water, are wholly evaporated; and those which, like milk, are resolved into two parts, as whey and curd; and those which as wine are rendered viscid and glutinous (IV. 3). He says (IV. 7), "There is a certain wine, the unfemented *gleukos*, which may be both congealed (*pegnutai*) by cold, and evaporated (*epsetai*) by heat." Again (IV. 8): "Those liquids are incapable of being congealed that have no watery

element; as honey (meli) compared with unfermented wine (gleukos)." Again he says (IV. 9), "Wine, indeed, that is the sweet (ho glukus) may be evaporated (thumiatai), for it is glutinous (pion) the same as oil. For, it is not congealed by cold and is inflammable. In name, indeed, it is wine, but not in operation (ergo); for, first, its taste is not wine-like (oinodes); again, for this reason, that it does not intoxicate (methuskei); which is the effect of wine generally." This certainly settles the question whether the Greek "gleukos" is an inebriating beverage, if the Greek "methuskei" be taken, as often the English term "drunk" is, in that sense; while if its generic signification of "gorge" be in Aristotle's thought, the distinction between "gleukos" and wine proper is established.

In his "Poetics" (XXV. 14), Aristotle condemns the poets for picturing the gods as indulging in wine, even though their representations are only figurative, to indicate that they are happy.

In his "Ethics," in which he treats of the moral principles which are the foundation of government and laws, Aristotle makes "temperance" to be "the mean" between abstemiousness and indulgence; as "courage" is the mean between cowardice and rashness; but he carefully distinguishes between the partaking of healthful food and simple drinks, and the use of mere lux-

uries, and especially of intoxicating beverages; indicating that *abstinence* from such indulgence is temperance. His words are, "By *abstaining* from sensual indulgences we become temperate; and, when we have become so, we are best able to abstain from them;" a double principle applicable to moral training (B. II., c. ii., sect. 6, 7, 8). He admits the force of Plato's reasoning, in part, as to education; but makes these profound suggestions. There are three classes of attainments important in education: the honorable, the expedient, the pleasant; which are the virtues severally of the moral, the intellectual and the bodily natures in man; while their opposites, to be avoided, are the dishonorable, the inexpedient and the unpleasant, or painful. The latter, the training to "bodily virtue," is to be specially a matter of *forcible restraint by law*; since the impulse to sensual indulgence is common to man and animals, and must, as in them, be restrained by the infliction of bodily pain; and, also, because we "make pleasure and pain the rule of our action," and because "it is more difficult to resist the impulse to sensual pleasure than to resist anger," which is a moral impulse. In view of this he reaches the profound conclusion: "He who abstains from the bodily pleasures, and in this very thing takes pleasure, is the temperate man; but he who feels pain at it, (*i. e.*, at prac-

ting abstinence) is intemperate." (II. iii. 1-9).

As it is difficult in some cases to find the "mean," which constitutes virtue, Aristotle gives these significant rules: "First, keep away from that extreme most contrary or dangerous;" as Circe advised Ulysses (Odys. xii. 219) in steering between Scylla and Charybdis. "Second: let us consider the vice to which we are most inclined . . . and drag ourselves away toward the opposite extreme . . . as people do with crooked sticks to make them straight. Third: let us be most on our guard against what is pleasant, and pleasurable; for we are not unbiased judges of it. Just, then, as the Trojan elders felt respecting Helen (Iliad, iii. 158), must we feel respecting pleasure; and in all cases pronounce sentence as they did; for thus, by *sending it away*, we shall be less likely to fall into error." He adds, in conclusion: "By so doing, then, to speak in summary, we shall be able to hit the mean" (II., ix. 3-5). *Abstinence*, according to Aristotle, then, is *temperance*.

Discussing the "will" as an element of virtue in acts, Aristotle notes a principle of evil in the use of intoxicating drink. Stating the distinction between doing wrong "through ignorance," *i. e.*, when there is no means of knowing what law requires, and doing wrong "*with* ignorance," *i. e.*,

when some wrong feeling or habit blinds a man to what he might have known to be law, he illustrates the principle thus: "He who is under the influence of drunkenness does not seem to act *through* ignorance; but, under the influence of one of the motives mentioned, to act, not knowingly; or, *with* ignorance" (III., i. 15).

Comparing intemperance with incontinency, or licentiousness, Aristotle says: "The former is incurable, the latter curable. The former, as a depravity, resembles dropsy and consumption, but incontinency resembles epilepsy; for the former is a permanent, and the latter is not a permanent vice" (VII., viii. 1). Americans have appreciated Greek wisdom; and this suggestion deserves thought. Giving an entire book to the consideration whether "pleasure" is, as in the Epicurean philosophy, a main end to be sought in life, Aristotle urges the importance of this question; since "when we educate the young we control them" by an appeal to motives of "pleasure and pain." He insists that "it is of the greatest consequence in laying the foundation of *moral* character that men should learn to take delight in what they ought, and to hate what they ought" (X., i. 1, 2). He observes that, "The impulsions of the intellect conflict with the impulsions of the senses;" that each impulse is increased by culture; and that bodily indulgences

come to interfere with intellectual pleasures; as is illustrated by "persons who eat sweetmeats in the theaters" when the "actors are bad," not appreciating the sentiment of the drama (X., v. 1-7). Returning to the importance of "right education in the path of virtue from childhood," and observing that "to live temperately and patiently is not pleasant to the majority, and especially to the young," he argues: "Therefore education and institutions ought to be regulated by law; for they will not be painful when they have become familiar" (X., ix. 8). As a justification of the requiring by law "abstinence" as essential to temperance, he says: "The bad man desires sensual pleasure, and is corrected by pain, like a beast of burden. Therefore it is a maxim that the pains ought to be such as are most opposed to the pleasures that are loved." He adds: "Legal enactments and customs have authority in states, in the same way as the words of a father and customs in private families" (X., ix. 10, 11, 16).

In his "Politics," in which moral principles are applied to government and laws, Aristotle mentions six essential provisions in a state on which it is proper to legislate; first, food; second, mechanic arts; third, arms for defense; fourth, revenue to maintain law; fifth, religion; sixth, courts of law (vii. 8). Hence, "temples" and

markets with "public tables," *i. e.*, licensed eating-houses, are alike matters for legislation (vii. 12). Again, as the soul of man has two parts—first, that deriving knowledge through the senses and influenced by fleshly impulses, and, second, reason, and as the inferior ought to be ruled by the superior, so "he who composes a body of laws ought to extend his legislation to everything" requisite to "the superior nature and its ends;" the Spartans, erring not in their prohibitory laws, but in constituting the State with laws to "make war, and victory the end of government;" which laws when peace came were overridden by the spirit of indulgence (vii. 14). He adds: "The body, therefore, demands our care prior to the soul; the appetites for the sake of the mind; the body for the sake of the soul" (vii. 15).

Applying these precepts to education, he insists that by law everything exciting sensual impulses, "the pleasures of the table," as well as "obscene stories, and pictures, and comedies," should be prohibited; because "a good education will preserve youth from drunkenness, and from all the evils that attend on these things" (vii. 17). In his last Book, devoted entirely to the two parts of education called by Plato "gymnastic for the body and musical for the soul," Aristotle indicates, as does Menu, the Brahmin, that while music proper may be perverted from its

high use, the theater, the dance, and the wine-cup are, as Socrates argued, all *intoxicating* in their very nature, and he notes that the poets, as Euripides (Bacch. 382), have made this distinction; calling "wine and the dance," in a different sense from music, "killers of care" (viii. 5). The extremest of modern advocates for "prohibition," as distinct from and opposed to "licensing," were more than anticipated by the profound and practical Aristotle.

In his "Problems," Aristotle alludes to the physiological laws of the action of intoxicating wines; some of which are specially worthy of modern study. His suggestions are the more weighty, because, like Prof. Henry's published lists of "inquiries" for observers in almost every department of science, they hint at once the points to be observed, the methods of investigation, and often the possible or probable solution; many being repeated, with one or more suggested replies. Among the outward and commonly noticed effects of wine awakening inquiry are these: Why are persons, much intoxicated, stupefied, while those slightly intoxicated are like madmen? Why do men stupefied by wine fall on their backs, while men crazed by wine fall on their faces? Why are wine-drinkers made dizzy and their vision affected? Why are persons fond of sweet-wine (glukun-oinon) not wine-

bibbers (oinophlyges) or overcome by wine? Among hygienic inquiries are these: Why are persons given to wine subject to chills, to pleurisy, and like diseases? Why are those who drink wine, slightly diluted, subject to headaches, while wine much diluted produces vomiting and purging? Why do those who drink undiluted wine have more headache next day than those who drink diluted wine? Why does wine greatly diluted produce vomiting, while wine alone does not? Why does sweet wine counteract the effect of undiluted wine? Why is oil beneficial in intoxication? To the latter of these inquiries the suggested solution is: Because oil is diuretic and prepares the body for the discharge of the liquor.

Theophrastus, the pupil of Aristotle, who wrote on the "History of Plants," and on their "Effects," follows up the teachings of his master, both as to the hygienic and moral influence of wines. Thus he compares (Plut. Ait. VI., xvii. 2) the effect of "myrrh" (smyrna), of honey-mixture, and of unfermented wine (glukos); declaring the former, in the case mentioned, preferable. He speaks also in his "Ethical" notes of the moral influence of wine-drinking.

These minute observations of the great thinker of the ages, whose logic Sir Wm. Hamilton could not improve, whose discoveries in Natural

History, Agassiz, up to the last course of lectures he delivered at Harvard University, declared not only anticipated those ascribed to himself, but were still a guide to new explorers, whose ethics and politics are the very foundations on which American and European Constitutions are now made to rest—these minute observations on the "Divine Law as to Wines" certainly are timely for modern consideration. The early fall of Aristotle's brilliant pupil, Alexander the Great, simply from wine-drinking, is a demonstration of the correctness of the philosopher's deductions from a wide range of observation.

WINES, INTOXICATING AND UNINTOXICATING, IN
THE DECLINE OF GREECE AND THE GRANDEUR
OF THE ROMAN REPUBLIC.

In no respect, more fully than in its influence on wine-drinking, did the declaration of Horace prove true, "*Græcia capta ferum victorem cepit*"—captured Greece took captive its rude victor. When Athens, B.C. 148, and Corinth, B.C. 146, were conquered by Roman armies, when Aristotle's library was among the most valuable treasures brought to Rome, and when three most eminent leaders in the Grecian schools of philosophy, came as ambassadors to Rome, a new era in practical wisdom as to wine-

drinking, as well as in other customs, dawned on the practical Romans. The stern victor and the politic captive found their common affinities; and they mutually influenced each other according to these affinities. The priceless treasures of Roman and Grecian literature in that age afford the richest lessons of the ages for the cultivation of virtue which brings social prosperity. The grand old Roman integrity displaying itself in Stoics like Cato and Seneca, the opposite Epicurean spirit in Horace and Athenæus, and the middle-ground statesman-like reasonings of Cicero and Plutarch, gave a perfect charm to the study, in any point of view, of this age. The subject of wine-drinking was one prominent in thought and policy; and the fact that the three tendencies of thought just alluded to, spontaneously arising from three classes of human impulses, manifested themselves at this era, is an essential clue in threading the intricacies of the labyrinthine citations on wines and their law which opposing writers may readily draw from the writers of this age. As Judaism at this era had its Pharisees, Sadducees, and Essenes, so Greeks and Romans alike had their practical conservatives, their pleasure-seeking liberals, and their stern ascetics. The important point is to find the common principles which all these classes, in their impartial statements, admit to be

established. These common convictions are "the truth" which ought to guide honest men.

When Alexander, the cultured pupil of Aristotle, transformed into the autocratic military conqueror, was seen at thirty to be in danger from wine-drinking, a physician named Androcydes, Pliny tells us (Nat. Hist. xiv. 5), wrote to him, begging him to avoid wine, since it was "a poison." This clear conviction pervaded the noble men under whose guidance the Roman Republic was coming to absorb under its sway all Western Europe and Northern Africa, in addition to all Alexander's conquests.

Cato, the earliest of the so-called "rustic," or agricultural writers, about B.C. 200, describes specially the mode of preparing must, or unfermented wine, thus: "If you wish to have must all the year, put the grape-juice in a flask (amphora), seal over the cork with pitch, and lower it into a cistern (piscina). After thirty days take it out; it will be must all the year" (De Re Rustica, c. 120). It is worthy of note, that the word "mustum" first appears in Latin literature in the age of Cato, about B.C. 200; after which it is often met till Pliny's day, three centuries later. The word appears during this period as an adjective, meaning "fresh, new, young;" Cato using the expression, "agna musta," a young ewe-lamb. Its indirect meaning of "sweet" is seen

in Varro's expression, "mala mustea," sweet-apples. Sometimes in allusion to grape-juice "vinum mustum" is used, showing that the unfermented juice of the grape was regarded and called wine; just as in modern times fresh apple-juice, before ferment begins, is called "new cider." Other suggestions indicate how the stern patriot was seeking methods of utilizing the products of the vine so as to prevent the use of intoxicating wines. These are omitted, because more fully described by Pliny.

The poet Plautus in the same age pictures the vice of wine-drinking, and compares its influence with that of those who drink only "mustum" or unfermented grape-juice. Thus in his "Pseudolus" or Liar (Act. V. l. 6-8), he makes the hero of his comedy say—

"Ah, saevitendum mihi
Hodie est. Magnum hoc vitium vino est,
Pedes captat primum; luctator dolosus est."

"Ah, I must get angry to-day. There is this great vice in wine: it first seizes a man by the feet; it is a tricky wrestler."

Yet again, Polybius, the philosophic historian, called *pragmatic*, i. e., systematic or business-like, writing as a Greek, about B.C. 160, to explain to his then unconquered countrymen Roman customs, makes this statement (Hist. Kath. I, ii. 8): "Among the Romans the women were allowed

to drink a wine which they call *passum*, made from dried grapes; which drink very much resembled Ægosthenian and Cretan *glukos*, which men use for the purpose of allaying thirst." He adds that for two reasons a wife could not violate this law of custom; first she was not entrusted with the keys of the wine-vaults; and second, as "it was necessary that she should kiss (*philein*) her own and her husband's relatives every day when she first meets them," her breath would betray her had she been drinking (VI. ii. 3). This record establishes the fact that the *glukos* of the Greeks of this day was like the Roman "*passum*" in properties if not in its mode of manufacture; the *passum* being made of raisins soaked in water.

A century and more later, Cicero, writing in the last days of the Republic, intimates that even the rude Gauls had by observation learned the danger of drinking intoxicating wines. He says (Orat. pro M. Font.), "After this they would drink their wine more diluted, because they thought there was poison in it;" this statement implying that to counteract its alcoholic poison they *always* had diluted wines, and that they had learned to add a larger quantity of water when fitness for active service forbade indulgence. In this oration Cicero specially defends his client, Fonteius, then provincial governor in Gaul,

from the charge "*ut portorium vini instituerit*," that he had levied a tax on wine (Orat. pro. Font. x.); the allusion showing that the licensing of the sale of intoxicating liquors with taxes for revenue on that sale, was a Roman custom.

Virgil, the sweet poet of nature, writing under Augustus, pictures (Georg. i. 295) the delight of the winter evenings in his own rural home; when the laborer sat by the fire sharpening his tools, and his wife, beguiling their common toil with her song, was boiling the "flowing sweet must" (*dulcis musti humorem*); this picture revealing how the product of the grape was used by the simple children of nature at that day.

In the same age the opposing tendency of fashion, pride, luxury, and its attendant inhuman trifling with female virtue, is seen in Horace; himself rather the Burns, than the Byron of his day. More heartless than Burns, how the serpent shows his fangs as well as his glistening scales in the ode (I. 11) to Leuconoë, whom he would seduce! He writes, "Thou should'st not seek to know—it is wrong to ask what *end* the gods have fixed for me and thee. . . . Thou mayest taste and strain out the wines. Cut short deferred hope, since time is brief. *Carpe diem*," seize the day. Horace, like Burns and Byron, knew well that it was a demon that possessed him, when thus he wrote. In other

hours Horace pictured the dread approach of the avenging deity, inflicting the penalty for violating known law. Indeed the Athenian's theory in Plato's *Laws* seems in the case of Horace to have a show of truth; since men of genius in their hours of remorse for yielding to sensual indulgence, bring out with a vividness which only experience could give the dire effects of wine-drinking. With a vein of irony Horace pictures (Sat. II. viii. 30-50) the parade of wines by a pretentious host, from the syrupy-sweet (*meli mela*) to the vinegar-sour (*aceto*). With more of seriousness he pictures (Epis. I. xviii. 31-38) the vain young man, in debt for his fine clothes, "tortured both with wine and rage" at his exposure by the unpaid tailor. With sober criticism he writes (Epist. I. xix. 1-6): "If you trust ancient Cratinus, learned Mæcenas, no songs can please long, nor live, which were written by water-drinkers (*aquæ potōribus*). As soon as Bacchus enrolled poets scarcely sane with satyrs and fauns, soon songs, but partially sweet, smelt of wine. By praises of wine Homer is proved to be fond of wine" (*vinosus*, see *Iliad* VI. 261). Finally, with philosophic fidelity to truth in his "*Ars Poetica*" Horace pictures the rural poets, simple and natural, because of their plain diet on "fruit"; while in the age of artificial luxury genius is wooed "by daily wine"

(l. 209). Yet more frank is the poet's confession, when farther on (l. 412-414) he says: "He who studies to reach the desired goal, from boyhood bears and works much, endures heat and cold, and abstains from lust and wine."

At the very time when, at the court of Augustus, Horace was flattering to seduce, and Virgil, by his inspiring Pollio and Æneid, was stimulating a purer aspiration, the profoundest of historians and the most analytic of medical writers were called out. Strabo and Diodorus as historians, are chief authorities as to wine-drinking in their own and former ages. At the same day Dioscorides, the authority in *materia medica* from that age till after Bacon wrote his "*Novum Organum*," was prosecuting his comprehensive investigations. In his "*Peri hyles iatrikes*," "*Of Materia Medica*," he describes various kinds of wines, differing as to age, climate, taste, color, etc. He says, "Old wines are deadening (*blaptikoi*) to the nerves, and to the other instruments of the senses, hence they are to be avoided by those having any internal organ weak" (V. 7). Again he says (V. 9), "Sweet wine (*glukus oinos*) disorders the bowels, as does unfermented wine (*glukos*, Lat. *mustum*); but it surfeits (*methuskei*) less." The use of the verb *methusko*, by Dioscorides confirms again the fact, that it is a *general* word, like the En-

glish "drink"; or a designation referring to any of the several effects of wine either as surfeiting, stupefying or crazing.

A century later, under emperors of varied character, from Nero to Trajan, a cluster of writers are met whose testimony as to wines is most instructive and impressive. Among these are the historians Tacitus and Plutarch, the naturalist Pliny, the physician Galen, the agricultural writer Columella, and the moralist Seneca.

Plutarch, writing of the past, illustrates and confirms the Egyptian, Grecian and Roman history already traced.

Tacitus, writing of his own, as well as of earlier times, pictures not only Roman, but German habits. He says of the Germans: "To pass day and night in drinking is a disgrace to no one."

... "At feasts, mainly, they consult as to being reconciled to enemies, as to making treaties, as to approving their chiefs, and in fine as to peace and war; as if at no time did the mind so lay open its simple thoughts, or warm up to great deeds. A race, neither astute nor ardent, reveals at such times the secrets of the heart under the license of a jest. Then, the thought of all, detected and naked, is the next day taken up again; and decision from both occasions is safe. They deliberate when they know not how

to dissemble; they decide when they are not able to err." Politicians of all ages have appreciated this method of accomplishing an end through a banquet; a custom whose science, as well as its art, was practiced, Herodotus relates (I. 133), by the early Persians; whose philosophy, as here shown by Tacitus (Germ. 22), was conceived by the rude ancestry of nations now leading in modern civilization; yet needing a deeper study of a custom still barbarian, which rather mars than makes, if Tacitus rightly judged.

Columella, the rural writer, more fully than Cato at an earlier age, describes (XII. 29) the mode of preparing unintoxicating wine. He says: "That must may remain always sweet, as if it were fresh, thus do: before the grape-skins have been put under the press, put must, the freshest possible from the wine-vat, into a new flask, and seal and pitch it over carefully, so that no water can get in. Then sink the flask in cold sweet water, so that no part of it shall be uncovered. Then, again, after the fortieth day take it out; and thus prepared, it will remain sweet throughout the year."

Galen, the great authority in general medical science, as Dioscorides was in *materia medica*, down to Bacon's day, describes different kinds of wine: and he states the effects of sweet and

sour, of new and old, of must, fresh or boiled, on the human system. He agrees with Hippocrates, whom he cites, and also with Dioscorides, as to the deleterious as well as medicinal properties of the various fruits of the vine, whether diuretic or stimulating; giving special place to their action on the nerves and on the mental faculties. Seneca presents the *moral* lessons of his age as to wine-drinking. In his Epistle (16) on "General Dissolution of Manners," he speaks of the "general complaint" of his age, that "fashion" rules vices; now making "scoffing," now "drinking" respectable; saying as to the latter, "he shall be accounted the bravest man who makes himself the veriest beast." Speaking of "the two blessings of life, a sound body and a quiet mind," he asks, "Who was greater than Alexander?" And yet "his lusts tarnished the glory of all his victories;" and he says: "When the blood comes to be inflamed with excess of wine and meats, simple water is not cold enough to allay that fever-heat; and we are forced to make use of remedies, which remedies themselves are vices." He adds, "Even women have lost the advantage of their sex;" for "they sit up as late as men and drink as much."

Pliny, however, is the most comprehensive as to the history, the physical and the moral evils of wine-drinking, and as to the resorts of wise and

good men in all ages to check its corrupting influence. Five of the thirty-seven books of Pliny's Natural History (12th to 16th) treat of plants, and five more (17th to 21st) of their medicinal properties; and in these, as well as in three subsequent books (23d, 30th and 36th), wine has a large place. He mentions incidentally (B. XII.) that spiced wine at funerals was forbidden by law; the statute reading: "Murrata potio mortuo ne inditur," "let not spiced drink be placed on a corpse." In the next book (XIII. 5) he mentions that in Egypt wines (*vina*) were made from plums (*myxis*), figs and pomegranates; showing the wide application of the Latin word *vinum*, illustrative especially of the Greek word *oinos*, also illustrated in the French term "vin."

The next book (XIV.) is largely devoted to the subject of wine. He alludes to the degrading pride of the materialist Democritus; that he boasted that he was familiar with all the kinds of wine produced in Greece (c. 2). He cites (c. 5) the address of the physician Androcydes to Alexander; in which occurred the expression, "The hemlock is the poison of men, the poison of wine is hemlock." He mentions (c. 9) fourteen kinds of sweet wine, invented to diminish the intoxicating influence of wine; and he defines "defrutum" as wine boiled down to half its consistency. He especially states that

among sweet wines is that which the Greeks call *aeigleukos*, or "semper mustum," always must, or unfermented grape juice; another link in the chain of testimonies as to unfermented wines. Stating that this *aeigleukos* is made by preventing the grape-juice from fermenting (*fervere*), he defines fermentation thus: "So they call the passing over of must into wines" (*musti in vina transitum*). He states that fermentation is arrested in Greece by tightly corking the grape-juice fresh from the press-vat; or by drying the grapes, as in Narbonensis on the vines, and at any time preparing from them, soaked in water, the "*aeigleukos*." He mentions (c. 10) three wines called by the Greeks *deuteria*, second-quality. The first is the *lora* of the Romans; made by grinding up grape-skins in water; the second, also described by Cato, is wine boiled with half water; and the third is lees-wine, made of the settlings of the wine-vat, called by Cato "*faecatium*."

Coming to the religious bearing of wine-drinking, Pliny says (c. 13): "That Romulus offered libations of milk, not of wine, is proved by the sacred rites which he instituted; which till this day preserve the custom" (*morem*.) Numa made yet more stringent laws; citing as a reason that Romulus, his predecessor, was fed by Divine interposition "on milk, not on wine."

He ordained, "Do not sprinkle a grave with wine;" and he taught substantially that it was "wrong to make wine." The Old Latins, who preceded the Romans, used wine in religious offerings; but they offered "milk to Mercury," the god of eloquence, indicating that no public speaker should be under the influence of wine. He says (c. 18); "The wines of the early ages were employed as medicine," . . . "Wines began," he continues, "to be authorized in the six hundredth year of the city." He adds that even then it was used "sparingly;" that women never drank it except "for health;" and that "since this is consistent with religion (*constat religione*) it was held impious (*nefastum*) to offer wine to gods." He adds that the Greeks indicated the same reverence in the fact that the wines they offered as libations were diluted (*aquam habeant*). Proceeding farther on to describe the methods invented to secure unintoxicating wines, he exclaims, after tracing (c. 22) the fearful effects of intoxicating wines, "Alas! what wondrous skill! and yet how misplaced! Means have even been sought for becoming inebriated on water-preparations." Among the counter-methods of preventing intoxication (c. 24, 25) he describes, as Cato and Columella, the preparation of must; he notices the Greek *protropos* as the "must which flows of its own accord before the grapes are

trodden;" he further mentions "a mode (ratio) of preserving musts in the first stage of ferment" (in primo fervore); and again shows how to arrest ferment, when by carelessness it arises in must, by the use of anything that has sulphur in it, as pumice-stone (pumice) or lava, the yolk of eggs, or sulphur fumes.

Pliny closes this book (c. 28) with one of the most eloquent of total-abstinence appeals ever penned or uttered. "How strange," he exclaims, "that men will devote such labor and expense for wine, when water, as is seen in the case of animals, is the most healthful (saluberrimum) drink; a drink supplied, too, by nature; while wine takes away reason (mente), engenders insanity, leads to thousands of crimes, and imposes such an enormous expense on nations." He says that confirmed drinkers "through fear of death" resulting from intoxication, take as counteractives "poisons such as hemlock" (cicutam,) and "others which it would be shameful to name." "And yet," asks he, "why do they thus act?" "The drunkard never sees the sun-rise; his life by drinking is shortened; from wine comes that pallid hue, those drooping eyelids, those sore eyes, those trembling hands, . . . sleep made hideous by furies during nights of restlessness; and as the crowning penalty of intoxication (præmium summum inebrietatis) those dreams

of beastly lust whose enjoyment is forbidden." He adds that many are led into this condition "by the self-interested advice of physicians (medicorum placitis) who seek to commend themselves by some novel remedy." It was this "that led to the cruelty of Tiberius; this corrupts youth, as was even the son of Cicero;" while, he adds, "as I think, the great evils brought on us by Antony, came through his intoxication." In later allusions new and important light is thrown on Roman experience as to wine.

Closing up in the opening of his 23d book his statements as to wine, striking the balance between those who extol and those who condemn it, he says (xxiii. 1): "All must is useless for digestion (stomacho), but is a gentle aperient to the bowels" (venis). As to intoxicating wines, professedly taken as a medicine, he exclaims: "Moreover, how uncertain the result, whether in drinking there may be aid or poison (auxilium sit aut venenum)". "In the history of medicine," he continues, "differing views have been held;" some saying, "by the moderate use of wine the muscles are strengthened, but by its excess they are injured, and so with the eyes." Among others, the physician Asclepiades extravagantly remarked: "The virtues possessed by wine are hardly equalled by the gods themselves." As the result of all testimonies Pliny

makes these notes: "Sweet wines are less useful for digestion (stomacho); old wine mixed with water is more nutritious; for while sweet wine is less inebriating it floods (innatat) the stomach." As to its effects on the mind, he notes, "it has passed into a proverb 'Sapientiam vino adumbrari,' that wisdom is beclouded by wine." As to its unnatural influence on appetite, he declares, "We men owe it to wine that we alone, of all animals, drink when not thirsty." Many like suggestions are added.

If any age was ever advanced in its clear views of the nature of wine as "the fruit of that forbidden tree" which "brought death into the world," and much of "human woe," it was this climactic age of Roman-Grecian culture. It should be observed that the language then perfected was chosen for the embodiment both of the first translation of the Old Testament and also of the New Testament. This climactic age, moreover, of the practical Romans, was the one Divinely chosen for the mission of Jesus and of His apostles; who taught the permanent law of duty as to intoxicating wines.

WINES IN THE GREEK TRANSLATION OF THE OLD TESTAMENT.

In the century following Alexander's Grecian Empire, Hebrew translators prepared the Greek

version of the Old Testament Scriptures which was used by Christ and His apostles; to which was added the books called "apocryphal" or "deutero-canonical;" containing valuable illustrations of Hebrew history and sentiment, written in the Greek of the Alexandrine age. These indicate how Hebrew terms for wine were translated into Greek; and what ideas as to wine were held by Hebrews associated with Greeks.

As to the Greek terms used for Hebrew terms for wines and their differing effects, a careful review of the authorities already cited is, for two reasons, demanded. First, the Greek language itself took on special modifications, when after the death of Alexander the Greeks who dwelt in Asia came to use Asiatic words and forms of speech. Second, the nature of those modifications is not so fully manifested in the Alexandrine Greek writers as it is in the Hebrew authors of the Greek translation of the Old Testament, and in the New Testament writers. As, in Canada, the French natives have one class of provincialisms, and the English, speaking French, another class, so was it in Syria and Egypt from B.C. 250 to A.D. 100; the era of the Greek Scriptures of the Old and New Testaments.

With two noteworthy exceptions, the Hebrew term *tirosk*, as well as the word *yayin*, is rendered by the general term *oinos*, wine. This, for a

double reason, was natural. First, foreigners usually learn, in a new country, general terms before they fully comprehend specific terms. Second, the Greek specific term for unfermented wine, *gleukos*, was of late invention; it was when invented, like the Latin "mustum," but an adjective slightly changed in form to be used as a noun; and yet more, as Aristotle intimates, it was, though a special term, ranked under the general term *oinos*. In two cases, however, as we have noted, the Greek translators are specific in their translation of *tirosk*. In Isaiah lxx. 8, it is rendered *rox*, or burst-fruit; the connection, as heretofore mentioned, indicating that the reference of *tirosk* is to fresh grape-juice, still in the grape, and so abundant as to burst the skin.

In Hosea iv. 11, however, where the English translation is, "Whoredom and wine (yayin) and new wine (*tirosk*) take away the heart," the Greeks make the object the subject; and bringing forward from v. 12, the words "my people" they render: "The heart of my people takes to (exdexato) fornication and wine (*oinon*) and *methusma*." The English translators agreeing with all mediæval versions, saw reasons for employing the words "new wine" to render *tirosk*; those reasons have already been indicated; and the ordinary Greek rendering of *tirosk* elsewhere was one among those reasons. The only re-

maining inquiry here is this: What prompted the Greek translators to this unusual rendering in this single passage? Since much of the modern controversy as to the nature of *tirosk* has turned on a manifestly mistaken view of this exceptional rendering of the word by the Greek translators it is appropriate that it receive due consideration.

As already noticed, the root word *methē*, in Greek, indicates "surfeit." In the verbal root *methuo* this signification is more fully preserved than in the derivative *methusko*. The noun "methusma," not found in classic, but only in Byzantine and modern Greek, is derived from the root verb *methuo*. The tendency to this distinction in the two verbs is specially observed in the New Testament; and it has been preserved in such translations as the Latin and German where the distinction could be indicated. The verb "methusko" is met three times: in Luke xii. 45; Eph. v. 8; 1 Thess. v. 7. The verb "methuo" is found seven times: in Matt. xxiv. 49; John ii. 10; Acts ii. 15; 1 Cor. xi. 21; 1 Thess. v. 7; and Rev. xvii. 2, 6. In each of the former cases intoxication is indicated; but in 1 Cor. xi. 21, the contrast between "hungry" and "drunken" shows that it is surfeit, both with food and drink, that is indicated; while in John ii. 10, and Acts ii. 15, the same meaning is apparently indicated.

Coming to the Latin language, the same distinction is found between *ebrio* and *inebrio*. The former is used for distinctiveness when surfeit is specially to be indicated, and the latter when intoxication is to be made prominent; as the mere English student may learn from Webster under the word "inebriate." This usage is seen in Pliny; whose age, from A.D. 23 to 79, is specially illustrative of the Greek of the Old and New Testaments, as well as of the early Latin versions, and of Latin annotations on both the Old and New Testaments. Thus Pliny says of an apple excessively juicy and luscious: "rumpit se pomi ipsius ebrietas," the very juiciness of the apple bursts it; and again, "Uvae vino suo inebriantur," the grape-clusters are inebriated with their own wine. In the Latin of Jerome "methuo" in the distinctive passages alluded to is rendered "ebrei" and "methusko" by "inebrio." Jerome renders Hosea iv. 11, after the Greek version: "Fornicatio et vinum et ebrietas aufert cor." That by "ebrietas" he means "surfeit," and that he so understood the Greek "methusma," is evident from his added comment: "For as wine and surfeit (ebrietas) render impotent (impotem) the mind (mentis) of him who shall have drunk, so also fornication and luxury (voluptas) destroy the sensibility (sensus) and weaken the energy (animus)."

Coming to modern translations the distinction between "methuo" and "methusko" is made by Luther, where definiteness seemed requisite in the German renderings. In Luther's translation the word "trunken" is found in John ii. 10; Acts ii. 12; i. Cor. xi. 21; while "saufen" is used in Luke xii. 45, and Eph. v. 18. In Hos. iv. 11 Luther translates from the Hebrew, rendering "tirosh" by "most;" as the English translators rendered it "new wine."

Among other able scholars who have made this special Greek root, and its derivative "methusma" used in Hos. iv. 11, an exhaustive study, was John Cocceius, Professor of Hebrew in Holland, from A.D. 1636 to 1650, and transferred as Professor of Theology to Leyden, at the latter date. His voluminous and exhaustive studies in both these departments form an era in the modern progress of Biblical learning. In commenting on John ii. 10, Cocceius remarks: "It is not to be overlooked that *methuein*, as the Hebrew *shekar*, is not to be taken in an equally broad sense;" and he refers to the following three passages as illustrating his meaning: Ps. xxiii. 5; lxxv. 10; Isa. lviii. 11. In Ps. xxiii. 5, for "my cup runneth over;" the Greek is "to poterion sou methuskon," thy cup is brimming. In Ps. lxxv. 10, for "Thou waterest the ridges thereof," the Greek has "tous aulakas autes

methuskon," drench the furrows thereof. In Isa. lviii. 11, for "thou shalt be like a watered garden," the Greek has "estai ôs kêpos methuon," thou shalt be as a garden saturated.

This manifest use of the verb, rendered "drunken" in English, by the Greek translators of the Old Testament, will be found to have prepared the way for the study of the New Testament wines.

WINES IN THE APOCRYPHAL BOOKS.

The books styled "deutero-canonical" by scholars of the Roman Church such as Jahn of Vienna, Austria, but generally regarded and styled "apocryphal," were written evidently under the Greek successors of Alexander. They consist of traditional and partially fictitious representations of events in former ages of Hebrew history; records in which more fully than in the translation of the Hebrew Scriptures into Greek, the meeting and mingling sentiment of both races is revealed. In the book of Judith (xii. 1 to xiii. 8), the scene of which is laid in old Assyria, the beautiful Jewish maiden who plotted the assassination of the tyrant Holofernes then oppressing Israel, thus meets the counterplot of the oppressor who wishes to seduce her. Versed in his art, knowing the inflaming influence of wine, Holofernes seeks to persuade her to "drink of his own

wine;" but Judith pleads religious scruples, and urges that she has provision of her own. Pressed still by Bagoas, the king's eunuch, she is firm. She waits till the king, intoxicated already by anticipated gratification of his lust, "drank much more wine than he had drunk at any time in one day since he was born." When, sunk in stupid unconsciousness on his bed, for "he was filled with wine," the maiden took down his falchion from its nail, swung it high, struck two blows, and severed his neck. The forbidden fruit, the serpent, the tempter's failure with the heroine, and her conquest over the tyrant, are all wrought to the life into this picture.

In the Book of Esdras, whose scene is also laid under Darius, during the Jewish captivity in Babylon, when three young men, the last of whom was Zorobabel, who became the leader of the restored captives, speak successively of the four powers, that of wine, of the king, of women and of truth, the champion of wine suggests these among others of its triumphs (1 Esdr. iii. 18-24): "It causeth all them to err who drink it. . . . It turneth every thought into jollity and mirth. . . . When they are in their cups men forget their love both to friends and brethren; presently they draw their swords; but when they are out of the wine they remember not what they have done." The facts as to the effects of wine-

drinking, thus pictured, were the same in that age as in all others. Whether men learn wisdom from experience is another question. In the supplement to the Book of Esther, whose scene is an imaginary picture like the other two mentioned of the Assyrian sojourn, queen Esther is represented as making this plea in her prayer: "I have not from desire eaten the king's feast; nor have I drunk the wine of the drink-offerings;" thus intimating that as want of appetite for the feast excused her not eating of the king's viands, so her conscience should excuse her from drinking of the wine impiously made an offering to idol gods.

Finally the Book of the Maccabees, which describes the deeds of those later resisters of Greek tyranny, has this final record, closing the volume of these Hebrew-Greek traditions and histories (2 Macc. xv. 39): "For, as it is hurtful to drink wine or water alone, and as wine mingled with water is pleasant and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be the end." The custom of diluting wines to limit their injurious effect is well compared to the half-intoxicating influence of historic fiction.

In addition to the lessons invrought into this instructive though fancy-framed history, the Book of "Ecclesiasticus," an imitation of Solo-

mon's Ecclesiastes, as the so-called "Wisdom of Solomon" is an imitation of his Proverbs, is full of hints as to wine like to those of Solomon. This comparison, oft misinterpreted (ix. 10), is like that of Christ equally perverted in Luke v. 39: "Forsake not an old friend; for the new is not comparable to him. A new friend is as new wine; when it is old thou shalt drink it with pleasure." The point of the writer is overlooked when the statement preceding is separated, as it often is, from this declaration. The "old friend" referred to is the wife of one's youth; as in Prov. v. 18, (also Eccles. ix. 9); the influence of wine alluded to is its inflaming of lust; and the result of that inflaming is that pictured by Solomon in Prov. vi. 29; as is apparent to any one who reads the preceding verse (Eccles. ix. 9). This warning is strengthened by allusion to the virtue of the true wife (xv. 3); who gives to her husband "the water of wisdom to drink." It is confirmed as Solomon's parallel by the declaration (xix. 2), "wine and women (*i. e.*, women who themselves are wine-drinkers) will make men of understanding to fall away." The kindred sentiment is more fully brought out in the expressions (xxx. 25, 26): "Show not thy valiantness in wine, for wine hath destroyed many. The furnace proveth the edge by dipping; so doth wine the heart of the proud in battle." Then follows

the drinker's plea (vs. 27, 28): "Wine is as life to man if drunk moderately. What is life to a man lacking wine? for it was made as a delight to men. Wine drunk in season moderately brings gladness to the heart and delight to the soul." The offset response to this plea is (vs. 29, 30): "Bitterness of soul is in much wine drunk with brawling and quarreling. Drunkenness makes the wrath of the senseless swell unto stumbling; it takes away strength and inflicts wounds." In counsel like that of both Solomon and Jesus, the wise method of meeting the drunkard is added (v. 31): "Rebuke not thy neighbor at the wine-table, nor provoke him while in mirth; utter no reproachful words to him; nor press him by a demand." The mention of the fresh grape-juice in this list of things truly good for man is most significant (xxxix. 25-27): "Good things for the good are created from the beginning. The beginning of all need in the life of man is water, fire, iron, salt, wheat-flour, honey, milk, blood of grape-clusters (aima staphules), oil and raiment. All these things by the pious are turned into good things, so by sinners they are turned into evil things." A marked recognition of the offering alone acceptable to God is recorded of Simon the high-priest, the son of Onias, when he repaired and rededicated the temple, thus (l. 14, 15): "finishing the service

at the altar, that he might adorn the service of the Most High, the Almighty, he stretched out his hand to the cup and offered a libation of the blood of the grape-cluster (espeisen ex aimatos staphules): he poured out (execheen) at the foot of the altar an odor of sweet savor unto the most high King of all." This record of such an age, which links Asiatic to Grecian sentiment, is a key of Old Testament truth fitted to unlock the treasures of the New Testament.

WINE IN THE HISTORY OF CHRIST AND IN THE WRITINGS OF HIS APOSTLES.

As the Hebrew Scriptures of the Old Testament were written in the acme of Asiatic science and philosophy, so the Greek Scriptures of the New Testament were written just after the Augustan age, at the era when the influence of Greek wisdom had culminated in its recasting of thought. As the inspired Hebrew writers did not fall behind the spirit of their age in their teachings as to the influence of wine, it is inconceivable that the perfected revelation of the New Testament should on the same evil fall below the standard of Grecian philosophy and of Roman law.

Three classes of words relating to wine and its law, in the New Testament, require consideration. There are, first, words recognizing the

vine and its products as healthful and precious gifts of God; and here the words for "vine, grape-cluster and branch" are to be noted. There are, second, words mentioning the products of the vine; and here the terms "fruit of the vine, must, new wine, vinegar and wine" are to be distinguished. There are, third, words indicating the effects of wine; and here the terms "wine-bibber," "drunken," and its opposite, "sober," are to be analyzed.

The word "vine," *ampelos*, occurs but in two places in the life of Christ; in His last discourse (John xv. 1-5), where He compares Himself to the vine, and in the allusions of Matthew (xxii. 18) to "the fruit of the vine" used at the Lord's supper. The term vine is also met twice elsewhere; as in James' question (iii. 12), whether "the vine can bear figs;" and by John (Rev. xiv. 19) in the figure of the vine's fruit gathered and trodden. The "vineyard" is alluded to but three times in the later parables of Christ; as Luke xiii. 6-9; Mat. xx. 1-8, and Mat. xxi. 28-41, repeated, Mark xxii. 1-9, and Luke xx. 9-16; and a like allusion is found 1 Cor. ix. 7. The word for "grapes," *staphule*, is used but once, Mat. vii. 16 and Luke vi. 44, in Christ's life, and once by John, Rev. xiv. 18; that for cluster, *botrus*, is but once used, Rev. xiv. 18; and the term "branch," *klema*, specially limited to the

vine, is also but once put in requisition, John xv. 2-6. This very infrequent allusion to the vine, as compared with other products of Western Asia in the New Testament, is naturally observed to be in contrast with the secular Grecian and Roman literature of the age.

The term for the first and simplest product, "the fruit of the vine" (*gennema tes ampelou*), used by Jesus to indicate the contents of the cup drunk at the close of the passover (Luke xxii. 18), and again to designate the same cup at the close of his own added appointment of the supper to be perpetuated in the Christian Church (Mat. xxvi. 29; Mark xiv. 25), demand special consideration. The natural meaning, of course, is, that it is the fresh product of the grape. This is in harmony with all the history cited from the Old Testament, beginning with the Egyptian custom alluded to in Joseph's life. This is directly affirmed by Jerome; who, only three centuries after the apostles wrote, spent thirty years in Palestine, specially studying everything illustrative of the Old and New Testament histories. Finally it is demonstrated by the passover-custom of all subsequent purer ages of Jewish history, and by the universal modern Jewish usage in our country.

The second product, *gleukos*, only once met (Acts ii. 13), already found in Greek usage to be dis-

tinged from *oinos glukos*, or sweet wine, has from such writers as Hippocrates and Aristotle been shown to be must, or preserved grape-juice. The third and next product of the vine is "vinegar," *oxos* of the Greek, *vin-gar* of the French. This was proffered to Christ, and rejected as He was nailed to the cross; called "vinegar" by Matthew (xxvii. 34), but called "wine," *oinos*, by Mark (xv. 23). This was again proffered and received in His final agony; when it is called "vinegar" by the three writers: Matthew (xxvii. 48), Mark xv. 36), and John (xix. 29). This peculiar statement indicates an important transition in the products of the vine, all of which are called by the general name "wine." When in fermentation the acetous triumphs over the vinous fermentation, under the circumstances already described, the alcohol is decomposed and is thus removed from the wine. And yet, in the New Testament as in other Greek records, the general word "wine" is not only, as we have seen, applied to "must," in which no ferment has occurred to create alcohol, but also to vinegar, in which the alcoholic property has been destroyed by the second or acetous fermentation.

The word *oinos*, or wine, is used in all thirty-three times in the New Testament. Of these thirty-three allusions to wine, twenty cluster about six points; John's abstinence (Luke i. 15), and

Christ's allusion to it (Luke vii. 33); Christ's making wine for a wedding (John ii. 2-10, and iv. 46); the proffering to Christ on the cross of vinegar called by Mark wine (Mat. xxvii. 34; Mark xv. 23); the parable of the new wine in old bottles (Mat. ix. 17, Mark ii. 22, Luke v. 37, 38), to which must be added the parable (Luke ix. 39), in which the word wine is understood though not expressed; and the good Samaritan's medicinal use of wine (Luke x. 34). Of the remaining thirteen cases in which the word "wine" occurs, five are found in Paul's epistles, and eight are met in figurative allusions made in the writings of the apostle John.

The word rendered "strong drink," *sikera*, often met in the Old Testament, occurs only once in the New Testament; and there before the birth of John (Luke i. 15). It is certainly significant that allusions to wine, or any product of the grape, should be so infrequent in the New Testament.

The words which allude to the *effects* of wine deserve also special consideration. The word "wine-bibber," *oinopotes*, once used by Christ (Matt. xi. 19, and Luke vii. 34), means, as in classic Greek and in the Greek translation of the Old Testament (as Prov. xxiii. 20, etc.), a *habitual* drinker of wine; the *habit*, rather than the effect of the habit, being prominent in its

signification. The words "methe," used three times (Luke xxi. 34; Rom. xiii. 13; Gal. v. 21), "methuo," used seven times (Matt. xxiv. 49; John ii. 10; Acts ii. 15; 1 Cor. xi. 21; 1 Thess. v. 7; Rev. xvii. 2, 6), "methusos," used twice (1 Cor. v. 11; vi. 10), and "methuskomai," used three times (Luke xii. 45; Eph. v. 18; 1 Thess. v. 7), have, in all cases, a meaning as indefinite as the English words "drink" and "drunken"; while the special root meaning of "methuo" is simply that of surfeit.

The special and definite term "nepho," used six times, and its adjectives *nephalios*, used three times, have the signification of "sober," with the special idea of abstaining from intoxicating drinks. It is the opposite of *sophroneo* and its derivatives, also rendered "to be sober" as a *cause*; though it is correlate as an effect. The word *sophroneo* and its derivatives indicate freedom from nervous and mental excitement produced by *moral* causes; while *nepho* and its derivatives indicate the same condition as produced by exemption from outside influences, especially by abstinence from intoxicating liquors. Following now the gradual development of the New Testament teaching as to the use of intoxicating wines, its significant principle is in as marked contrast to that of the cotemporary Greek and Latin authors as are the New Testament allusions to the vine, its pro-

ducts and their injurious effects. The evils of wine-drinking are seen alike by Matthew and Plutarch, by Mark and Pliny, by Luke and Galen, by Paul and Seneca. But, while Greek and Roman critics, historians, physicians, and moralists suggested *outward* restraints as a remedy, the Gospel of Christ looked to the "power of an endless life" within, begotten by the Divine Spirit's in-dwelling.

The forerunner of Christ, the link between the contrasted Old and New Testament dispensations of law and promise, true successor in abstinence as in moral influence to Elijah, was kept from ever tasting anything intoxicating, not by the power of a personal will like that of Elijah; but, as is recorded, by a double safeguard: first, "he was filled with the Holy Spirit from his birth" (1 Kings xvii. 1; 2 Kings i. 8; Mal. iv. 5; Luke i. 15, 17;) and second, he was guarded by his father's priestly office and by his desert life in food and raiment from temptation to indulgence (Matt. iii. 4; Mark i. 6; Luke i. 39, 80). There can be no question that this abstinence, as in the case of the ancient Brahmins and Egyptian priests, as also in the Nazarites of Israel from Samuel to Daniel, and as yet more in the youthful Cyrus and Alexander, was the secret of mental power and moral stability. In Jesus, however, sinless in nature, whose mission

was "to succour the tempted" by becoming "tempted in all points like as we are," a different life from that of John is seen. He was often at feasts; He was constantly associated with men given to wine-drinking, and women seduced by lust; and yet "without sin." Willful cavillers and honest moralists, then, as now, misinterpreted His course; and contrasting Him with John, who, because he was an ascetic they said had "a devil," they called Jesus a "gluttonous man, a wine-bibber, a friend of publicans and sinners" (Matt. xi. 18, 19). It is to be observed that the "eating" of Christ was made prominent by His critics; while His association with "publicans" who gave feasts was more in thought than His intercourse with "sinners." Luke's mention (vii. 33, 34) of John's abstinence from wine, and especially of abandoned women as the "sinners" who were sometimes at the table where He feasted (vii. 37), shows, as the best interpreters have agreed, that the charge that Christ drank intoxicating wine was as unfounded as the charge that He was sensual and lascivious. To argue that Jesus must have drunk intoxicating wine because He was at a table where wine was drunk, compels also the admission that He yielded to gluttony and to lust. No one who reverences the person and the history of Jesus can accept any such view of this statement; all know that

the three charges were alike a calumny; and the legitimate and necessary inference is that as a sinless being Jesus was, though not an ascetic, as pure in life as was John. The conviction that Jesus did not use intoxicating wine grows with every new development in tracing His life and teaching.

There must be significance in the fact that the first miracle of Jesus is the making of wine for a wedding feast; that John at a *later* day is the one to record this; that he twice alludes to it (ii. 1-11; iv. 46, 54), as a specially significant index to Christ's Divine spiritual mission; and that his special comment as to the impression made by it is so emphatic: "This beginning of miracles did Jesus; and manifested forth his glory, and his disciples believed on him."

The making of the wine illustrates three fundamental truths: first, the nature of miracles; second, the character of the wine Christ used; and third, the moral principles of His teaching. A miracle is an unusual exhibition of God's ordinary working in nature. A miracle is not, as Hume and other sophists have suggested, an interposition "*contrary* to" established natural law. The miracles of Moses were of two kinds. His first were acts of real, as opposed to pretended supernatural power; those of the magicians being an exercise of but natural power;

while those of Moses were at last confessed by them to be not *contra*-natural, but *super*-natural (Exod. vii. 11, 22; viii. 7, 18, 19). His later were natural scourges, common to Egypt; but coming and going, restricted or removed, at the word of Moses (viii. 21, 22, 31, etc.) The opening miracle of the New Testament, like the first wrought by Moses, was a most perfect exhibition of the real nature and design of Divine interposition for man. Wine is nothing else than water, having in solution the sugar, spice and gluten which form grape-juice; and the product which, in the natural development, is slowly made, was by Christ's interposition instantaneously formed. Again, second, the wine made was manifestly the simplest product of the grape; as is indicated by the exclamation of the Governor of the feast on tasting it: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." The universal custom of a banquet is to use, at the beginning of a feast, light wines, cider or beer; whose influence is aperient and permits greater indulgence. The heavy and specially intoxicating wines are always and everywhere reserved to the last. The light wines of the land of Palestine have been sufficiently indicated. The sherbets of modern times, called wines now,

as we shall see, have succeeded to the unintoxicating wines of Christ's day as the beverage of the first courses at a banquet. Thus, thirdly, the character of the wine made, as well as the nature of the miracle, set clearly forth the character of Christ and the nature of His mission. The Creator of Eden and of all earth's healthful products had come to give to those who should "seek first the kingdom of God and His righteousness" "an hundred-fold" of blessing in this world; one of these healthful products being the unintoxicating wine used at the commencement of a feast.

The next allusion of Christ to wine is in the comparison of the moral influence of His teaching in the excitement it produces, to wine. At the feast made for Him by Matthew the publican, afterward one of His inspired apostles, in reply to a question of John's disciples, "why the disciples of Jesus did not fast," Jesus replies by three or four comparisons; the third of which is this (Matt. ix. 17; Mark ii. 22; Luke v. 37): "No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled and the bottles perish. But new wine must be put into new bottles and both are preserved." Here two questions have arisen; first, the vital one as to the nature of the "wine" here referred to; and second, a sub-

sidary question as to the nature of the "bottles" mentioned. That the wine here called new, "neos," was unfermented, no student who seeks only truth would think of denying; and no one who has followed the Greek usage as to the meanings attached to "oinos," wine, will think of denying that in Christ's day unfermented must as well as fermented wine was called *oinos*. This is certainly the case in this passage; since the ferment, expected after it is put into the bottles, is that which will burst the bottles. The suggestion has been urged that the Roman custom of using new *flasks* in preparing and preserving wines permanently unfermented, lest the remains of ferment adhering to the inside of an old wine-flask should cause ferment in the corked and sealed must, is here referred to. There is, as the best ancient interpreters agree, an allusion to the *fact*, as the word "old" indicates; but not to the *custom*, as the word "bottles" proves. The "bottle," *askos*, here mentioned, as in all classic and later Greek, is the skin-bottle called by the Latins "uter;" while the earthen "amphora" of the Latins, the Greek "keramos," was alone used to preserve must sunk in cold water for thirty or forty days.

Luke records (v. 39) an added illustration of Christ's principle: "No man having drunk old"—the word wine being understood—"straight-

way desireth new;" the idea being that neither the Jewish Pharisees, nor even the disciples of John, accustomed to the Old Testament dispensation, were prepared at once, "straightways," to appreciate fully the principle of the New Testament. This fact, thus stated by Jews, in the very particular here referred to, that of sharing in social feasts, was still a stumbling-block, when seventeen years after Christ's death, A.D. 50, the council at Jerusalem (Acts xv. 20) discussed it; and, indeed, yet later, when Paul, by inspiration, instructed both the Roman and the Corinthian Christians as to its principle (Rom. xiv. 2, 3, 21; 1 Cor. viii. 4-13). Three important principles here are clearly revealed: first, the religion of Christ is opposed to asceticism as well as to luxury; second, the distinction between fermented or alcoholic and unfermented wines is established; and third—since in comparisons the natural truth in the one part must correspond to the spiritual truth in the other—that, though the Old Testament type of purity could be realized by those who drank fermented wines, the New Testament type cannot be realized except in those who restrict themselves to the use of unintoxicating beverages. This latter principle the early students of these words of Christ declare.

The next New Testament allusion to wine is the incidental mention by Luke (x. 34), that the

Good Samaritan used it as a healing application with oil in binding up the wounds of the way-laid traveler. As a Greek physician (Col. iv. 14), Luke was familiar with the action of remedies in his day; the external application of wine and oil following substantially the law of their internal action, the one soothing and the other stimulating. It should be specially recalled that among the Greeks, as in modern medical science, the alcoholic property in wine was an irritant poison; a fact recognized by the Greek physicians in its external applications, as well as in its internal action. The wine of the Good Samaritan must have had very little, if any, of the alcoholic property; otherwise Christ could not have commended the act as worthy of imitation, nor would Luke, the physician, have been the one to record it as commendatory.

The next allusion, and that a vital incident, is the mention of the cup at the institution of the Lord's Supper. As already intimated, the word wine is not employed. It is to be here recalled that in the Old Testament mention, and that in frequent and full descriptions, wine is never mentioned as used at the Passover; and that the only wine mentioned at any Jewish feast is "the sweet," or juice fresh from the wine-vat, employed under Nehemiah (viii. 10), at the Feast of Tabernacles in the autumn, at the time of vin-

tage. In the times of Christ a cup was drunk at the close of the Passover supper by Jesus and the twelve (Luke xxii. 18, 19); while, also, evidently the same cup was again partaken after the broken bread of the Lord's Supper (Matt. xxvi. 27-29; Mark xiv. 23-25; Luke xxii. 20; 1 Cor. xi. 25). The care with which all three writers (Matt. xxvi. 29, Mark xiv. 25, and Luke xxii. 18) have used the expression "fruit" or product of the vine, must be supposed to have arisen from an emphasis put upon it by Christ. The word "gennema" both in classic Greek (as Polyb. i. 71, 1, and Diod. Sic. v. 17), and also in the Greek Old and New Testament Scriptures (Gen. xli. 35; xlvii. 24; Exod. xxiii. 10; and Luke xii. 18), is applied without exception to the *natural* product as it is gathered and stored. The expression "gennema tou ampelou," the translation of the Hebrew "peri haggephen" (Deut. xxii. 9, and Hosea x. 1), unmistakably refers, not to the artificial product, but to the fresh juice of the fruit. We shall see how the early Christian interpreters, studying Christ's meaning in the land where He spoke, and while the Greek of His day was still its language, mention, as if no one then thought otherwise, that Jesus used this expression because the consecrated cup at the Supper contained the fresh

juice of the grape as distinct from the wine, its artificial product.

The last incident in the life of Jesus is so impressive, that earnest men down to Archbishop, now Cardinal, McCloskey, of New York, have urged this dying testimonial as proof that Jesus abstained from intoxicating wine in life, as in death; and that He thus left an example through all ages for His most aspiring followers. Matthew relates that when Jesus had arrived at the place of crucifixion, there was offered to Him "vinegar (oxos) mixed with gall" (choles). Mark calls the same mixture "wine mingled with myrrh" (esurnismenon oionon). Vinegar is sour wine; gall is the product of the gall-nut, whose properties are now known to be of insect, and, therefore, of animal origin, having the properties of the bile or liver secretion; while myrrh is the resinous gum of a plant. Both gall and myrrh are narcotic in their influence; as the allusions of the Old Testament, of Dioscorides and of Pliny, abundantly indicate. The mingled stimulant of the vinegar or sour-wine, and the narcotic of the bitter admixture, deadened the nerves as the nails were driven. The fact that Jesus rejected this relief indicates certainly His purpose to suffer, without any alleviation, all that man could suffer of bodily agony; while to most minds of high thought and of elevated devotion

it seems to be His call on His followers, who would be like Him, to abstain from intoxicating beverages. The fact that at the close of His expiring agony, when all was finished, Christ "received," instead of rejecting the "vinegar" as is recorded alike by Matthew (xxvii. 48), Mark (xv. 36), and John (xix. 29, 30), is an intimation that when the mission of earthly life is fully over, the last struggle may be properly soothed by narcotics and stimulants. The aversion with which the most thoughtful of sufferers reject modern intoxicants, and beg to be allowed the full use of reason to the last, shows how unnatural is the resort of men in health to the deadening spell; and Christ's rejection of any such relief till He knew His end had come, is in this respect instructive.

Luke, the historian of Jesus, who writes with the skill of a physician, alludes in his second history to a product of the vine calling for notice. The mocking crowd, who had derided Christ in His dying agonies, when the apostles, under the influence of the Divine Spirit, were speaking with tongues, said (Acts ii. 13), "These men are full of *gleukos*," a word which, as we have seen, means not "sweet wine," *oionon glukon*, but grape-juice. Peter, the leading speaker, responds, "These are not drunken as ye suppose" (*hypolambanete*), or suggest. The very use of the

word "grape-juice," and their implication that the Apostles were "drunk," is a part of the ridicule thrown upon their utterances; the inadequacy of the cause to produce the effect being designed to add point to the derisive jest. This view is confirmed by the early commentators, as we shall see.

The apostle Paul makes three allusions to wine. The first is found, Rom. xiv. 21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Paul here alludes probably to the attendance on idol feasts; as the whole chapter (Rom. xiv. 1-23), indicates, and as the like direction to the Christians at Corinth (1 Cor. viii. 4-13; x. 14-33) shows. Since Jews who had become Christians were as a national duty bound still to attend their country's festivals, the Gentile Greeks and Romans would naturally feel it a social and civil obligation not to separate themselves from their countrymen in their national festivities. Since Jesus went to the feasts, yet persistently abstained, as even the most conscientious Jew would abstain, from that which might seem gluttony or to be intoxicating, hence also the Greek or Roman for a stronger reason should guard against indulgence; first, he might be the cause of leading his brother into injurious excess; and second, his feasting in an

idol's temple, though designed by him only as a social courtesy, might be construed into reverence for an idol. The perversion of the Lord's supper that had arisen in the Corinthian Church seems to indicate that, as Jesus partook of His appointed ordinance at the close of the Jewish feast, so the Corinthians partook of the Lord's supper in connection with a social feast. The generic meaning of the word here rendered "is drunken" (1 Cor. xi. 21, *methuei*), is to "surfeit," either in eating or drinking, as has been noticed. This usage is here both proved and set off by the contrasted word "is hungry" (*peina*), or is in want. The main lesson of the connection is found (1 Cor. x. 31), "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." In attaining this end two subordinate aims are secured; first, self-mastery and the "athlete's" reward for abstinence (1 Cor. ix. 24-27); and second, the guarding of the conscience and conduct of a fellow disciple (1 Cor. x. 28).

The second allusion of Paul to wine is found in the expression (Eph. v. 18), "Be not drunk with wine wherein is excess." The word *asotia*, literally "without salvation," rendered "excess," implies in its derivation abandonment, which makes one hopeless of salvation. The noun is elsewhere (Tit. i. 6; 1 Pet. iv. 4) rendered "riot;" and its adverb "riotous" (Luke xv. 13, lit. "living

riotously."). The question might arise whether it is drunkenness with wine, or simply the use of wine in any quantity, that is declared "excess" or hopeless abandonment. Grammatically the words rendered "wherein," (or "in which") refer only to the word wine; and so Jerome in his early translation, made in Palestine, renders and comments on the word; stating that Paul declares that the use of wine is in itself the road to hopeless abandonment in a Christian.

The third and last allusion by Paul to wine, is in his pastoral epistle. One of the qualifications of a "bishop," or pastor, is that he should "not be given to much wine" (1 Tim. iii. 8; Tit. ii. 3); an expression which Jerome explains by reference to 1 Tim. v. 23. This latter is a pregnant hint of inspiration, giving the key to the whole New Testament teaching as to the use of wine. The expression is, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." How counter to the almost profane perversion of this counsel, sometimes heard on the flippant lips of one seeking an excuse for self-indulgence, is the necessary conclusion suggested by thoughtful and devout minds like Jerome! Timothy has manifestly understood, that, like the "athlete" seeking success, abstinence from intoxicating wine is essential to him who would without fail gain the Christian's crown;

and he abstains from even that wine, destitute of the poisonous alcohol, furnished by the laws of social morality, and especially by the *materia medica*, of his day. It requires a direct apostolic counsel to prompt Timothy to use even this wine; and the apostolic direction, as Jerome observes, has two characteristics: first, it is prescribed only as a medicine; second, he is to take only "a little" as a medicine.

WINE IN THE JEWISH WRITINGS OF THE AGE NIGH THAT OF CHRIST.

The three centuries from B.C. 100 to A.D. 200 produced eminent Jewish writers of four classes: historians, philosophers, paraphrasts and commentators. All these writers throw light on the Divine law as to wines, as recognized by the Jewish people and by Asiatics at that age; and they illustrate both the Old and New Testament teachings as to wines. Among historians the works of Josephus are prominent; who wrote about A.D. 75, and who records facts illustrative of the Old Testament narratives. Among the philosophic thinkers of this age, Philo, who wrote about A.D. 40, presents principles as well as facts connected with the Jewish faith. Both Philo and Josephus wrote in Greek; but the terms they use as translations of the Hebrew are all the more instructive. The paraphrasts,

or writers of "Targums," or paraphrases of the Old Testament, and the "Talmudists," or commentators, wrote in the Hebrew of their age, which was Aramaic, or Hebrew modified by the kindred Semitic dialects of their time; and their writings are important links in the chain of testimony as to the meaning of Hebrew terms.

The historian Josephus but confirms allusions already noted in the Old Testament histories. Philo is full of important statements. In his treatise on "Monarchy" he cites, as indicating the duty of entire abstinence from wine, the prohibition to the priests; and says it was given for "most important reasons; that it produces hesitation, forgetfulness, drowsiness and folly." Dwelling on each of these bodily, mental and religious evils, he says: "In abstemious men all the parts of the body are more elastic, more active and pliable, the external senses are clearer and less obscured, and the mind is gifted with acuter perception." Further: "The use of wine . . . leaves none of our faculties free and unembarrassed; but is a hindrance to every one of them, so as to impede the attaining of that object for which each was fitted by nature. In sacred ceremonies and holy rites this mischief is most grievous of all, in proportion as it is worse to sin with respect to God, than respect to man." Speaking of the ascetic sect of Therapeutæ, he

says, "They abstain from it (wine) because they regard it a sort of poison that leads men into madness." On "Drunkenness" he cites the case of Noah, the second head of the race; and says (c. 36, 38) "it is evident that unmixed wine is poison." Alluding to Aaron's name as indicating "loftiness of thought," he says, "No one thus disposed will ever voluntarily touch unmixed wine or any other drug (pharmakon) of folly." Again (c. 52) he describes the varied inventions in wines, "in order to provide some whose effects shall speedily go off and not produce headache, but on the contrary shall be void of any tendency to heat the blood, . . . admitting either a copious or a scanty admixture with water." The effort, perceptible in all ages, still seen in all Oriental religionists, to secure, especially in religious rites, an unintoxicating wine, finds here a link in the very days when the New Testament records were completed.

The principal Targums or paraphrases are those of Jonathan on the sixteen prophetic books, written about A.D. 250, and those of Onkelos on the books of Moses, written early in the second century after Christ. These Targums are utilized in the invaluable Polyglotts of Castel and of Walton, brought out by the spirit of revived learning at the Reformation. The words "yayin" and "tirosh" are usually rendered by

the common term "chamra," corresponding to the Hebrew "chemer;" which, as we have seen, is doubtless an effervescing or light wine. In this the usage of the Greek translators, who used "oinos" for both "yayin" and "tirosch," is followed. Yet, in test cases, the writers of the Targums make the same distinction which was made by the Greek translators. Thus Onkelos on Num. vi. 3, paraphrases the Hebrew "yayin v shekar," by the Chaldaic "chamra chadath v'attiq"; wine, new and old; the term "chadath," new, being found in the older Hebrew of Josh. xv. 25, and in the later Hebrew of Ezra vi. 4; while the term "attiq" is found Prov. viii. 18. This language of Onkelos shows that the Chaldaic "chamra," like the Greek "oinos," was a generic term, covering the simplest of products of the grape and the concentrated intoxicants made from it. Again, at Prov. iii. 11 another paraphrast uses the verb "thamriq" as to "tirosch"; a word which from its use, Prov. xx. 30 and Esther ii. 2, 3, 9, 12, was evidently an *aperient*, used *internally*, thus illustrating the effects of "tirosch" already cited, as also of the unfermented Greek "gleukos" and of the Roman "must." Yet more: Jonathan paraphrases in the important passage, Hosea iv. 11, the words "yayin" and "tirosch" by "chamra" and "ravyetha." The Hebrew verb "ravah," used fourteen times by writers from

David to Jeremiah, always means to "drench"; while its adjective "raveh," used three times, and its noun "raveyeh," used twice, have also the same signification. They never refer to the effects of intoxicating wine; they are usually figurative; and in the three cases where a physical ingredient is introduced and where the English translators use the word "drunk," the effect described is that of an aperient or purgative, such as "waters of wormwood" (Deut. xxix. 19; Jer. xlv. 10; Lam. iii. 15). The Targums, therefore, confirm in every respect the view of "tirosch" to which all authorities compel the Bible scholar.

The collection called the Talmud or "Teaching," includes both the Jerusalem Talmud, written in Palestine, and the Babylon Talmud, written on the Euphrates, styled the Mishna or "text," originating in the second century after Christ, and the Gemara, or "commentaries" appearing in successive centuries down to the seventh after Christ. To these must be added the writings of Rabbis down to the thirteenth century. All these records illustrate precedents in Hebrew history and customs maintained down to the present day, and thus aid in showing the Divine law as to wines.

In the chapter of the Talmud on "Offerings," sweet wine is mentioned. In the chapter on "Vows" it is stated: "If any one has vowed that

he will abstain from wine, then there is permitted to him boiled must in which is the flavor of wine, . . . also cider of apples"; indicating that the distinction between intoxicating and unintoxicating beverages from the grape was preserved from the ancient to the later Jewish history. Again, in the chapter on "Vows" it is stated: "If any one has said, 'Let wine be to me an offering because it is injurious to the bowels' (*visceribus noxium*), and it should be said to him 'old wine is good for the bowels,' then old wine, or wine of any kind, which is injurious to the mind (*cordi*) is permitted." Here three facts, already established as recognized in the Old Testament writings, are found to be perpetuated in Jewish customs and sentiment. First, the distinction is preserved between old wine and new wine, so-called in the Old and New Testaments. Second, the action of the former on the nervous system and of the latter on the digestive organs has one more confirmation. Third, the peculiar duty of offering as an oblation or token of self-denial the wines which from their intoxicating qualities are injurious to the human system, is that of self-sacrifice on the part of those addicted to their use.

While the ceremonial law is thus illustrated, the principle of the civil law restricting the use of intoxicating wines is unfolded and brought out in

the following allusion found in the "Sanhedrim" (c. viii.), to the Mosaic statute as to the rebellious son" who is said to be "a glutton and a drunkard" (Deut. xxi 18-21). Attention is called by the writer to two facts; first, that the noun "tirosh" has its root in the primitive verb "rash," whence the three nouns, "rash" (with *aleph*), "rish" (with *yod*), and "rosh" (with or without *vav*), are derived; and second, that while the noun "rash" means "head," or leader, the noun "rosh" without *vav* means poor. The Talmudist adds this comment, which, however much of fancy be involved in the rendering of the word, indicates the principle taught by experience to the Hebrews of later days as to the effect of wine-drinking. "By taking a little" even of this wine of the lightest and of unintoxicating character, a young man "may become *ras*h, a head or leader"; while "in ninety-nine cases out of a hundred, youths who drink wine will become *ros*h," "poor," or good for nothing, in pocket, intellect and religious worth. The careful student will note here, that "tirosh" in the books of Moses, with three exceptions only (Num. xviii. 12; Deut. xxviii. 51; xxxiii. 28), is written without *vav*; that in a single allusion of Jeremiah (xxxi. 12), it is also written without *vav*; while in all the other and later books it has *vav*. There may have been a reason for this, known to Moses as

well as to the later Jewish writers; it seems rather to have been but an earlier and a later method of spelling; but the comment of the Talmudic writers confirms, to say the least, the etymology of "tiros" given by Fuerst.

An instructive hint is found in three connected comments in the "Hadrash Rabbi" (c. 36), on Noah's fall, on its cause and on its result (Gen. ix. 20-25). In the first place, the Talmudist notes that the verbal connective and prefix "vay," which with the slight guttural *aleph* means "woe," and which without the guttural has substantially the sound of natural wailing—this prefix occurs fourteen, or twice seven times in the brief record. Again, the utter fall of Noah is indicated by the use of the words which designate the highest or most special, and the lowest or most general grade of humanity, in the opening statement: "And Noah, the 'intellectual or the noble' man (ish), became the 'low or earthy' man (adam)"; the word "adam" being rendered in our English version "husbandman," equivalent to laboring man. Yet again, the Talmudist pictures Noah as a second Adam, directly approached, not, as was Adam, through his wife, but by the tempter himself of Eden; and the arch foe is represented as simply coming and watching the patriarch's planting of his vineyard, while he forecasts the result; and

thus soliloquizes: "My boy, I am your partner. Take heed you do not trespass too much on my ground. If you do, I shall surely hurt you. I need not trouble myself any more about you." This historical citation, and the comment on it, indicates that the parallel between Adam's fall and that of Noah has been logically, not fancifully, noted by intelligent students in former ages. The fruit of the "forbidden tree," by whose taste "the knowledge of both good and evil" came to tempted man, is seen alike in the Grecian legend of the steps by which Bacchus was led from unintoxicating "must" to intoxicating "wine"; and it is perpetuated in the temptation of Noah, the second head of the human race. The tyranny, as well as the fascinating seduction of "custom" and "fashion," have perpetuated Eden's temptation.

In the Book of the Talmud on the "Passover" (de Paschate, c. x, sec. 7), occurs this statement: "Between the first and second cups, if he wish, let him drink; but between the third and fourth let him not drink." This historic Hebrew mention of wine-drinking at the Passover is subsequent to the mention made in the histories of Jesus in the New Testament; and it is strikingly in accord with those New Testament allusions. The word wine is not used; but the general term "cup" is employed as in the New Testa-

ment mention as to Christ's last Passover. The only Old Testament mention of the beverage at feasts is, as we have seen, that of Nehemiah (viii. 10); where it is the sweet juice of the grape, which the people are directed to drink. We have seen the unmistakable mention by Christ that the contents of the cup was the fresh "fruit of the vine," both at the Passover and at his appointed supper. With this fact in view, this connected train of facts should be noted.

In the twelfth century, in Spain, Maimonides, and with him Bartenora, eminent Rabbis of their day, make this almost coincident statement: "Wine which is drunk while eating will not inebriate; but after eating it only inebriates." This seeming interpretation of the writers whose statement was made one thousand years before, is proved to be gratuitous and suggested by the perverted custom of the degenerate Middle Ages, by these facts. This same Maimonides in his "*Yad Hachazakah*," or "*Handbook of Help*," presents the following views in his "*Precepts as to Temper*" (c. III. sec. 1-9): "The Nazarite was an extremist in asceticism. But all men should be abstemious; and men of delicate constitution or of ardent temperament should abstain entirely from luxuries as well as from wine." The duty is thus stated: "He that is of a sanguine ('ham' or hot) temperament ought

neither to eat meat nor to drink wine; yea, more, as Solomon said (Prov. xxv. 27), 'To eat much syrup (debsh) is not good'; but he ought rather to drink water with bitter herbs" ('olshim). Maimonides adds: 'His object in all this is to obtain that which is necessary for him, to the end that his mind may be perfect to serve the Lord;' as proof of which Maimonides cites the following: "Solomon has said in his wisdom, 'In all thy ways acknowledge Him' (Prov. iii. 6)." It is impossible to suppose, then, that Maimonides could have taught that at the solemn feast of the Passover men would *honor* the Lord by drinking intoxicating wine to excess, when at any other time they would *dishonor* the Lord if they did not abstain entirely from intoxicating wine. It is manifest that the principle of Maimonides is akin to the Greek and Christian idea found in Paul's Epistle to the Corinthians; a principle which Spanish, *i. e.*, Old Gothic, custom at that age had perverted.

The more important fact to observe is this: that though in different ages and localities intoxicating wine may have been used at the Passover, the prevailing, if not the universal conviction of the Jews has been that if intoxicating wine be used it should be greatly diluted; but that in all cases where it is possible, a wine

made of the fresh juice of the grape, unfermented, or of raisins or dried grapes, should be employed. The case cited by Rev. E. Smith (Bib. Sac. Nov. 1846), is, according to his own statement, an isolated one. Jahn, the eminent Hebrew archæologist, familiar with the numerous communities of Jews who flocked from Catholic Europe as well as from Asia into Germany for protection after the Reformation, gives the following testimony. Quoting from the custom of his day and from the "Sepher al Pesah." Having described (Arch. P. III., c. iii. sec. 354) the drinking of the third "cup of benediction," after which Psalms cxv. to cxviii. are chanted, and then the fourth cup, after which Psalms cxx. to cxxvii. are sung, this careful writer adds: "The wine is mingled with water." In visits to the synagogues of Cairo, Jerusalem, and other Oriental cities, in inquiries at Washington, D. C., from eminent Rabbis resident in the East as far as Bagdad, and in familiar acquaintance with Rabbis and merchants who are Israelites in New York, the writer has found one universal testimony; that conformity to the law requires abstinence, if possible, from fermented wines at the Passover. In the metropolitan city of the New World, where representatives of every Hebrew community and sect are met, the Passover wine is

prepared from crushed raisins or dried grapes, steeped in water, pressed and made into a sweet but unfermented wine.

WINE IN THE LATER GRECIAN AND ROMAN LITERATURE.

The Romans, even under their declining empire, retained their pride as to laws and religion, as to customs and fashions; the majority of the patricians declining to accept of Christianity under Constantine A.D. 306, and maintaining their distinctive character as a people down to the Gothic conquest, A.D. 476. The Greeks likewise lost little of their ancestral spirit after Macedonian Byzantium became Constantinople, the city of Constantine. The slumbering Greek fire continues to flash along the whole chain of Byzantine or later Greek literature down to the fall of Constantinople into the hands of the Turks A.D. 1453.

Lucian, of the second century, has been quoted in the line of authorities in modern discussions as to intoxicating wines. A Greek lawyer, of Antioch, in Syria, philosophic in thought, poetic in sentiment, genial and often humorous in temperament, professing to respect the religious convictions of his ancestors and also the newly introduced Christian faith, his allusions to wine in his famed dialogues are both interesting and

valuable. In his "Nigrinus," or habits of philosophers, he represents one of his speakers as saying that he is "excited by philosophy somewhat as the impulsive Indians," who "rave excessively on undiluted wine" (akratou). In his "Juno and Jupiter," he represents the queen of gods commenting severely on one who "leads the dance" and is "intoxicated," as bringing "reproach on sacred things;" and, referring to what Jupiter had said in praise of Bacchus, she says: "You seem to me to extol his discovery of the vine and of wine." To this Jupiter responds in explanation: "Nothing of this which you affirm; for it is not wine nor Bacchus that occasions these things, but unlimited drinking of undiluted wine." In his "Mercury and Lucina," or the god of eloquence and the guardian of midwifery, Mercury says, that if Lucina is troubled by his excessive drinking she should have "poured water" into the wine-jar. In his "Saturnalia" a priest is warned by the god, that if any one is "gorged with sweet-scented wine (methuskesthai anthosmiou), "this law has been enacted" for him; that "his belly be distended till rent with unfermented wine" (glukous). In his encomium on Demosthenes, Lucian says, that, unlike Æschylus, of whom Callisthenes said that "he wrote his tragedies under the stimulus of wine," "this Demosthenes elaborated (sunepitheî) his

reasonings (logous), drinking water" (hydor pinon). No thoughtful reader can fail to see that Lucian sustains the wisdom of the old Greek physicians, moralists, orators and philosophers, who thought nature's stimulus in mental action the only one needed, who warned against intoxicating stimulants in critical disease, who saw the inconsistency of their use in religious devotion, and who sought the antidote in diluted wine, in unfermented wine, or in water drinking.

The principal writer of this age to claim attention, is Athenæus of the third century; a compiler of varied knowledge, regarded by enthusiastic admirers, such as his French translator, a second Pliny. Unlike Pliny, he merely brings together without scientific order scattered statements of numerous Grecian and Roman writers as to various subjects discussed; while Pliny is an independent thinker, analyzing for his readers the facts and literary treasures which he has collected. Hence it is, doubtless, that many modern writers have largely quoted Athenæus as they have Plato and Pliny, without giving any connected view of his real sentiment.

In his "Deipnosophistai," or Banquet of the Sages, some twenty lawyers, physicians, poets, rhetoricians, artists and critics are represented as meeting in the mansion of a rich Roman named Laurentius; at which, among every conceivable

subject commented upon, that of wine-drinking finds, as in all ages among thinking men, a prominent place among practical yet debatable issues.

In his opening citation (B. I. c. 24), Theophrastus is quoted as mentioning a wine of Achaia which caused "miscarriage" in females; and another, which if drank by women, "they have no children." In Thasos, one kind causes sleep, and another the opposite effect. Dion (B. I. c. 25), an academic philosopher, reproaches the Egyptians for being fond of wine, and says: "They make a liquor of barley," under the influence of which "they sing, dance, and act like those overcome with wine." Aristotle is said to have remarked that "those drunk with wine fall on their faces, while those overcome with barley-liquor fall on the back of their head"; and he gives as the reason, that "wine causes frenzy, and barley-liquor is stupefying (*karotikos*)." To prevent drunkenness, the Egyptians drink a decoction "of cabbage" (*krambas*). Plato (B. II. c. 1), in Cratylus, to indicate his double idea, suggests that the derivation of *oinos*, wine, is from *oiesis*, conceit, or from *oinesis*, utility. In the table discussion (B. II. c. 2, 3), Mnesitheus, a physician, says: "The gods made men acquainted with wine as a very great good for those who use it with reason, but as very in-

jurious to those who use it with indiscretion." Hence they directed that "Bacchus be invoked as a physician (*iatron*), and as a healer (*hygiaten*)." He adds, that wine brings "cheer when mixed with fitting quantities of water"; that "one-third wine" makes the drinker "impudent," that "one-half" "produces madness," and that "all wine . . . destroys mind and body." Eubulus represents Bacchus as saying, that at feasts, when "three" glasses of wine are mixed with "nine" glasses of water, making twelve in all, the effects of these glasses, if drunk successively, will be as follows: The first gives "health"; the second stimulates "sensual desire" (*eros*); the third induces "sleep"; and at these three "wise men" will retire from the banquet and "return home in peace." If they drink on, the fourth awakens "insolence"; the fifth, "uproar"; the sixth, "quarrel"; the seventh, "blows"; the eighth, "reckless injuries"; the ninth, "bitter hatred"; the tenth, "madness, slaughter and death." Panyasis, in yet stronger coloring, paints substantially the same successive pictures of the wine-drinker's progress. Over "the first glass the three graces preside." On the second, which "exhilarates the heart, Bacchus and Venus smile," and they bid the drinker "return home in peace." But, adds the delineator, if their voice be not heeded, "who can tell what excess, waste, wrongs,

insults, conflicts will follow!" Hence the advice: "Be content, my friend, with the two glasses, and return to your home and tender wife"; and he adds, "Then, too, your associates, led by your example, will go to their beds with unaching heads."

A fit closing reference of Athenæus as to the law of wine-drinking, is his allusion to the Greek idea of its religious aspect (B. XV. c. 48). "Among the Greeks, those who sacrifice to the sun, make their libations of honey, as they never bring wine to the altars of the gods; they affirming, that it is fitting that the god who keeps the whole universe in order, regulating everything, and always going round and superintending the whole, should in no manner be connected with drunkenness."

This striking statement as to the first day of the week, and the unfitness that intoxicating wine should mar its solemnities, calls attention to the association at this era of old Roman and of early Christian sentiment and practice. At the very time when the scene of this "Banquet of the Sages" is laid by Athenæus, the immemorial custom of the ancients, who divided days into weeks, devoting the first to worship of the sun, the second of the moon, and the remaining five to the then known planets—the immemorial custom of making "Sunday" the first and chief

of the week was revived; and, as many suppose, to offset Christian influence. In his history (xxxvii. 81), Dio Cassius, the Roman historian and senator, states, that this division was derived from the ancient Egyptians, and that a little before his time it was re-introduced by the emperors. He declares that this restoration of Sunday as the day of special devotion, was but a completion of the work begun by Claudius, the fourth emperor; who, perceiving how the work-days of the people were broken in upon by the observance of festivals in honor of generals, among which class of men emperors were supreme, and that wine-drinking and debauchery were thus fostered, issued an Imperial edict restricting the numbers of such festivals (lx. 17). From this time the days of the week were styled "Dies Solis, Lunæ, Martis, Mercurii, Jovis, Veneris, Saturni," names still preserved in the modern languages of Europe; being derived directly from the Latin in the Spanish, the Italian, and the French, and translated into the kindred Saxon names in the German and the English tongues. Since it was one of the convincing appeals of the Christian apologists of this age, that by inheritance, through the Old Testament Scriptures, the believers in Christ then observed the very day on which the sun's light first broke in its full radiance on the earth,

would it not be strange, if Christians, keeping that day from a higher and purer sentiment than Greeks ever knew, as the day when the Spiritual "Sun of Righteousness" arose from the tomb, "with healing" as well as "light" in His beams—would it not be passing strange if followers of the spotless Jesus were behind their Greek ancestry and contemporaries in the light they derived from the New Testament, on the law of wine-drinking? We may well turn to the records they have left, that we may learn their sentiments, directly drawn from the teachings of Christ and His apostles.

WINE IN THE EARLY CHRISTIAN WRITERS BEFORE CONSTANTINE'S REIGN.

In the age between the last of Christ's apostles and that of Constantine, the first Roman emperor who became a Christian, a period extending from about A.D. 102 to 306, there was an influence coming from both philosophic accepters and rejecters of the Christian faith, controlling Christian leaders in their views as to social customs of doubtful moral propriety. Truly spiritual Christians read and followed the inspired apostles as their guides in morals except so far as the influence of education and of association misled them in their interpretation of the example of Christ, and of the statements of His apos-

tles. On the propriety of wine-drinking, however, the secular sentiment, as we have seen in the Hebrew, Grecian and Roman writers just quoted, was specially enlightened.

As a link indicating the connection between Hebrew and Greek, Roman and Asiatic conviction in this age, the Syriac translation of the Old and New Testaments is an important testimony as to the "fruit of the vine."

The Syriac term for the Hebrew "yayin" is "chamro," corresponding to the Hebrew "chemar," the Chaldaic "chamra," and the modern Arabic "chamer." The Hebrew "tirosh" is also usually rendered "chamro" in the Syriac; "chamro," like the Greek "oinos," and the Latin "vinum," being the generic term. The real nature of "tirosh" as unfermented wine appears in the special terms employed when its specific character must be indicated. In Judges ix. 13 and 2 Kings xviii. 32, it is rendered "odsho," fruit; in Isa. xxiv. 7, "eburo," grain or berry; in Isa. lxxv. 8, "tutitho," grape or cluster; and in Hosea iv. 11, its nature is illustrated by the term "rayyetha." Again, the Hebrew "'asis" is rendered, Song of Sol. viii. 2, by "chalyutho," must or unfermented grape-juice; in Isa. xlix. 26, by "meritho," juice of unpressed grapes, the Syriac term cited by Furerst as of the same root with "tirosh." In the

Syriac New Testament the rendering of the phrase "fruit of the vine" (Luke xxii. 18) is "ildo da gepetho," offspring of the vine; and that of "gleukos" (Acts ii. 13) is "meritho," juice of unpressed grapes. The meaning of the Syriac verb "rawoyutho," whose noun is used in Hosea iv. 11, is "madefactus, inebriatus, satius est," he is drenched, inebriated, glutted. This confirms the view taken of the same term in the Hebrew and the Aramaic of the Targums; the idea of "inebriation" being secondary, and but an inference from the seen fact that the drinker is gorged and over-filled with drink. This also illustrates the use of the word "thamriq," used by Jonathan, in his Targum, Prov. iii. 11, for the English "be weary"; evidently designed by him to explain the natural effect of "tirosch"; as has been observed in citing the Targum on Prov. iii. 10. For these Syriac renderings the writer is indebted to Prof. C. H. Toy, D.D., LL.D., the eminent Semitic scholar.

Two important facts are here to be noted: First, the same view of the nature of the Hebrew "tirosch," and of the mode of its preparation, is found among the Syriac interpreters which has been traced in the Greek and Latin translations. Second, the terms illustrating the nature of products of the grape as indicated to

the eye are common to the Semitic and Aryan languages; "chemer" in the Semitic, and "fervere" in the Latin, referring to the effervescence seen in ferment; and "ravyetha" in the Semitic, and "methuo" in the Greek, referring to the excess in the drinker.

Clement of Alexandria is the first to claim especial notice in this age. He presided, from A.D. 191 to 202, over the earliest Christian school established at Alexandria, the seat of Greek learning, made illustrious from the days of the second Ptolemy, whose library had invited the Greek translation of the Hebrew Scriptures nearly five centuries before Clement lived. Trained in a complete knowledge of Egyptian science preserved in hieroglyphics, thoroughly versed in the whole range of Grecian wisdom, and learned in the Old and New Testament Scriptures, Clement has enriched all subsequent ages by his works. Their value was realized when the Greek monks, who in 1828 entertained Champollion, showed him on a single page of Clement the correctness of his system of hieroglyphic interpretation; by the earlier reading of which single page he might have been saved years of exhaustive study. In his treatise on "Education" (Paed. L. II. c. 53), Clement dwells at length on the natural and revealed law as to wines; and urges abstinence on youth. He gives a list of

wines of different kinds; mentioning among them a sweet (edus) Syrian wine. He describes the effects of these different wines on the brain, heart and liver; he says men do not seek wine when really thirsty, but pure water; and he declares: "I admire those who require no other beverage than water, avoiding wine as they do fire. From its use arise excessive desires and licentious conduct. The circulation is accelerated, and the body inflames the soul."

He cites the fact that men who need unimpaired energies, as kings, must be abstemious. Following up these teachings of reason by Scripture references, he glances over the entire Old Testament, Apocryphal and New Testament testimonies. He quotes Prov. xx. 1, as showing that wine is not a fit companion (akolouthos). He cites the wisdom of Seirach (Eccles. xxxi. 22-31), as the summary of worldly wisdom as to wine-drinking. Coming to the New Testament, he challenges those who perverted the New Testament statements as to Christ. He asks: "What was the wine He blest?" Then, citing the special statement of Luke as to the Passover wine, and the words of Matthew and Mark as to the wine of the Lord's Supper, he makes their meaning more specific for his Greek readers. In the words of Mark and Luke, "of the fruit of the vine," (tou gennematos tes ampelou),

and in those of Matthew's fuller statement, "of this fruit of the vine" (toutou tou gennematou tes ampelou), Clement regards Christ as pointing to Himself, as He did in His declaration, "I am the vine;" and in order to bring out Christ's emphatic thought, he quotes as if they were Christ's, this fuller statement, "of the fruit of the vine, even *this*" (tou gennematos tes ampelou, *tes tautes*). To add yet greater force, he asks again: "And what, indeed, was the wine drunk by the Lord when they said 'behold a gluttonous man and a wine-drinker'?" His reply implies that it must have been the same "fruit of the vine" used at the supper. Coming to the case of the Corinthians who preceded the Lord's Supper by a common feast, as the supper instituted by Christ was preceded by the Passover, Clement contradicts the suggestion that intoxicating wine was there used. He indicates that it is the *food*, rather than the *drink* of the feast, to which Paul refers, and that he reproves them for "clutching at the delicacies," for "eating beyond the demands of nourishment." He farther intimates that servants brought into the Christian Church, and to the table set for Christian masters, unaccustomed to a common and well-furnished table, would naturally be ignorant of the laws of propriety. That Paul refers to the food rather than intoxicating wine, he thinks

manifest for these several reasons: that women are present, to whom, according to Greek sentiment, wine was prohibited; that unseemly eagerness "in eating" is the fault reprovèd; and that the contrast made is between those "hungry" and those "surfeited." The main point, therefore, of the apostle, he thinks, was to rebuke the more wealthy contributors to the feast for tempting their weaker brethren to gluttony. While these comments of Clement, living only a century after John had closed his teachings, are, in many respects, interesting and instructive, they are especially confirmatory of the fact that intoxicating wine was not used by Christ, or introduced at the Lord's Supper in the early Church.

Origen, at the head of the same Alexandrian school in the next generation, A.D. 228 to 254, is equally explicit. He asserts that Noah did not, and could not, beforehand, know the intoxicating influence of wine, as is proved by the word "*he began* (*ērxato*) to be a husbandman." He dwells on the fact that, as in the case of the forbidden tree, only *experience* reveals the fact that "wine takes away the mind." Referring to Rom. xii. 16-18, he says that the Encratites, who abstained from wine, were accustomed to cite the fact that the word wine does not occur in all Paul's instructions to the Corinthians, and that it is only incidentally mentioned in his later epistles.

This allusion of Origen to the Encratites, or "abstinents," calls attention to the fact that in the earliest Christian ages, two tendencies were developed—one, extreme; the other, legitimate—in avoiding the use of intoxicating wine at the ordinance of the Lord's Supper. The statements of Clement show that in Egypt—the lower portion of which, as we have seen, is not a wine-growing country—it was known that neither Christ nor the apostles used intoxicating wine, especially at the Lord's Supper, and that because Palestine was a country furnishing the "fruit of the vine." Hence two resorts, prompted by Christian conviction, grew up in Egypt.

Irenæus, bishop of Lyons, in France, from A.D. 177 to 202, in a country unlike Egypt in wine-culture, opposing many corrupt practices of his time, speaks of the cup of the Lord's Supper as a "mingled cup" (*kekrammenon poterion*, Haer. L. V. c. 2). This phrase is explained by writers of the following ages. In the spread of Christianity, just after the apostles' day, to Spain, northern Italy, and France, the first of which countries Paul meant to visit (Rom. xv. 24), water was mingled with the wine; and that because wines made of the grapes of the north had more acidity than those of southern regions, and were prepared with less care to prevent alcoholic fermentation; a custom which was but a continuance

of the old Greek sentiment already referred to, and which rules in the Oriental Church to this day.

Justin Martyr, the master-scholar who met the objections to Christian truth urged by learned Jews, and by philosophic Greeks, in his day, martyred at Rome A.D. 165, alludes (Apol. II. p. 97) to ascetic Christian believers who, like the early Hebrews and Egyptian Nazarenes and like the Jewish Nazarenes of their day, abstained from both flesh and wine; successors to those alluded to by the apostle Paul, Rom. xiv. 1-3. These, as Eusebius (Hist. Eccl. vi. 38), quoting from a work of Origen now lost, states, were so strict in abstaining from any product of the grape, that they had come to use water instead of wine at the Lord's Supper. This extreme sentiment growing out of a deep and legitimate, though misguided conviction, beginning at this early day, could not be obliterated from the Christian conscience in succeeding ages. It found expression in the writings often attributed to Justin, but now called "Pseudo-Justin," because acknowledged to have been by another hand, which, however, because kindred in view to his, are still bound up with the works of Justin. This writer, reflecting the sentiment of the second century, says (Epist. ad Zen. et Seren. sect. 12): "Wine is not to be drunk daily as

water. . . . Water is necessary; but wine only as a medicine." He shows the absurdity of the plea that wine heats the body in winter and cools it in summer; and says: "It is admitted that wine is a deadly poison" (*pharmakon thanasimon*). In using it, he adds, "We abuse the work of God."

The wide-spread prevalence of this conscientious abstinence from wine in religious services is indicated in the allusion of Cyprian (Epist. 63, ad Cæcilium, bishop of Carthage, in Africa, A.D. 248, martyred A.D. 258), who mentions some Christians who used water in the morning and wine only at night. He argues in the spirit of his day: "The wine and water can not be received alone; for wine alone, represents Christ without the people, and water the people alone without Christ." These extreme views are legitimate links in a chain of common human conviction. The matching leaves of a volume thus complete in all its parts, must have had a common source.

WINES AT THE ERA OF CONSTANTINE, THE FIRST CHRISTIAN EMPEROR.

Success in military conquest had, under other religions, introduced luxury and moral degeneracy. It was to be seen whether, when Constantine, ruling as the first Christian emperor, from

A.D. 306 to 337, came to power, the monarch leading Christian customs would, like Cyrus, Alexander, and Augustus, fall from his youthful promise, and thus the use of intoxicating beverages pervade the Christian world.

Eusebius, the great historian of the early Church, an intimate friend and adviser of Constantine, a native of Palestine, in his treatise on the preparation of the world for the Gospel (*De Prep. Evang.*), cites this fact: that the conviction as to intoxicating wine held by Grecian and Roman moralists, specially prepared them to accept the Old and New Testament principle as to abstinence from its use. He quotes the views of Plato in his *Republic*, the statutes of Carthage, of Crete, and of Lacedæmon, bringing out especially the facts that both custom and express law forbade women and servants, also soldiers while in the army, and magistrates during their term of office, to use intoxicating wine; citing also the reasons urged by observing men in all ages for this abstinence. Tracing, then, the Old Testament principle, he finds the same principle in the special vow of the Nazarites, approved by Moses as already existing (*Num. vi. 3*), while he made this voluntary pledge of the Nazarite a positive requirement imposed on all the Levites because of the sacredness of their office (*Lev. x. 3*). He finds the *point* of the New

Testament teaching to be that recognized by Timothy in his instinctive youthful abstinence from all wine, and in his adherence to what he regarded Christ's law so strictly, that it required an apostle's injunction to use but "a little even as a medicine" (*1 Tim. v. 23*). Certainly, at the era when civil law, for the first time, began to be controlled by New Testament principles, prohibitory legislation and abstinence as a Christian duty lost none of the old Grecian wisdom and Roman virtue when regulations as to wine-drinking passed from the moral conviction of Christian churches to the civil control of Christian communities.

Yet another influence growing out of old Grecian and Roman *religious* sentiment now arose. The ablest Christian apologists, in defending the Christian faith as rational, had appealed to the teachings of Grecian poets and sages, and of Roman poets and statesmen, on questions of religious doctrine and moral practice. Under Constantine, this power of appeal was made most effective. Constantine himself, as Eusebius in his life of Constantine shows, used the arguments of Cicero and appealed to the religious spirit of Virgil. Lactantius, the instructor of Crispus, the elder son of Constantine, in his *Divine Institutions* (*Lib. I. de Relig. Fals.*), quotes Virgil, called "Maro, first of our

poets" (Georgics ii. 325, and iv. 231, *et seq.*), as describing the direct and good hand of the Divine Being in Creation and Providence. Many Christian scholars of that and subsequent ages, alluded to Virgil's Pollio, the Fourth Bucolic, as a prophecy of Christ. Artists placed him among the Old Testament prophets, and his verses were quoted as Christian epitaphs in the catacombs. The impartial judgment of modern scholarship decides that Virgil was to the Romans the forerunner of the Gospel to the Gentiles, as was John to the Jews. His Bucolics, or pastorals, present the shepherd's simple faith and life, and his Georgics, or agriculturals, that of the Roman husbandman; as unlike as were the shepherds of Bethlehem to the courtiers of Rome at Jerusalem. His *Æneid* presents the power of a "religious" hero, recognized by his brother, Hector, as the restorer of his fallen country from its vices, and the founder of the State whose pious laws as to wine Romulus and Numa afterward framed. Virgil's Georgics are all studded with the blessing of the wheat and vine, of the grape (*uva*), its juice (*humorem*), and its unfermented wine (*mustum*), while intoxicating wine has little place. His Fourth Bucolic, "The Pollio," pictures a "Redeemer" to come; in whose time (l. 21-40), the "milk" of the flock and the "ruddy grape" among the hedges will need no labor, and the

"vine endure no pruning-hook." His Fifth Bucolic, fitting successor to the fourth, pictures as the purer worship of his country's rural population (l. 65-71), altars reared to Daphnis and Apollo, the gentle shepherd and the sage in youth; while the offerings at their festivals are "new milk," fresh "olive-oil" and abundant gifts of "Bacchus," whose quality is described in this line: "*Vina novum fundam calathis Arvisia nectar*;" in English paraphrase: "I will pour from goblets, fresh-strained sweet grape-juice, equal to the choice Arvisian wines of Chios' isle."

Athanasius, again, the stern theologian who ruled at the Council of Nice, A.D. 325, in his view of the law of wines, agreed with Roman and Christian; like Eusebius, urging entire abstinence from intoxicants as temperance. Alluding to the custom then prevailing among Christians, of abstaining from intoxicating wines, in his appeal to the many men in high position who, after Constantine's conversion, still remained pagans, Athanasius cites as justification of the Christian's scrupulousness as to wines this fact (*Orat. ad Gent.* I. c. 34): "Some Egyptians, indeed, pour out wine in their libations to their gods, but others only water." Again, urging purity of life in all relations, he cites (*De Virg.*) Paul's injunction to the Roman Christians (xiv. 1, 23): That he who "doubts as to the influence

of wine-drinking on himself or on others, should abstain from its use;" and he regards this injunction of Paul as necessarily implying the duty of abstinence.

In the latter part of this age, Epiphanius, the ablest writer of that day as a critic in theology, intimates (Haer. 19 to 46), that the success of various ascetic sects, successively appearing from the second to the fourth centuries, is to be ascribed to the strong sentiment opposed to the use of intoxicating wines. Among these were the Ebionites, the Tatians, and the Manichees; who used either syrup and water, milk, or simple water, in observing the Lord's Supper. On account of this peculiarity, the Greek title "Hydroparastatoi," or "Water-band," and the Latin soubriquet "Aquarii," or "Waterers," was applied to them. The conviction which leads to extremes, in this, as in every age, is testimony to a vital truth.

WINE UNDER CHRISTIAN EMPERORS TILL THE DIVISION OF THE WEST AND EAST.

Till the division of the Roman empire, virtually accomplished A.D. 395 under Honorius at Rome and Arcadius at Constantinople, though not fully realized till the fall of Rome before the Goths, A.D. 475, a community of sentiment, de-

spite varied differences, prevailed, which showed itself in testimony against intoxicating wine.

Basil, the recognized head of the ancient as well as modern Greek Church, bishop of Cappadocia, in Asia Minor, A.D. 370 to 379, in commenting on the songs of deliverance "of men redeemed," as was David when he wrote Psalm xxxii. 7, as contrasted with the songs of midnight banqueters, cites this allusion of David as illustrating Christ's spiritual principle in the figure of the "new wine in old bottles;" and he follows it with severe denunciation of those who seek pleasure from the use of intoxicating wine. On Isaiah v. 22, after dwelling on the "woe" that falls on a people when their rulers drink wine, he cites the duty of abstinence taught in Moses' Law for the Nazarites, and in Solomon's counsel, "Look not on the wine." Applying this truth to ministers of the Christian religion, he says: "It is becoming (prepei) that ministers of the New Testament, in like manner, abstain from wine." Going farther, he states this as a fact in Grecian history: "Rulers (hoi dynastai), do not drink wine;" and he adds: "We who are rulers (dynastai) likewise, to the people, should not yield in the least to vice."

Cyril, bishop of Jerusalem A.D. 381 to 386, another light of the Greek Church, urges abstinence from wine on catechumens looking for-

ward to reception into the Christian Church; and referring to Psalm civ. 15, and John ii. 9, he uses this remarkable expression. After stating (Cataches. IX. 9), that God is the author of all *good* things, he says: "Water, indeed, is wine in vines" (To hydor oinos men en ampelois); thus implying that the pure juice of the grape is referred to in Psalm civ. 15, since that pure juice alone is of God's formation; and also directly stating that the wine created from water by Christ at the wedding feast, was the same pure product. On Acts ii. 13, referring to the expression "*gleukous memestomenoi*," (Latin translation, "musto pleni"), Cyril says: "They spoke not sincerely, but ironically (chleuastikōs);" and adding his own spiritual comment, he remarks: "New (neos), indeed, was that wine (oinos); the grace of the new covenant." Alluding again (Cath. IV. 27) to Paul's direction to Timothy (1 Tim. v. 23), he says that the use of "a little wine" is "not to be condemned, if used for infirmity;" but, hinting that this plea is often but a pretence, he adds: "Yet the sick are often to be denied, when they ask the appointed nurse (prokathēzomenon)." These specially clear testimonies of Cyril are the more important, because he was one of the ablest scholars of his day, and wrote in the very home of David and of Jesus, on whose words he com-

mented, and only three centuries after the apostles wrote.

Theodoret, one of the purest lights of his own, or of any Christian age, a winning representative of the early Greek Church, commenting on the laws of bodily health, and of moral purity, indicated in the Mosaic statutes, as to diet, in Lev. chap. xi., cites the kindred provisions of the New Testament, found in the teachings of Paul, as to luxuries of the table. He specially urges abstinence from intoxicating wines.

The great Bible student of this and all ages was Jerome; one who has already, in part, been cited. As a representative of the early Church at Rome, yet spending half his life in the land of Jesus and of the first apostles, his translation of the Greek New Testament into Latin became the foundation of the Latin Vulgate; while his voluminous commentaries and epistles are an invaluable treasure in every department of Biblical science. On Hosea ii. 9, he defines *tirosk* as "the fruit of the vintage"; his comment corresponding with his translation already noted. In commenting on Amos ix. 15, he compares the "blood of Christ" to the "red must" flowing into the wine-vat. Upon Matt. ix. 17, he says that new skins (utres), must be used for wine that is to be preserved as "must," because the re-

mains of former ferment attaches to old skins; and he regards this to be the essential point in Christ's comparison; that the soul (anima) in which His truth will be safely deposited, must be entirely renovated and freed from all remains of former corruption, so as to be "polluted with no contagion of former vice." In commenting (Matt. xxvi. 26-29) on Christ's choice of language: "I will not drink henceforth of this *fruit of the vine*," he takes for granted, as understood by all, that "must" is referred to; and he cites as illustrative of the wine at the supper, the fresh grape-juice of Gen. xl. 11, and the "noble vine" of Jer. ii. 21, as indicating the character of the "*vine*," as well as of its product, which is referred to in Christ's words, "I am the vine." On Gal. v. 16-21, among the "lusts of the flesh," Jerome mentions wine-drinking, and urges the duty of abstinence from wines. He says: "In wine is *excess*; as taught in Eph. v. 18, youth should flee wine as they would poison." Alluding to the plea that Christ used wine at the supper, and that Paul recommended the use of wine to Timothy, Jerome says: "Elsewhere, we were made acquainted with both the wine to be consecrated into the blood of Christ and the wine ordered to Timothy that he should drink it." The Latin of Jerome is "*Alioquin sciebamur, et in Christi sanguinem vinum consecrari et vinum Timotheo*

ut biberet imperatum." Some prefer to make "*vinum*" the subject of two infinitives rather than the object of "*sciebamur*;" but the laws of grammatical construction in the use of a subject-accusative, seem to forbid any other rendering than that given. The practical bearing of the statement is not affected, however, by a change of rendering; since Jerome has elsewhere stated what he here seems to refer to; namely, that the wine used at the supper, and as medicine, was the wine without alcohol commended by Roman and Greek physicians. On Eph. v. 18, Jerome alludes to Aristotle's principle that the virtue of temperance hinges on two rules: first, in using food and drink that are in themselves nourishing, temperance is the mean between gluttony and abstemiousness; second, that entire abstinence from all that is injurious is temperance. He says that Paul declares that wine in any quantity, used merely as a beverage, is an "*excess*." Paul's teaching, he says, is Christ's principle; "Ye can not serve two masters"; "ye can not be filled with the Spirit and with wine." Hence, he argues, "I would say that wine is to be entirely abstained from in youth;" according to the warning of Moses, Deut. xxxii. 32, 33: "Their wine is the poison of dragons;" etc. He concludes: "To *this* wine, that is *contrary* which the Lord promises that He will drink

with us in His kingdom." Yet again, in his letter to Eustochius (xxii. 8), Jerome urges the duty of entire abstinence from wine, and replies again to the two objections above referred to. As to the wine that "is consecrated into the blood of Christ," he refers to the statements of Matthew and Luke, that it was the fresh "fruit of the vine." As to the wine ordered by Paul to Timothy, it was as a physician's prescription; "a little," and that "as a medicine." Of the good Samaritan's surgical application he says (Hom. in Luc. xxxiv.): "By the oil the swellings of the wounds were soothed (*sedarentur*); but by the wine he also cleansed (*mundat*) the wounds."

That Jerome was not swayed by ascetic tendencies in these comments is indicated by his perfect accord with other eminent men of his day, in their remonstrances against the use, at the Lord's Supper, of any other liquor than wine; commending "wine diluted with water" where the fresh juice of the grape, or preserved unfermented wine could not be obtained. As Ambrose, at Milan, in northern Italy (*De Sacram.* l. 1), Chrysostom at Constantinople (*Homil.* in Matt. 83), and Augustine at Carthage, in Africa (*De Doctr. Christ.* L. IV. c. 2), representing the most extreme outposts of the Christian Church, all accorded in commending the use of unintoxicating wine at the Lord's Supper, diluting it

when essential to this end, yet never changing the element typical of Christ's blood, so Jerome indicates his balanced conviction on Mark xiv. 24, 25. Having apparently in mind the Latins of the north for whom Mark wrote (as the Latin words used by Mark indicate and all history confirms), Jerome refers to the "wine and water" used in countries where the fresh product of the vine could not be obtained; and he remarks that the water in grape-juice is the emblem of Christian "purification," and the nutritive element of his "salvation." The modern custom of the Jews residing out of Palestine indicates that Jerome here refers to raisin-wine as now made by Jews.

WINES IN THE KORAN, AND IN MUHAMMEDAN HISTORY.

The breaking down of the Roman empire in the West, and the many corruptions of the State Church, prepared the way for the Arabian prophet; while his respect for the Old and New Testament records, as well as some of his own teachings, gave currency to his professed revelations. Yet more; the teachers of Muhammed were his wife's uncle, a learned Jew, and a Greek Christian, who led him especially to the study of Jerome, whose statements as to intoxicating wines we have just considered.

Muhammed's teachings as to wine are illustrative of the purely human origin of his professed revelations; since they show the same early conviction, the same mature purpose amid struggles for power, and the same seduction of fashion and luxury after success, which characterized the careers of Cyrus, and of Alexander. In his first vision (Sura ii.), impressed with the experience of older men, and of earlier ages, he writes: "They will ask thee concerning wine and lots; answer, In both there is great sin, and also things of great use to man; but their sinfulness is greater than their use:" in which the influence of Old Testament precepts is apparent. At a later period, at Medina, after his flight from Mecca, when his followers, gathering from interest and partisan rivalry, were to be disciplined as soldiers (Sura v.), Muhammed thus wrote: "O true believers, surely wine, and lots, and idols, and divination are an abomination of the work of Satan; therefore avoid them that ye may prosper"; a precept which, from its combination of prohibitions, Sale, the learned English translator and commentator on the Koran, traces (Prelim. Disc. c. v.) to Jerome. Finally, amid the luxury of his later life, which led to his disgraceful fifth marriage (Sura xxxiii.), Muhammed shows that his advocacy of abstinence from wine had been only a prudential suggestion, that he might have a well-

disciplined and hardy soldiery; for to those who by abstinence fit themselves to "fight valiantly for the true faith," he promises a Paradise furnished with every luxury for the palate; among which is a "wine," manifestly the unintoxicating juice of the grape, since it is mentioned among other simple products of nature. His picture is thus worded (Sura xlvii.): "A description of Paradise which is promised unto the pious; therein are rivers of incorruptible water; rivers of milk, the taste whereof changes not; rivers of wine pleasant unto those who drink; rivers of clarified syrup; and therein with these, all kinds of fruits." Again, at a later day, and in a different mood, as the surrounding associations of his own debauchery, as well as of his increasing luxury and licentiousness alike indicate, Muhammed promises a Paradise of drunken revelry. Set over against the most fearful pictures of hell, we have (Sura lv. and lvi.) these glimpses of Paradise: "They that approach near unto God shall dwell in gardens of delight; reposing on couches adorned with precious stones, whose linings are of silk interwoven with gold thread. There shall attend them beauteous damsels, having large black eyes, whom no man shall have before deflowered, lying on green cushions and beautiful carpets, a reward to the faithful for that which they shall

have wrought. Youth, who shall be in perpetual bloom, shall go round about to attend them, with goblets and beakers, and a tureen of flowing wine. Their heads shall not ache by drinking the same, neither shall their reason by it be disturbed."

It is not surprising that these three phases of Muhammed's life and teaching have had their separate and distinct effect on the three leading nationalities and races brought under the forced sway of Muhammedan military despotism. The Arabian Muhammedans, of the Semitic or true Asiatic type in features, language, and mental cast, in whose native tongue the Koran is written, and from whose ranks the learned class or "men of the book" are chiefly drawn, adhere to the letter of Muhammed's second precept in the day of his own trial and discipline; and they abstain entirely from wine. The Persians, of Aryan stock, in language and mental cast philosophic, artistic, and enterprising, follow generally Muhammed's first and balanced precept; and while using wine, are not, as a people, given to it. The Turks, of Turanian stock, whose language is of a family not yet sufficiently elaborated to be fitted for finished literature, the "men of the sword" may be abstemious from compulsion; but naturally, and from the very spirit of the last teachings of the Koran, they

drink to excess when at ease after conquest; the present reigning family being noted for use of absinthe.

It is especially to be observed that in all ages, the Arabians, as their language attests, have preserved the customs which prevailed among all the great nations bordering on the eastern shore of the Mediterranean, among whose people they have mingled. They have always, like the Egyptians and Hebrews, the Greeks and the Romans, prepared two kinds of wine, intoxicating and unintoxicating. The former class is styled "chamreh" from "chamar," to effervesce, or inebriate; inebriation giving effervescence of spirits. The latter class, called "sherbets" from "sherab," to drink, are unfermented. The distinct character of these two wines in Arabian history and literature, can be traced by the aid of Freytag's Arabic Lexicon, in which both are rendered by the Latin term "vinum." Their modern acceptation in the spoken language, may be seen in the pocket vocabularies published at Paris for French settlers in Algiers; in which both "chamreh" and "sherbet" are rendered "vin." Though the sherbets drunk in western Asia, especially at Constantinople, the Turkish capital, are made of syrups expressed and decocted from the juices of varied fruits, the original and the present rural "sherbet," in vine-

growing regions of the Levant, is the old Latin *must* and Greek *gleukos*, or unfermented grape-juice.

WINE IN THE MEDIAEVAL ROMAN CATHOLIC CHURCH.

The acceptance by Muhammed of most of the leading facts, doctrines, and precepts of the New Testament, in part as a support to his own claims, exerted a double influence on the Christian world, over so large a portion of which his military power extended. It also pointed out errors of Christian interpretation and consequent departures from Gospel faith and practice; making the study of Christian doctrine and precept in this age especially instructive, since it led to that more comprehensive scholarship which was developed under Alfred, of England, and Charlemagne, of France. The increased ecclesiastical authority of Roman bishops, who claimed patriarchal sway as popes, or supreme fathers, to which, under Pepin and Charlemagne, was added acknowledged supremacy in matters of religious doctrine and duty, stimulated in Italy the same spirit of inquiry that had found a new life north of the Alps. As in all ages of advanced culture, the study of wines in their influence on health and morals had its place. This can be traced in several lines of inquiry.

The prevalence of the Arabic language after the Muhammedan conquests, the high place the New Testament history had been made to take in the third and following "Sura" of the Koran, and the scholarly conflict of the two systems of religion, led to the preparation, in Spain, about the middle of the eighth century, of a finished translation of the Old and New Testaments into the language of the Koran. The term by which the Hebrew *tirosh* is translated is '*etsir*, from the verb '*etsar*'; whose three consonants are "ain, sad, ra." The first and fundamental definition of this verb in Freytag's Lexicon is "pressit (uvas), expressit (succum)"; he presses (grapes understood), he presses out (juice). The definition of the noun is "succus expressus," juice pressed out; a definition confirming the entire list of Hebrew and Rabbinic, of Greek and Latin authorities thus far cited. In the New Testament the words "new wine," in Mark ii. 22 and parallel passages, is rendered "el-chamer el-jedid," or "wine newly prepared;" Freytag's rendering of "el-jedid" being "novus et hinc . . . noviter confectus," new, and hence newly made. In John ii. 10, the words "good wine" are rendered "el-chamer el-jid"; "el-jid," indicating that which is "new" in excellence of preservation; the verb having as a leading meaning "cepit novum renovavit," he takes as new, he re-

news. The rendering of "the fruit of the vine," used at the close of the Passover feast (Luke xxii. 18), is "themer el-kerim," "fructus uvæ" in Freytag, or "fruit of the grape." The rendering of the kindred expression of Christ as to the cup at the supper, is made yet more definite by the words "'etsir el-keremeh," "the expressed juice of the generous grape." In the mocking expression in Acts ii. 13, whose derisive character is indicated clearly in the Arabic, the word for new wine is "selafeh"; which Freytag thus defines: "succus primus, qui ex uvis nondum pressis, fluit; *inde*, vinum optimum," the first juice which flows from the grapes not yet pressed; *hence*, the best wine. The entire correspondence of this view of the eighth century with the descriptions of the Roman Cato, Columella and Pliny as to the selection of grape-juice for the best preserved must or unfermented wine, is perfectly apparent. The character of the wine commended to Arabic Christians as that selected by Christ for the supper, is equally apparent. Indirectly, and therefore the more satisfactorily, the expression "best wine" as that made from water by Christ (John ii. 10), is demonstrated.

As above intimated, this translation, designed to be true, and to commend the truth to the then dominant Arabian intellect, is indicative of a spirit prevailing throughout the Roman Church

for centuries. Bersalibi, an Arabian Christian, in an Arabian tract on the Eucharist, says: "When good wine" (referring to the Arabic version) "is not to be obtained, the juice of grapes may be taken; or the liquor expressed from dried grapes or raisins." At this age, also, when the effort to make the ordinances adapted to all climes became a Christian necessity, permission by papal authority was given, to use not only grape-juice, when unfermented wine could not be obtained, but also syrup of other fruits, and even milk. When, at a later period, the cup was withheld from the laity, its propriety, among other things, was based on the danger, which even Augustine had admitted, that it might be a temptation in case of men "given to wine" (vinolentorum). In meeting also the "heretics," or "separatists" from the Catholic Church, who would substitute some other liquor for wine at the supper, the language of Jerome, and of the Latin Vulgate as to the nature of the wine used by Christ at the supper, was recalled and restated. In later controversies with the Greek Church, in which wine greatly diluted was used, the same truth was recalled in defence. The full development of this Mediæval Roman Church history, may be traced in Bingham's exhaustive "*Origines Ecclesiasticæ*." (B. XV. c. ii), London, 1810.

Another phase of the same fundamental truth came up in the decrees of councils and decisions of popes as to monks, who were regarded as the guardians of the intellectual life of the Church, but whose scholarship and high moral aim led them to the abstinence of the Hebrew Nazarites; an abstemiousness which often led to scruples as to the use of any fruit of the vine, even at the Lord's Supper. Any one disposed to an exhaustive study in this line, can trace it in the numerous folios of the "*Acta Sanctorum*," or "*Acts of Saints*," compiled by the Jesuit Bollandus, and published at Antwerp, A.D. 1643.

The late period to which this discussion was extended, as well as the results to which it in every age led, is finally indicated in the writings of Thomas Aquinas, the so-styled "*Angelical Doctor*," the eminent Italian Dominican of the thirteenth century. His masterly comprehensiveness in research, shown in his "*Summa Theologica*," has a present interest, because it is commended as authoritative in questions of modern philosophy by Pope Leo XIII. in his Encyclical Address to the nations of Catholic Europe, and of the world, issued Aug., 1879.

The essential question as to the wine to be used in the Lord's Supper, is indicated by the title of his tract (B. IV. Quæst. 74), "*Utrum mustum in Sacramentis*"; Whether must should

be used in the Sacraments. Having personally adopted the philosophy of the Grecian Aristotle as the highest wisdom and law, having as a popular preacher at Paris, north of the Alps, become familiar with the practical difficulty in obtaining wine for the Lord's Supper that was in all respects appropriate, and being then called to Rome as special counsellor, A.D. 1261, by Pope Urban IV., under whom the present belief and practice of the Roman Church as to the wine in the cup took permanent form, the Angelical Doctor sought to harmonize the necessity of the law of nature with the authoritative decisions of the Pontiff. He recurs to the decree (decretum) of "Pope Julius I.," as he styles him, Bishop at Rome A.D. 337 to 352, issued when, just after Constantine's reign, the spread of Christianity to remote regions called for a liberal, yet consistent interpretation of the "fruit of the vine" required for the Lord's Supper. He says that Christ used fresh "wine of the vine" (*vinum vitis*); he urges that "true wine can be carried to those countries where there are no vines; as much as is sufficient for this sacrament." He thinks that vinegar proper, should not be employed, "because wine is made vinegar through corruption." He says, however: "Nevertheless it (true wine) can be made (*confici*) of wine when turning acid (*de vino acescente*), as also (the wafer, or unleav-

ened bread of the supper) of the bread which is on the way to corruption." Alluding to wine of wild-grapes (*agreste*), he says that the wild-grape, always acid, is "in the way of development" (*generationis*), "and hence is not, in that state, fitted for the sacramental service." Referring to fresh grape-juice (*mustum*), he says: "Must has already the nature (*speciem*) of wine. Therefore this sacrament can be performed (*confici*) with must. But whole grapes (*uvæ integræ*)" *i.e.*, the glutinous or fermenting pulp united with the saccharine juice, "should not be mixed for this sacrament, since there would be something else in it than the wine. It is forbidden, also, that must just pressed out be offered in the chalice; for this is unfitting (*indecent*), because of the impurity of fresh grape-juice (*mustum*). Nevertheless, in necessity, this may be done; for it is said by the same Pope, Julius, that if it should be necessary, the grape cluster may be pressed into the chalice." How manifestly Julius of the fourth century, and Aquinas in the fifteenth, are bearing testimony to the real nature of the "fruit of the vine" used by Christ. Aquinas is equally elaborate in treating of the use of diluted wine, as distinct from simple water in the cup.

WINE IN THE GREEK AND ORIENTAL CHURCHES.

As already intimated, in the Churches of the Eastern clime, the home of Jesus, and among Christians to whom the Greek of the New Testament was vernacular, there was, from the first, an impression that when unfermented wine was not to be obtained, the cup at the Lord's Supper should be of wine diluted with water. How far this may have been an impression derived from ancestral tradition, or from the abstinence of athletes and of sages, it is impossible, perhaps, to decide; as also, it may be of little moment. The universal conviction, however, which has prevailed at all ages in the Greek Church, and which controls its present practice, is of value to those who wish to reach the truth, and to secure the grace which is dependent on that attainment.

That the traditional opinions of their ancestry as to the use of wine in social convivialities and in religious observances, permanently influenced the Greek mind, is indicated by the selections from Greek poets as to the effects of wine preserved in Anthologies. Of these, no less than five collections were successively made by native Greeks; namely, in the first, second, third and fourth centuries by Greeks some of whom were not yet Christians, and finally in the tenth and

fourteenth centuries by Christian Greeks. Of these only the two latter are known to be in existence, those of Cephalas and of Planudes. The quotations from these Anthologies made by such modern writers as Wilson, reveal partial truths which require the connections of history to show their real lesson.

Many of the writers whose preserved fragments are collected by Planudes, refer to the diluting of wines drunk at social banquets, the citations being kindred to those made by Atheneus. One writer, for instance, advises: "Water your wine" to secure "moderation," since, if too strong, it produces either "grief or madness," *i. e.*, dejection or exhilaration. It would be a needless repetition to quote at length kindred utterances. The fact is significant that these utterances are republished by a native Greek who, as an intelligent and earnest Christian worker at Constantinople, a century before its fall, also republished "Æsop's Fables" because their moral lessons were needed by Christian Greeks.

The early Christian Fathers, already cited, who lived on the Asiatic and African border of the Mediterranean Sea, the region brought afterward into the field of the Eastern or Greek Church, had been, from their location, best instructed, and therefore most emphatic in their opposition to intoxicating wines. Cyprian,

bishop of Carthage, Africa, from A.D. 248 to 258, argued at length (Epist. 63 ad. Cæcilium), for the use of wine diluted largely with water at the Lord's Supper. Bingham (Orig. Eccles. B. xv. c. ii.) cites the canons enacted at Carthage, and in Africa, specially the third at Carthage (Conc. Carthag. III. can. 24), at which Augustine was present, (also Conc. Afric. can. 4), as presenting these facts. The bread and wine for the great communion at Easter was prepared from the fresh products brought by the agricultural people then gathered. The law required that these offerings should be of unground wheat and unpressed grapes (*de uvis et frumentis*); of these the bread and wine were to be prepared; and, of course, the cup was furnished with unfermented grape-juice, as the bread was of unleavened flour. For the supper at intervening seasons of the year, and in all locations, the canon of the Council at Carthage prescribed: "That in sacraments of the body and blood of the Lord, nothing else be offered but what the Lord commanded; that is, bread and wine mixed with water" (*vinum aqua mixtum*).

Basil and Theodoret, already quoted as leaders in the Greek Church before its separation from the Western or Roman, were specially clear and emphatic in their statements as to wine in social and religious uses. Photius,

again, one of the leaders at the division of the two churches, from A.D. 858 to 886, is equally suggestive. His comments on the New Testament are the more important from the fact that the original Greek was native to him. On Mat. ix. 17, after giving the statements that the "new wine" is wine yet unfermented, and which should always be so kept, Photius illustrates the natural law by which Christ indirectly taught the spiritual purity of His doctrine as follows: That the old wine represented the law (nomos), the new wine the gospel (evangelion); and the point of Christ's lesson is, that the new wine must be kept in new bottles; intimating that the Gospel rule as to natural wine is kindred to the Gospel rule as to spiritual truth; or that a pure spirit must have a pure body as its earthly abode.

As already noted in all the long controversy between the Roman and Greek Churches, which ended in their separation, the Greek writers contended for the use of unfermented, or greatly diluted wines at the Sacrament. Hence Photius commended the Severians; of whom he says: "They were averse to wine as the cause of drunkenness." Yet more, the Greek Church were specially scrupulous in avoiding the use of intoxicating wine at the eucharist, for two reasons; first, they insisted that the

cup should be given to the laity, and opposed the Roman Church for withholding it; and second, they maintained that the cup should also be administered to infants. Hence, to this day, in every branch of the Oriental Church, including the Greek and the Russian Churches, the wine used at the supper is diluted largely with water. In the case of infants, directly after baptism, the priest administers the two elements of the supper together; placing a minute bread-crumm in a spoon, touching it to the wine till it is saturated, and then putting the wine-saturated crumb into the child's mouth. The custom of thus administering both elements together, to adults as well as children, seems to have grown out of the desire to limit to a few drops the amount of wine received; and so to prevent the possibility of any intoxicating effect arising from the sacred ordinance.

The testimonies of travelers in the African branches of the Oriental Church are uniform as to this fact. In Abyssinia, Egypt, and Ethiopia, where Christianity was planted in the apostles' time, where the first Christian schools grew up, and where to this day its principles have withstood all the corruptions both of heathen idolatry and of Muhammedan intolerance, the literal "fruit of the vine" is used in the Lord's Supper. In regions where the grape is not found,

dried grapes, that is, raisins, brought from afar, are chopped, soaked in water, and pressed; and the sweet grape-juice thus obtained is used in the sacred rite. It is an echo, heard yet from Central Africa, of the voice of the primitive days, when the first Ethiopian convert returned riding in his chariot from Jerusalem; whose unmistakable testimony as to the wine which Christ consecrated has thus been perpetuated.

WINES AMONG THE EARLY REFORMERS.

A marked feature of the Reformation was the preparation of Bible translations in the modern tongues of Europe; which, like the Latin translations of the earlier centuries, were designed to give to the people of every language the Scriptures in their own tongue. These translations are the unmistakable index to the views of that age, and of many lands in that age, as to the wine consecrated by Christ.

In Luther's translation the Hebrew *tirosh* is rendered in Gen. xxvii. 28, 31 "wein;" but after this, as Num. xviii. 22, and onward in the history, as Judges ix. 13, and also in Isa. xxiv. 7; lxxv. 8, and other passages where the connection seemed to compel, it is rendered "most." Here is a clear recognition that the Hebrew *tirosh* was a "wine;" and, at the same time, but an "unfermented wine." This trans-

lation is especially noteworthy as occurring in Hosea iv. 11. The use of the word "most" in this passage by Luther, aided as he was by the best scholarship of his time, is an index to the fact that the German, like the English translators, did not regard as inconsistent the view heretofore taken of the Greek term *methusma*, and of its root *methe*.

In the New Testament allusion to "new wine in old bottles" (Mat. ix. 17, and Luke v. 37), Luther also uses the word "most" for new wine. The word *glenkos*, in the English expression, Acts ii. 13, "full of new wine," is rendered by Luther "voll sussen weins." The expression of Christ as to the wine of the Passover and of the Supper (Luke xxii. 18; Mat. xxvi. 29), is rendered "gewachse des weinstocks;" "or product of the winestock" or vine.

In his religious writings, Luther was as earnest as any modern advocate for abstinence as temperance. Opposing the German habit of beer-drinking, in his rough form of statement he said, that the German people were possessed by the "sauf-teufel" or tippling-devil. Had the spirit of Luther prevailed, and the plain teaching of German lexicographers been pondered, the "unfermented wine," which he saw in the cup of both the ancient Jewish and the primitive Church, would now be sought both in social entertain-

ments and in religious ordinances. For, here it must be recalled, that Luther had the exhaustive scholarship of men like Castell, in his *Heptaglott Lexicon*, and of Cocceius to sustain him, as had also the modern German Hebrew lexicographers, Leopold and Fuerst.

Amid the same scholarship the Spanish Reformer, De Reyna, performed his high mission; catching the same new light to guide him in his Spanish translation published A.D. 1569. The Hebrew "tirosh" De Reyna renders by the Spanish "vino" where specificity is not required; as in Neh. x. 39 and xiii. 5, 12; Isa. xxiv. 7; Hag. i. 11; Zech. ix. 17; thus showing that he regarded it as true wine; but he renders it "mosto," or unfermented grape-juice, Judg. ix. 13; Isa. lxx. 8; Joel i. 10; Micah vi. 15. Yet more, in Hosea iv. 11, he renders "tirosh" by "mosto;" and, most instructive of all, in Gen. xxvii. 28, 37, he has both "vino" and "mosto." Again, in the New Testament, De Reyna translates the words, Matt. xxvi. 29, and Luke xxii. 18, by "fruto de vid," and "gleukos" in Acts ii. 13, by "mosto"; a fact which reveals, again, the prevailing conviction, as well as the scholarship of the Reformers.

In the Italian of Diodati the "fruit of the vine" is rendered "frutto della vigna," and the "gleukos" or "new wine," is rendered "vin dolce."

In the French translation of the Abbé de Sacy, of the Roman Church, the rendering of "fruit of the vine" is "fruit de la vigne"; and that of "new wine" is "vin doux." In the Spanish of De San Miguel, also of the Roman Church, the words for "fruit of the vine" are "fruto de vid." The new wine or *gleukos* of Acts ii. 13, in this Spanish translation is "mosto."

These several translations made at the same era, two by adherents of the Roman Church and two by its opposers, are a remarkably significant testimony to the view which prevailed among all Christian scholars at that era of the special revival of thorough study of the inspired originals of the Old and New Testaments. They confirm at every point the fact that the Hebrews had a wine which was virtually "must" or unfermented grape-juice; that this was known in different lands where the Gospel ordinances were observed, from the apostles' day down to the Reformation. They show farther, that the testimony of modern scholarship as to the wines of the Bible, have been reached through a history whose uniform facts are the foundation of an absolute and scientific demonstration.

The history drawn from English translations, inasmuch as it extends back to an earlier era and embodies the revisions of many generations, is yet more decisive. The principal English

versions of the Bible are those of Wickliffe, A.D. 1360; Tyndale, 1532; Coverdale, 1535; Matthews, 1537; Taverner, 1539; Cranmer, 1540; the Genevan, 1560; the Bishops', 1568; and that of James I., 1611. Of these nine versions, the first, that of Wickliffe, was made about 172 years prior to any other; and it remained unprinted in several manuscript copies until published late in the present century. Wickliffe generally renders "tirosh" by wyne; but in Neh. x. 37 and Isa. xxiv. 7, he uses "vindage," and in Isa. lxxv. 8 "grapes." For "gleukos," Acts ii. 13, he has "must." In 1 Cor. xi. 21, he has "drunken," which some of his copyists explain by "confounden" and "schamen," from v. 22. The next five were associated in translation, more or less directly. Tyndale has "new wyne" in Acts ii. 13; Coverdale has "swete wyne" Jud. ix. 13 and Acts ii. 13, and in Isa. lxxv. 8, "holy grapes." Matthews has "holy grapes," *i. e.* whole or unpressed, Isa. lxxv. 8; and "new wyne," Acts ii. 13, as have also Taverner and Cranmer. The Genevan, prepared under the guidance of Swiss scholarship, for the first time follows the Hebrew in Hosea iv. 11, rendering "tirosh" new wine, whereas, former versions from Wickliffe to Cranmer follow the Greek and Latin version rendering it "drunkenness." The Bishops' Bible, prepared in England, but with new influence

from continental scholarship, has "new wine" in Isa. lxxv. 8, Hosea iv. 11, and Acts ii. 13. The version of King James renders "tirosh" by "new wine," Neh. x. 39; xiii. 5, 12; Prov. iii. 10; Isa. xxiv. 7; lxxv. 8; Hosea iv. 11; ix. 2; Joel i. 10; Hag. i. 10; Zech. ix. 17; and by "sweet wine," Micah vi. 15; while "gleukos," Acts ii. 13, is rendered "sweet wine." These renderings recognized the permanent conviction that the Hebrew "tirosh" and the Greek "gleukos" were wines, and yet unfermented grape-juice.

It should be added here that Walton's Polyglott, published at London, 1657, in the interlinear translation of the Hebrew, has the Latin "mustum" for "tirosh." The master-work of Poole, in his "Synopsis Criticorum," published in 1673, is in accord; "tirosh" being rendered "mustum" even in Hosea iv. 11.

That the same questions now discussed, as to the nature of the wines referred to in the Old and New Testaments, and as to the effects of wines, were made a thorough study by the leading Reformers is indicated frequently in other records than their Old and New Testament translations. The comments of Cocceius (on John ii. 10), already quoted, are but specimens of critical notes on Old and New Testament wines. Those comments show that not only the "tirosh" of the Old Testament, but also the wine

made by Christ at the wedding, and the wine of the Passover and of the Lord's Supper were, by the scholarship of the Reformers, declared to be the Latin "mustum," the German "most," the English "new" or unfermented wine.

WINE FOR THE SUPPER IN REMOTE MISSION FIELDS.

The extension of Christianity to remote regions, in some of which the vine is not known, and where, moreover, wine is not furnished by importation, has, revived in our day the same practical question which arose at different ages in both the Eastern and Western Churches; a question that in all ages has been met by the practical good sense which Christian men of clear intelligence will always exhibit. Reason finds that three facts have conspired to relieve the difficulty some have conceived might arise from the impossibility of always obtaining the "fruit of the vine" for use at the Lord's Supper.

✓ *First.*—The difficulty is the less when it is understood that it was the simple "fruit of the vine," not a carefully prepared artificial wine, requiring length of days and skillful arrest of fermentation at a certain stage, which was to serve as the element employed by Christ. The dried grape can be carried to any region, and from it, as now by all American Israelites at their Pass-

over, the "fruit of the vine," substantially that used by Christ at both the Passover and the Supper, can be supplied. This, as we have seen, has often been sanctioned in former ages of the Church.

Second.—"The fruit of the vine" was specially employed by Christ without question, because the grape was the common fruit of the land of His abode. Hence, in the Roman and Greek Churches, it has been decided by men of the highest wisdom and piety—men who had reached that eminence because of superior intellectual and moral worth—that in the case of emergency, where the product of the vine could not be obtained, the juice of any other fruit, as that of the apple, is within the direct scope of the Divine requirement. Indeed, by order of Roman pontiffs, it has been allowed that where the fruit of the vine can not be obtained, even milk which, indirectly, is the product of vegetable juices, may be employed. Distinction has, at the same time, been always made between the occasional "necessity" which "knows no law" and the extreme view of ascetics, that at any location, and under any circumstances, any other liquor than wine meets the requirements of Christ's appointed ordinance. A long succession of cases in point could be cited to illustrate this familiar occurrence in Christian history.

Any one disposed to trace this entire history, may find the materials in the citations of Bingham (Orig. Eccles.), of Bolandus (Act. Sanct.), and in the references found in the Notes of Giesler (Eccles. Hist.) to original documents. The very prohibitions found in the reported canons of such Councils as those of Braga, and of Auxerre, show that the use of milk, of syrup and water, etc., had, in necessity, been temporarily allowed; and that the decisions of Councils only required a return to the use of "the fruit of the vine" when it could be obtained. The cases often occurring in the work of modern American and English missionaries in Asia and Africa, are in the line of this succession.

Third.—The spread of modern missions, in which all the appliances of translating, printing and distributing the inspired scriptures have been employed, has always *followed*, rather than preceded the openings made by commercial intercourse. Hence the necessity for resort to the use of anything else than the fruit of the vine, easily and almost everywhere provided by the importation of the dried fruit, has been obviated. More than this. Few countries have been found, so numerous are the varieties of the grape, and so hardy are many of those varieties, where the grape-vine has not been

found, or where it has not been early introduced by immigrants.

The history of America is in point. In its earliest colonies, the fruit of the vine, either in imported wines or raisins, was seldom wanting; in the rare exceptions which required it, religious wisdom found a ready substitute; while very soon the native and imported grape became an abundant product. Any careful student of the successive authorities above cited, if he has not been himself an independent explorer in the folios of universal Christian literature, will see how in every age the Christian Church has been called to record like experiences occurring in remote regions where Christians have been called to observe the Lord's Supper without wine.

AMERICAN STUDY OF BIBLE WINES.

It was natural that reform and a return to early Roman and Christian views as to the evils of intoxicating drinks, and to efforts for their arrest, should begin in the United States of America. Those evils were perpetuated, not from intelligent purpose, but from the blinding and enslaving influence of custom or fashion.

The American people, in beginning their new national existence, had been compelled to re-

solve back Society into its primitive simplicity of life. Hence, in organizing new communities and Churches, they were led to seek for "the laws of nature," not of mere custom, in framing their political constitutions and civil laws, and in forming their social, moral and religious convictions and customs. Just so far, therefore, as the drinking of beverages, more or less intoxicating, has been pressed on their consideration as an evil, they have been prepared to examine and act upon the issue; no thralldom of custom shackling their free purpose. Old Roman virtue and primitive Christian purity, found ready audience, when they rose again, in a new land to utter their voices.

During the last fifty years, from the time of the awakening of thought first in America, and then in England, to temperance reform, a large class of writers have been called out on different departments of the general subject of intoxicating drinks; that of Bible Wines becoming prominent. As was to be expected, different views have been expressed; and that for three reasons.

When any change in popular customs is proposed, the suggestion for reform implies, first, that the common opinion is erroneous; second, that interests involved are imperiled; and, third, that conduct before unchallenged is cen-

sured. This three-fold difficulty is to be met and overcome; pride of intellectual oversight; sacrifice of personal interest; and admission of faults in practice. It is easy to make, in general, the admission that no mind can have taken in the whole field of truth; that no man is wholly free from the promptings of self-interest; and that no human being was ever perfect in life. It is hard, however, to bring one's self up to the point where without prejudice, selfishness or preference, the rule of newly-discovered truth, duty and Christian humility can be made dominant. If this be hard to attain in minds specially thoughtful and conscientious, it is yet harder to bring a community, or an age, up to the full spirit of reform. There has never been a great reform in social habits, in politics, in morals, or in religion, that has not required many generations to make the new view and new life thorough and pervasive.

In the very opening of the American Temperance reform, such men as the practical Dr. Eliphalet Nott, President of Union College, Schenectady, N. Y., and Prof. Moses Stuart, of Andover Theological Seminary, Massachusetts, took their stand as scholars with the reformers. Dr. Nott in his "Lectures on Bible Temperance," led the way in tracing the history of opinions as to intoxicating liquors; while

Prof. Stuart started inquiries as to Biblical interpretation which have prompted and guided subsequent inquiries. Taking but a limited range into his survey, Stuart affirms as his "final conclusion," that, whenever the Scriptures commend directly or indirectly the use of wine it is "only such wine as contained no alcohol, that could have a mischievous tendency;" that to suppose the contrary intimates that God's "word and works are at variance;" while, moreover, "facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine."

A new stage in the progress of the American reform began about 1840. Many Biblical scholars, especially those educated in Germany, began to dissent from the views advocated by Dr. Nott, Prof. Stuart and their companions; and the following causes prompted this dissent: First, many good men became severe in condemning Christian teachers and church-members who did not accord with their views, or rather with the reasoning by which they maintained them. Second, special assaults were made by earnest Temperance advocates on the Christian Church; many of whose ministers maintained that the teaching of the Old Testament and the example of Christ, favored the

use of wines. Third, not only the habits, but the scholarship of Germany, the resort of advanced American philologists, were indirectly opposed to the American reform; and many, whose education or studies in Bible literature were drawn from Germany, both by precept and example dissented from the leaders in that reform.

Prompted by this spirit of sincere opposition, Missionaries of the American Board in the East were called on to make investigations and specially report on the wines of the East. Chief, and first among these reporters, was Rev. Eli Smith, who in 1837-8 had accompanied Dr. Robinson in his explorations; who, in an article published in the *Bibliotheca Sacra* for November, 1846, gave the result of his inquiries. Among others he makes the following statements. As to the field of his inquiry, he says: "My information is derived from seven districts of Mount Lebanon, extending from Tripoli to Sidon." As to the artificial products of the grape met, he mentions three; first, simple fermented grape-juice; second, juice boiled before fermentation; third, sweet wine from grapes partially dried in the sun before pressing. No custom of purifying the juice, by straining or arresting fermentation, was found "practiced by natives." Of the wine used by Jews of Pales-

tine, in the Passover week, he makes this single note: "In 1835, I called on the Chief Rabbi of the Spanish Jews in Hebron, during the feast, and was treated with unleavened bread and wine." When asked how this was consistent with abstinence from all ferment, the Rabbi replied that "the vinous ferment had passed, and no sign of acetous ferment had appeared; otherwise it would be rejected." From Roman and Greek priests, inquired of as to the wine used in their Sacraments, Mr. Smith heard the common statement that "unfermented wine would not answer; nor wine if acetous fermentation be commenced." In general, he says: "I have not been able to hear of unintoxicating, or unfermented wines."

Every thoughtful reader must believe Rev. Mr. Smith a sincere reporter; but he will note these facts. He was, as when he accompanied Dr. Robinson, an observer, but not a scholar; for the customs of the simple "natives" of Mt. Lebanon are entirely unlike those of the cultured Jews, Greeks and Romans, who supplied products of the grape in Christ's day. Again, the field explored is as different from Southern Palestine, in its wines, as are the Rhine lands from Southern Italy. At the single passover feast observed at Jerusalem, Mr. Smith's natural conviction suggested that fermented wine

was opposed to the Mosaic Law; it was a Spanish Jew who was acting in violation, as he reasonably supposed, of that law; and as we have abundantly seen in the history cited, a Spanish Jew in Hebron, and Roman and Greek priests in Palestine, are certainly not representatives of the great nationalities whose history and present customs we have traced. Yet, more; the Jewish Rabbi contended that the wine he drank was *without ferment*, because one stage had passed and the other was not begun; and the Greek priests presented the same view. It was then unfermented wine, which Jew and Greek sought for their sacred rites; and, the question whether they mistook in seeking such wine is the point at issue.

The extremely limited survey, aside from the want of historic comparison, and especially the lack of logical reasoning in this report of Rev. Mr. Smith, is seen in the report of the second witness called to confirm the conclusions sought. In an article on "Produce of Vineyards in the East," furnished for the *Bibliotheca Sacra* of May, 1848, Rev. Henry Homes, Missionary at Constantinople, reports no less than *twelve* artificial products of the grape found in the vicinity of Constantinople; in place of the "three" reported by Rev. Mr. Smith from the "natives of Mt. Lebanon." Among these

twelve, three may be noted as specimens. The fifth is "preserves made with fresh grape juice;" in whose preparation, Mr. Homes says, the manufacturers "check the tendency to ferment by throwing in calcareous earths;" a statement, certainly recalling Pliny's notes gathered from this and other regions. The ninth is "boiled must reduced to one-fourth its bulk" by a boiling for "four or five hours." Of the beverage thus obtained, called "nardenk," Mr. Homes, says: "It ordinarily has not a particle of intoxicating quality;" to which he adds, "if not sufficiently boiled it may ferment." Here, again, is met both the "must" and the "boiled wines" of Grecian and Roman history. Though a young man, with limited study of authorities, Mr. Homes remarks of this beverage: "It seems to correspond with the recipes and description of certain drinks included by some of the ancients among wines." The twelfth is, "Raisin-drink;" prepared as a "domestic drink," and used in large quantities, obtained by boiling the raisins, or dried grapes, for two or three hours; called by the Turks, "sherbet."

No one can read Mr. Homes' statement after the historic survey above presented, without remarking: First, the conclusions of any observer ought to be, and will, by scientific readers,

be limited to that observer's range of investigation; and that, whether his observations be personal, on the field, or collective, *i. e.*, derived from all historic fields. Second, no comprehensive and demonstrative conclusion is attainable except by harmonizing the valuable observations of all sincere and intelligent men gathered from every field and from every age. All unconsciously, Mr. Homes' statements are in entire harmony with all history.

Another era began when American youth in college, statesmen in halls of legislation, officers in the army, and even esteemed clergymen, began in theory and example to sow broadcast the seeds of another degeneracy. Among educators, such men as President Wayland of Brown University, and Professor Tayler Lewis, led the way to a new position. Dr. Wayland, eminently conscientious and practical as a teacher of Moral Science, when told by Christian gentlemen whom he esteemed that his example in providing wine-sangaree at his annual receptions was misleading and betraying to their ruin, young men in fashionable society, Dr. Wayland promptly said: "If my wine makes my brother to offend, I will have no more of it." Prof. Lewis, scholarly and logical, reversed his opinions and practice, when he perceived, as he himself states it, that "on the

subject of Temperance there has been committed the same error of interpretation that for so long a time confused the slavery question."

To these testimonies was soon added that of Professor Geo. Bush; who, when first appealed to, quoted Old and New Testament declarations to sustain the custom of using intoxicating wines in fashionable society and in Christian rites; but who, when asked, resolved to examine the original Hebrew and Greek Scriptures, and then, after examination, confessed the error into which neglect of thorough investigation had led him, and declared to the advocates of total abstinence: "You have the whole ground; and in time the whole Christian world will be obliged to adopt your views." The *New York Observer*, of August, 1869, adds to this testimony.

ENGLISH STUDY OF BIBLE WINES.

Though behind the young spirit of America, where some of the most progressive representatives of all European nationalities have for a century been gathering, the power of truth and duty is moving upon all Western Europe. And here it should be noted, in order that prejudice be removed, that "reform" in Western Europe on each and all modern questions, implies simply the answer to this demand: "Shall the earlier

and purer, or the later and perverted spirit of our Church and people prevail?" Everywhere, therefore, thoughtful minds are yearning for "the old ways" which were trod when the usurpers of the present day were unknown to history. The reflex of American thought and practice, or rather the return to better days and ways, has naturally been first witnessed in the land whose blood, laws and language are the chief national inheritance of Americans.

As a leading modern English writer on Bible Wines, Peter Mearns, of Leeds, England, is a worthy pioneer. His treatises on "tiros" and other Hebrew products of the vine, and on the wine of the "Jewish Passover and Christian Eucharist," show an intelligent and earnest search for the truth in the inspired Scriptures. Next to the works of Mearns, and prominent before all others, come the numerous writings of Dr. F. R. Lees. His "Temperance Bible Commentary" is replete with scholarly research, and intelligent conclusions. The disadvantage necessary to a commentary, which can not give chronological or logical connection and consistency, has subjected it to minor criticisms, which have been met by special treatises and personal replies. His "Wines, Ancient and Modern," and his "Text-Book of Temperance," are of historic and statistical value; while his occasional tracts

in reply to critics are scholarly, though perhaps, from necessity, they are sometimes caustic. With Dr. Lees is associated Rev. D. Burns, whose finished style in his "Christendom and the Drink Curse," gives point to the researches of Dr. Lees, in whose main work Dr. Burns had a share. The treatises of Rev. Wm. Reid, of Edinburgh, on the "Communion Wine Question," and of several other Scotch and English writers, indicate the strong sweep of Christian sentiment awakened in the English and Scotch Churches, and a return to look for the truth, clear though covered, in the Old and New Testament Scriptures.

When these utterances demanded a scrutiny of social customs, and of Church usages, and were in some measure, perhaps, extreme, and certainly in advance of the spirit of the age, a series of opposing writers appeared. The reactionary party prepared themselves, as did the American scholars of thirty years before, by bringing into service the reports of missionaries in foreign lands. Rev. J. Chalmers, missionary among a rude people, had written: "The bread used at the Communion was the inner growth of the old cocoa-nut, cooked in the native oven; the wine was the water of the new cocoa-nut." Rev. Wm. Wright, a Scotch missionary returned from Damascus, had alluded at a meeting of the Gen-

eral Assembly in Scotland, held June, 1875, to a distinction between *chamer*, intoxicating wine, and *sherbets* as unintoxicating wines; which distinction, as we have seen, the general Arabic Lexicon of Freytag and local Arabic vocabularies confirm. The venerable Dr. Duff, of India, had also publicly made this statement: "In vine-bearing districts the peasant has a basin of pure unadulterated blood of the grape in its native state, not an intoxicating, but a nutritive beverage." In the earlier ages of the Church of Christ, devoted missionaries of the Divine Master would hardly have been denounced for heresy in thus stating what their eyes had seen, and their conviction as to the spirit of their commission had prompted under necessity in their practice. All history, as we have seen, would have confirmed the facts stated, and have justified the exceptional practice. But these utterances were made in a land and at a day of special controversy as to the wines to be used at the Lord's Supper. Letters were sent to missionaries in Syria asking for statements confirmatory of the partial testimony, true in his field, made thirty years before, under similar circumstances, by Rev. Eli Smith; which partial testimony was, as we have seen, overshadowed two years later, by the fuller examination, in another field, made by Rev. Mr. Homes, at Constantinople. The

following card was thus obtained, signed by eight American and English residents, and by two natives in Syria: "We, the undersigned, missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that during the whole time of our residence and traveling in Syria and the Holy Land, we have never seen nor heard of an unfermented wine; nor have we found among Jews, Christians or Muhammedans any tradition of such a wine having ever existed in the country."

An impartial review of this paper calls attention to the following facts: First, it was a pre-judged and formulated statement, prepared in Scotland by interested parties, and sent to Syria for *ex parte* testimony. Second, it was sent to the very region, the Lebanon district, where Rev. Mr. Smith's thorough investigation revealed so few facts on which residents could form a judgment. Third, the traditional records of the ignorant Muhammedans as to ancient customs of Romans and Christians in Palestine, were as defective as was their knowledge of Arabic literature, whose testimony we have already traced. Fourth, the Christian people of the Lebanon district were as ignorant of the Greek and Roman Christian Fathers as were the Muhammedans of Arabic literature. Fifth,

the Jews of the same region were ignorant, as are the Jewish people generally, of the Talmud and other Hebrew records, read only by chief Rabbis; while the traditional customs, now observed by intelligent Israelites from Bagdad on the Euphrates, to New York on the Hudson, was naturally lost to the Palestine Jews, principally Spanish; as they were unobserved when Maimonides wrote.

In the *Bibliotheca Sacra* of Jan., 1869, is an article from Rev. T. Laurie, D.D., a former missionary in Syria, entitled "What Wine shall we use at the Lord's Supper?" The author quotes Dr. J. Perkins, who mentions three products of the grape used in Persia: first, the fresh juice drunk as our new cider; second, the juice boiled to a syrup; third, distilled fermented wine called "arak," or Asiatic brandy. He quotes Rev. B. Larabee, seven years a missionary among the Nestorians, who had not learned of unintoxicating wine; and he cites the Syriac term "chamor," written "hamrah," as the name for all wines; the verb "chemar" meaning, to intoxicate. He quotes Rev. E. Smith, already noticed, and Dr. C. V. A. Van Dyck, for twenty-five years a missionary in Syria, as stating that "nothing called *nebid* or *khemer* (chemer) is unfermented." He states, from his own observation and study, the following: "In Syria, and

as far as I can learn, in all the East, there is no wine preserved unfermented, and they never make wine of raisins; but they do make dibs, or molasses, of raisins, and they ferment them and make arak of them by distillation; but they could not keep grape-juice or raisin-water unfermented; it would become either wine or vinegar in a few days, or go into the putrefactive ferment." He adds: "The native Evangelical Churches, also the Maronite, Greek, Coptic and Armenian all use fermented wine at the Communion. They have no other; and have no idea of any other." Again, he states: "The Jews not only use fermented wine at their feasts, but use it to great excess, especially at the Feast of Purim. At the Passover only fermented wine is used." Quoting again Dr. Van Dyck, he says: "As the result of extensive and protracted inquiry, he is decided in the opinion that such a thing as unfermented wine was never known in Syria." In reviewing the products of the grape he quotes Gesenius' derivation of "tirosi," but not his definitions; which are inconsistent, as we have seen, with his derivation.

No one who knows Dr. Laurie, can help esteeming his piety and sincerity. It will at once occur to his readers that the few Persian products of the grape, like Rev. E. Smith's statement thirteen years before as to Syria, show the same

degeneracy in the arts; that the Syriac language and customs now existing are to be compared with the earlier day of the Syriac translation; that the customs of the degenerate Spanish Jews and Oriental Churches are in perfect harmony with the survey taken in this historic treatise; and especially that the "opinion" as to the past and primitive customs of the Church planted by the apostles in Syria, has been formed without knowledge of the historic facts, which have been so overlooked since the era of the Reformation. It was natural that this paper, of such a character and so obtained, should be noticed by the three professors of the College at Belfast, Ireland, in 1875, under the title "Yayin, or the Bible Wine Question."

Subsequently to this, in 1877, Rev. A. M. Wilson, of London, wrote a volume on "The Wines of the Bible," designed to refute the "Unfermented Wine Theory." It is stored with unarranged quotations from authors cited in this volume, and indicates great patience not only in gathering from other collators, but also, in personal translation. It lacks, however, the three unities, of time, place and logical connection; and its citations are so confused, and often contradictory in sentiment, as any scholarly student will on every page observe, that the ordinary reader can form no opinion as to

the point at issue. Most of all, it entirely omits the citations from Hebrew, Greek, Roman and early Christian authors, which demonstrate the existence and careful use of unfermented wine, and the avoidance of fermented wine in religious rites, so generally recognized in human history. The writer's favorite author is Athenæus; and he, certainly, is like that busy Greek, an untiring and learned gatherer; quite in contrast, however, to the practical Pliny; who, in the century succeeding Christ's Apostles, and preceding Athenæus, had recognized principles in his study of wines far in advance of modern Christian attainment.

LITERARY GENIUS EXEMPLIFYING THE LAW OF WINES.

The ancient Greeks and Romans regarded poets as prophets. Paul, the Christian apostle, recognized the force, if not the full truth of this impression, when he appealed to the Greek poets as the specially inspired teachers of truth in natural religion; calling them, in his address to the cultured Athenian Senate (Acts xvii. 28), by the name "poets" or creators, and in writing to the head of the Christian Church, among the rude Cretans (Tit. i. 12), giving them the title of "prophets," or inspired teachers. As there have been inconsistent in-

terpreters of the revealed law of God, men controlled now by the "law of the mind" and now by the "law in the members," so it has been among men of true literary genius, the special moral guides of nations and ages.

Little do the admirers of such writers as the Roman Horace, and the English Byron, of the Scottish Burns, and Irish Moore, fathom the depth of their profound convictions; since they do not even study the drift of the current that appears on the surface. The higher poets, and men of genius, who have left the more lasting gems of literature, must be first understood, and then these supposed anomalies will assume consistency.

The epic poets, and even the dramatists, as distinct from the lyric bards and romancers, have always been prophets pointing out the real law of wines. The poems of Solomon, as we have seen, were parables, veiling truth as to wines. All through the Iliad and Odyssey of Homer, the careful student may trace the deepest philosophy; which comes out especially in their pictures of the two vices, against which Solomon anticipated the blind old Grecian bard in warning men who seek eminence by superior merit. The power of the intoxicating cup, presented by Circe, made brutes of the companions of the wise Ulysses, while he stood firm; but

the wooing song of the Sirens would have tempted him to effeminacy, the sister vice, but for his own injunction to his companions to bind him fast to the mast before they passed the isle of the enchantresses. Virgil but repeats the counsel for the ages taught in his experience, like that of wise Ulysses; while he also, as we have seen, pictures the happy home where "the must is boiled," that it may not ferment. The hero, who is also a sage, may, indeed, by his own power of self-control, resist the temptation of the cup, when proffered by women vainly aspiring amid the seductions of fashion to maintain the claim to virtue; and by this same inward power he may resist, when coming in this open form, the temptation to make himself a brute by drinking of the intoxicating cup. That same man, however, falling gradually into inaction, lapses into lust, like Solomon, the noblest of the Hebrew kings, and thence into effeminacy; and then nothing but bonds imposed from without, by companions, will save him from being "drowned in destruction and perdition." This seems to be the secret of the power of Temperance Associations, and of the Total Abstinence pledge.

Among the higher poets, in the epic and drama, Shakspeare is a discernor and embodier of the law of abstinence taught in history.

That oft quoted, but usually misinterpreted allusion of Hamlet, in the phrase "to the manner born," opens a vista in the history of customs, as seductive as they are oppressive and ruinous. Horatio is from the South; from Italy, whose effeminacy, as opposed to conviviality, was noted in the days alike of Horace, and a thousand years before him, in the days of the Trojan Eneas, and as it now is marked. Hamlet, on the other hand, is of the old German race; among whom marriage infidelity, as Tacitus pictures, was almost unknown, while intoxication, the most beastly, prevailed. Down to the times of Shakspeare and of his Danish hero, the habits of the two regions, as in the Italy and the Germany of to-day, showed the same characteristic contrast.

When Horatio is roused by the midnight noise of drunken revelers, coming from the palace of the newly-installed king, and is told by Hamlet of the "swaggering upstart" draining his "draughts of Rhenish wine," and when, with wonder, this novel scene of brutal drunkenness prompts from Horatio the inquiry, "Is it custom?" Hamlet's reply shows, not his own, but the poet's recognition of the law of wines. Says Hamlet in response:

"Ay, marry, is't:

But to my mind, though I am native here,

And to the manner born, it is a custom
 More honored in the breach than the observance ;
 This heavy-headed revel, east and west,
 Makes us traduced and taxed of other nations.
 They clepe us drunkards ; and, with swinish phrase,
 Soil our addition ; and, indeed, it takes
 From our achievements, though performed at height,
 The pith and marrow of our attribute."

If that German habit of drinking, from the days of Tacitus to Shakspeare, made other nations call them drunkards and swinish, and one "to the manner born" had to confess that it took from their "achievements the pith and marrow of their attribute"—an attribute so worthy, in many an age, and worthiest now—it should not surprise the scholarly Germans, that the same ineradicable impression as to the *unnatural* in many of their modern æsthetic and literary achievements, still lives in the breasts of other nations. High art in ideal poetry, as in sculpture and painting, pictures ever the true law of wines.

Here the line of distinction between men who have united genius and constant virtue, and their opposites, is specially instructive. The former *always* teach the lesson of abstinence. Shakspeare, Milton, Pope, are constant in their utterances like these :

"Bacchus that first from out the purple grape
 Crushed the sweet poison of misused wine."

"Oh, that men should put an enemy in
 Their mouths to steal their brains !"

"Oh, thou invisible spirit of wine,
 If thou hast no name to be called by,
 Let us call thee devil !"

"In the flowers that wreath the sparkling bowl,
 Fell adders hiss and poisonous serpents roll."

"The brain dances to the mantling bowl."

"They fancy that they feel
 Divinity within them breeding wings."

The fact that Milton, like Shakspeare, notes that one class of the tempted fall a prey to one, and another to the other of the two "youthful lusts," prepares the thoughtful student to estimate rightly the utterances of inconstant genius. In his "Samson Agonistes," Milton draws out at length, in the colloquy between the fallen hero and his parents, his confession, that though temptation to licentiousness has led him into sin, and brought its penalty, he could repress "desire of wine,"

"Which many a famous warrior overturns."

"His drink was only from the liquid brook."

Coming then to the apparent contradiction found in men like Horace and Byron, we find that same poet of the sensual and voluptuous, in company with the abstemious and even dys-

peptic Virgil at the banquet table of Mæcenas and Augustus. We find more: that his seductive pictures of pleasure in the wine-cup, are not the serious, deep and real convictions of the man when he is himself. They have but half read Byron, who only revel in his "Don Juan"; when intoxicated the poet is not himself. Byron's sublime genius, the poem that will outlive his age, is "Childe Harold." There he is himself, and not another, and a deluded man. There, his reason and his conscience—*the man*, speaks; not the beastly "law in the members," which always, as in Paul, "wars against the mind." Let any young man who thinks Byron was great, or Burns, or Moore, because they drank intoxicating wine, turn and witness the hours in the lives of these very men, when, like the youth, in Jesus' parable, it could be said "he came to himself." Read *all* such men wrote, or none! "Drink deep" at the fount of their thought, or "touch not the Pierian spring!" No men ever taught the law of wines as have men like these. Their "mourning at the last," is like that of the French popular leader, Mirabeau; who, but for the weakening of his physical and mental power by his early drinking habit, might have ruled France by his intellect, in place of Napoleon with his sword.

MODERN ARTISTS AND WINES.

The true idea of art, as applied to science, brings within its field that class of men of high endeavor, who, in every department, seek to make the discoveries of men of science minister to human utility, or to cultivate the love of beauty. Higher artists, like poets, lead men of science, as well as follow them.

Even the men of superior mechanical genius, inventors in the useful arts, have been noted for quick observation of the law of intoxicating drinks, and for their resoluteness in fixing their own laws of fashion as to their use. Especially exposed to temptation by the proffer of the luxuries which success invites, it would be strange if some did not fall. No class of men, however, more quickly recognize the law of their own easily excited constitution; no men are more humiliated when self-conviction yields to the insidious suggestion of meretricious fashion; and no men, in the main, are more intelligently abstinent from all intoxicants, even from light wines.

The men of higher art, in its various departments, are next in their witness as to the law of wines. The aspirants for fame as athletes, who school themselves to attain superior strength and elasticity of muscle, have always

known that abstinence from intoxicants is absolutely essential to success. Alike among the Greeks, at the Olympic games, and among modern contestants, though in seasons of relaxation the tempting wine-cup may be indulged in, when the season for training comes, a self-imposed abstinence is the first rule to be enforced. As the commander of an ocean steamer will soon lose his place if he can not, during the entire voyage, practice abstinence, so the stroke-oar of a college boat-club would soon pass to another hand if the man who holds it could not abjure wine. Law will utter its mandate, and put in its claim! Happy the youth who from *preference* keeps its command!

In the yet higher walks of the plastic arts, history repeats itself. Mrs. Jameson has simply recorded what beforehand might have been anticipated; that the great masters, Lionardo, M. Angelo, and Raphael, were noted for their strict, moral habits; among others, for abstinence from intoxicants. To this class, the yet greater master, Correggio, adds a yet brighter testimony. In later days, the English Cruikshank, now brought into prominence for his abstinence, illustrates the law, and the reason why many artists do not adhere to it. When he resolved to save his power as an artist, by abstinence from drinking habits, by so doing he

was forced to sacrifice the patronage of many of his former flatterers. About 1845, he drew and published from conviction of duty, his designs of "The Bottle," published at New York in 1848, with poetic comments by Grattan. It sketched eight steps in the wine-drinker's downward career; first, the husband presenting the *wine-glass* to his wife; then that husband discharged from employ, for occasional intoxication; then the confirmed drunkard, pawning books and furniture for strong liquors; then the sot sending his children to beg; then the swine-like beast, burying some of these children through sickness induced by want; then the dog-like brute, quarreling with his half-intoxicated wife; then the raging demon, killing the idol of his youth in a fit of passion; and last, the raving maniac in a felon's cell. In this picture of the law of wine, Cruikshank simply took a stand which Murillo, Durer, and even Rubens confessed was the true one; while they knew, too, they would have been wiser, happier and more successful, had they been firmer in maintaining it. Twenty years later, in the success which followed his "Worship of Bacchus," presented to and patronized by Queen Victoria, at Windsor, in 1867, Cruikshank could, in the climax of his well-earned fame, rejoice in the progress of a reform he had aided

to advance. And when now, in declining age, this popular artist is devoting time, property, and talent to a work which he has proved to be England's greatest modern boon, the virtue of abstinence from intoxicating liquors, he can, with the joy of the great "Master," in a higher work, exult that in old age he is bearing his ripest fruit.

Cruikshank is not an exception among the men of kindred genius. Such well know that the secret of their strength lies, like that of the famed Hebrew Samson, in the virtue of abstinence from every intoxicant. Gustave Doré is but indicating the common conviction of higher artists.

MODERN FASHIONABLE SOCIETY AND WINES.

The power in controlling society designated by the term "fashion," has been a study since the days of Aristotle. That clear thinker finds an important principle in the manifest relation of the two Greek words so similar in sound; *êthos* with a short penult, and *êthos* with a long penult. The former means a custom that has grown out of a natural and, therefore, permanent moral conviction that has established uniform law; the latter means a custom that has originated in some whim, often in some folly of the day. The men of genius in literature and art,

above cited, rose above the latter through the power of the former.

The origin of customs of luxury, in what is called "good society," is made clear by uniform history. It was distinctly seen and stated beforehand by Samuel, the last of the Republican rulers of the Hebrew nation, what the fashion of a court, with a king as ruler, would be; wine-drinking being prominent in the decline. It has been continuously illustrated in all nations, when the plain and frugal habits of self-made men, like Cyrus, Alexander, Augustus, Charlemagne and Napoleon, have succumbed to a coterie of inferior satellites, who talk of "fashion" as lord of all. Under the doubly seductive spell of flattery and sycophancy, the truly great leader is made to think himself a hero where he was not made to lead; and, led himself under the leash of professed masters in the world of fashion, he is dwarfed to the level of those whose only merit is their guile.

The wine-cup comes in the line of the seducer's arts, both male and female; Cyrus imitates Belshazzar in spite of his youth's better convictions; Alexander listens to courtesans, instead of to Aristotle, his teacher, and to Androcydes, his physician; Augustus is swayed more by the voluptuous Horace than by the intellectual Virgil, and yields more to the wine than to the wis-

dom of Mæcenas; and Napoleon, aping at last the follies of effete monarchs that he had contemned, becomes as weak as they.

America has as yet seen but here and there a princely family, either of wealth or of intellect, perpetuated in even the second generation. In the American Republic, the Astors in inherited fortune, and the Adamses in hereditary culture, are as rare as the Catoes and Fabians in the old Roman Republic.

Chief among the causes of this alarming fact, is that absurdest of all the fancies and follies passing current under the pretense of "fashion," wine-drinking. The man who by abstinence from intoxicants has secured the mental and moral power which this abstinence bestows is betrayed into the fallacy that he can not maintain position in good society without abjuring the very law by which he has attained that position. Never did selfishness conceive a more serpent-like contradiction; and yet, from the days of the tempter in Eden, it has been efficacious; as it was when that arch foe of God and man, hid in Eden the double-meaning of his flattering fallacy, "In the day ye eat" or drink "thereof, ye shall be as gods, knowing *good and evil!*" True to his word, in modern fashion as in Eden's temptation, all that is *new* in the promise is "the knowledge of *the evil*;"

and that knowledge to be gained by bitter experience.

The self-made and self-elevated prince in intellectual position and in money-fortune, *must* have his wine-vault, and his dinner accompaniment supplied from its stores. The writer in the Talmud, who had the vision of Eden's tempter passing by the garden of Noah, the only family saved from the flood, when the arch-foe smiled and went away sure of his victim—that writer was not a seer only, but a student of history. How soon that Noah is a beast in his drunkenness, and Ham, his son, is making sport of his idiotic father! The *family* fails in the first generation. Only *one* cause is assigned for this by the inspired writer! That cause should startle aspiring American fathers. They are repeating, just as if there were no law of wines, the same insane folly of seeking to maintain position for themselves by violating the very law through whose observance they attained it. Yea, more; they are even dreaming that their sons and daughters are to be exalted by that luxury which, without exception in the world's history, has ensured family downfall. The wise in American, and even more in European courts and families are reviewing the history of the Catoes; whose ancestor wrote the earliest preserved recipe for "preserving wines always unfermented."

MODERN CHEMISTS ON THE LAW OF WINES.

In America, popular science embodied in Text Books is a valuable guide to more exhaustive treatises. Most of the Chemical Text-Books, as those of Silliman, Youmans, Wells, and of Rolfe and Gillet, treat of the process of fermentation. They describe the formation of alcohol as a transition stage, in which, if nature be allowed to complete her work, undiverted by human devices, she will, like her Divine Author, change the evil into good; as promptly destroying, as she had created, the lurking, but short-lived "poison in the cup." The more profound works of men like the American Dalton, the English Huxley, the French Pasteur and Engel, and the German Mayer and Helmholtz, trace to its germinal development, the series of processes; first, from life to death, and, second, from death to life, in the two successive fermentations of the juice of the grape. In these embryological observations, traced by the aid of the microscope, the same palpable fact is made conspicuous; that the alcoholic fermentation develops the virus found in all decay; which virus, as a deadly poison, none but the most reckless man of science would allow to taint his blood.

To the practical truth as to unfermented

wines, special attention was given by Baron Liebig, one of the most eminent writers on Chemistry, applied to Agriculture, to the Arts, and to the laws of Health; whose superior merit, Baron Humboldt brought out in 1824, and whose fidelity to his early promise was attested till his death, in 1873. Among his numerous treatises, the most popular has been his "Chemische Briefe," published in 1844, and soon translated into English and widely sold in Great Britain and America, under the title, "Familiar Letters on Chemistry and its Relations to Commerce, Physiology and Agriculture." In Letter XX. Liebig indicates, that practical experiment now attests the effectiveness of the methods employed by the Romans before and after Christ's day, in obtaining "unfermented wines." The Roman method was to separate the watery saccharine juice from the glutinous pulp before applying the pressure which forced out the pulp. The Romans, after corking and sealing, immersed the bottles of strained saccharine juice in cold cistern-water. Liebig states his method thus: "If a flask be filled with grape-juice, and be made air-tight and then kept for a few hours in boiling water, or until the contained grape-juice has become thoroughly heated to the boiling point, the wine does not ferment, but remains perfectly sweet until the

flask is again opened, and its contents brought in contact with the air." The careful reader will observe, that Liebig in this experimental proof has not, like the ancients, first separated the albuminous pulp from the saccharine juice; that he applies extreme heat, in place of moderate cold, to arrest ferment; and that then it is not permanently arrested because the albuminous pulp was not at the outset excluded. The practical science of the Romans is thus thrown all the more into relief. Apparently self-guided, Liebig also re-discovered the Roman method of correcting failure in ill-corked bottles by the use of sulphur or sulphur fumes. In his edition of Turner's Chemistry, Liebig treats fully on the subject of fermentation.

MODERN ENCYCLOPÆDISTS ON THE LAW OF WINES.

Modern encyclopædists, of whom Pliny was the ancient type, while, presenting on each topic, the results of recent scientific investigation, trace also, more or less fully, the history of the sciences and arts of which they treat. The encyclopædists of France, England and America have indirectly gathered testimony of great value as to the observed dangers from alcoholic liquors, and the means of preserving wines exempt from alcoholic admixture. In the popular

French Cyclopædia, published at Paris, in 1855, Colin states the origin of alcoholic fermentation as arising from the presence of the glutinous pulp in the saccharine juice; and he describes how sweet wines (*vins doux*) are obtained by separation of the saccharine or sugary material (*matiere sucrée*) from the albuminous or nitrogenous matter. He especially declares the alcoholic fermentation to be but a stage of nature in converting "*vins doux*," sweet wine, into "*vin-aigre*," sour wine, or vinegar.

In the English Cyclopædia of Charles Knight, London, 1859, the process of obtaining sweet wines is described with these remarks: "If sugar predominates, the wine is sweet; if gluten, it is liable to acetic ferment, forming sour wine. This divides wines. While the vinous fermentation goes on . . . the acetous can not commence." Liebig's methods of securing wines free from alcohol are then described.

In the American Cyclopædia of the Appletons, published in 1874, Liebig's theories and results of fermentation are presented; and a rare Byzantine work, describing the methods of securing sweet and unintoxicating wines during the early Christian centuries, is cited. The relation of "*Lachrymæ Christi*" to old Falernian wines is alluded to, and the return to scientific methods in wine-making throughout Italy is noted.

In the Cyclopædia of Johnson, in an able article by Professor Chandler, of New York, the theory of Helmholtz, that fermentation, both vinous and acetous, is a process of life—rather, than as Liebig supposed, a stage of death, succeeded by fitness for a new vitality—is presented; but the fact is made palpable, that the formation of alcohol is a transition process of nature; and that the alcohol of intoxicating drinks would not permanently exist, unless man's invention interfered with the process.

MODERN MEDICAL SCIENCE AS TO WINES.

The progress of modern chemistry has directed special attention to the nature, the origin, and the uses of alcohol as it is developed and concentrated in wines. Chemists, proper, have studied this merely from love of science; conscientious physicians, especially those devoted to the effort to reform inebriates, have made it a life-long specialty; while, too often, statements of medical practitioners, regarded as the teachings of science, have been superficial views framed to suit the prejudice or preference of interested parties. Profound specialists, however, in medical practice, and in "Materia Medica," such as Dr. Benjamin W. Richardson, of England, and Drs. Stephen Smith, Charles Jewett, and others of America, are now giving

testimony which accords with the observations of a line of the ablest practical physicians that have succeeded each other since the days of the Grecian Hippocrates.

These results are unquestioned. *First*, Ferment is a process of destruction of certain chemical compounds as they are passing over to form other compounds. Alcohol is an intermediate, temporary transition product of vinous fermentation in grape-juice, passing through the changes incident to the decomposition of some of its elements. As a product of nature, or of the Author of nature, it is not to be argued that it is designed to be healthful; any more than it can be argued that the virus of a human body, a few hours after death, which, if left to nature's changes, will pass into a condition to be healthful food for new plant-life, is *as virus*, in its *transition* stage, a healthful product.

Second, Alcohol, arrested in its own natural passage into other chemical compounds produced by the second, or acetous ferment, is a deadly poison. This, the Arabian chemists, who first succeeded in concentrating it, and who gave it its title, recognized; and, hence, they gave it the name of one of the most virulent poisons, known to the ancients as *al-kohl*, or antimony. Applied to a surface-wound it acts, as all scientific surgeons agree, as a caustic, and

searing application. Taken internally, it is an irritant, rather than a stimulant. As a tonic it is not *as alcohol* that it is used; but in admixture with other ingredients of wines and brandies.

The ancient physicians, as Hippocrates, already quoted, recommended alcoholic wines as an anæsthetic, to relieve pain in acute disease, such as strangury. The fact that alcohol in its pure state is not administered as such medicinally, and the additional fact that burnt brandy, from which the alcohol is removed, has the tonic properties of the brandy, is a sufficient indication that alcohol has not, as such, a legitimate place in the materia medica, except as an anæsthetic, or as an irritant. Its place might be supplied by other tonics free from its poison. Probably such tonics would be supplied, but for another illegitimate and unhealthful effect of wines and brandies; on account of whose temporarily stupefying, but permanently enervating effect, persons diseased in body and mind crave alcoholic drinks.

Third, The direct, and principal effect of alcohol, when taken into the stomach, is produced on the nervous system. Its action is similar to that of nitrous oxide gas, and ether vapor. Its irritating influence gives, for a brief time, a feverish action to the nerves; producing, temporarily, pleasurable sensations and nervous ex-

hilaration. This exhilaration, however, is soon succeeded either by nervous prostration or derangement, which exhibits itself in sleepy stupor, or in sleepless restlessness.

The testimonies of scientific physicians, and medical experts, have been multiplying for years in America, and England. Dr. Thomas Sewell, from 1821 to 1839 President of the Medical Faculty of Columbian University, Washington, D.C., the trusted medical adviser of men of the highest position, followed up, for years, a series of post-mortem examinations at hospitals and asylums, designed to trace the effects of alcoholic drinks on every portion of the human system. The results of his investigations were published in a series of tracts, illustrated with microscopic views of the various tissues as affected by the alcohol in wines and other intoxicants. The revelation was at that day, startling; but his deduction as to abstinence and the use of other tonics, by physicians, were in advance of public sentiment. In later years the investigations of Dr. A. Coles, of New Jersey, the discriminating and timely treatises of Dr. Charles Jewett, of Connecticut, and of Dr. Stephen Smith, of New York, have given new testimony. The recent volume of Dr. Ezra M. Hunt on "Alcohol as a Food, and a Medicine," confirms the view, that it is in no

sense nutritious, and that, as a medicine, it is a "cardiac stimulant, admitting often of a substitution."

In England the treatises of Dr. Benjamin W. Richardson, on "Alcohol," in 1875, and on "The Action of Alcohol on Body and Mind," in 1877, have begun a revolution in sentiment, and a reform in practice in England. Dr. W. B. Carpenter, supported by Dr. Richardson, as also by Professor Youmans, Dr. W. E. Greenfield, and by the able physicians of New York devoted to the restoration of inebriates, unite in urging abstinence from all intoxicants on those who would ensure for themselves soundness of body and mind. Two hundred and sixty-five English physicians and surgeons have united in an appeal, based on their experience in hospitals, urging the medical fraternity not to recommend alcohol so as to make it seem of dietetic value. Sir Henry Thompson, the eminent surgeon, personally appeals to the Archbishop of Canterbury to use his religious influence to sustain the "Medical Faculties."

Whatever has a history, has also a law. The ancients, as we have seen, by induction from externally observed influences, reached the range of facts that controlled their sentiment as to intoxicating wine; and these facts led, first, to individual convictions as to the wisdom of per-

sonal abstinence; then to municipal statutes, designed to protect women, children, and other classes most exposed to temptation, and also, officers when on duty; and finally to religious ordinances against intoxicants used in religious rites, and by officers of religion. What the ancients attained to by induction, chemistry now demonstrates by analysis and experiment, and urges as law.

MODERN STATESMEN AND CIVIL STATUTES AS TO WINES.

While in America the common intoxicating beverages are distilled liquors, in England beer, in Germany wine and beer, and in France wine, are, like the ancient wines, less charged with alcohol. In both England and America, wines are the intoxicating beverages sought by the more wealthy. The voice of the people and the principles of statesmen revealed in modern legislation, when compared with ancient statutes, must be carefully analyzed.

Very many leaders of public sentiment in Europe and America urge the right and duty of legislation to restrict, and even to prohibit the sale of distilled and drugged liquors; and personally restrict themselves to "moderate drinking." They do not, however, like the wisest of the Greeks and the best of the Romans, recog-

nize the social and religious evils of wine-drinking, and the fact that true temperance is abstinence from all intoxicants. There can be no question, however, that modern legislative science is following rapidly in the track of modern medical science as to alcoholic wines.

In all modern as well as ancient legislation, intoxicating liquors have been selected as distinct from all articles of food and drink, to be made subjects of restrictive legislation. In this respect they are placed in the class with other poisons. The principle of right, the duty of law is thus admitted; and that, in all modern States and nations. Thus admitted, the principle must be allowed any extent of application which the public interest and the popular demand requires. There is no statesman of modern times who will think of controverting this position: that intoxicant beverages, in this, as in all past ages, must be made the subject of repressive legislation. The simple question of modern times is this: Whether the ancient wisdom and virtue of personal abstinence, and hence, of consistent legislation, shall be revived and restored. It is only this feature of the modern temperance reform that comes under the discussion of "the Divine Law as to Wines."

Though difficult of separation in discussion, the utterances of modern statesmen and the

growing drift of legislation, tend to the theory that fermented, as well as distilled liquors are injurious to the individual and society; that law-makers should themselves set the example of abstinence; and that thus they should be prepared to enact and to enforce laws manifestly required for the well-being of society.

In Germany, as Dr. Philip Schaff, in his recent statement as to the American Temperance Reform made at Basle, Switzerland, has reported, Prince Bismarck has revived the Reform watchword of Luther; that the curse of Germany is the "sauf teufel," or "social-drinking tempter." That sagacious statesman affirms that the beer-drinking social customs of Germany, which from social customs soon grow into personal, private habits, make the common people "stupid and lazy," and thus prepare them to be the fit tools of disorganizing demagogues.

As to France, the following striking example of the influence of popular institutions in prompting abstinence from both narcotics and stimulants, is thus stated by a correspondent of one of the leading New York journals:

"M. Jules Simon is on the shady side of sixty. He belongs to the evergreen family of French public men who never smoked, or drank absinthe. I am sorry to say he will, in all likelihood, be the last of a tribe which numbered the

three Dupins, Thiers, Guizot, Michelet, Dufaure, Barthelemy St. Hilaire, Mignet and Cousin. Victor Hugo only smokes in the Channel Islands, and there, never in excess. Etienne Arago's mouth was never familiar with a cigar. He is near eighty, and in conversation fresh, sparkling, and full of vigor. Were I fond of making reflections, I should say to anti-tobacco-nists, do not these splendid evergreens furnish you with a strong argument against the 'fragrant weed'? Make use of it; and preach to the rich that by abstaining from tobacco and strong drink, and being temperate in all things, they may hope to enjoy wealth and health, and the full possession of their faculties up to the age of eighty." This testimony is in accord with the fact already observed in ancient history; that the men who make the most possible of themselves, and do most for the real welfare of their country as statesmen, are, in both practice and theory, abstinent from narcotics and stimulants.

In England, the attention of Parliament, which reflects popular and ruling sentiment, has been called to laws tending to secure abstinence even from fermented drinks, as beer; and the advocates of such reform are numerous and eminent. A recent publication, a "Prize Essay" by James Smith, M.A., of the Free Church of Scotland, published at London,

in 1875, brings together facts that have impressed the English people, and their legislators, with the enormous property-waste and pauper-destitution, aside from the destruction of health and morals which the mere social custom of beer-drinking has imposed on the noble Anglo-Saxon race.

The treatise was selected from among eighty-six Essays, presented to a committee of award, whose chairman was R. Payne Smith, D.D., Dean of Canterbury. While most of the volume, under the title "The Temperance Reformation and the Christian Church," is devoted to the consideration of distilled liquors, and of Church and State duty as to their use and sale, "wines," also, are brought in for consideration. Under Henry VII., who reigned 1485 to 1509, an act of Parliament (11th of Henry VII.) was passed, providing: "It shall be lawful to two Justices to reject and put away common ale-selling in towns and places where they shall think convenient." Under Edward VI., in 1552, (Acts 5 and 6), the license laws were elaborated for enforcement; whose effect is thus celebrated in the instructions of the Lord-Keeper to the Circuit-Judges in 1602, under Elizabeth: They should "ascertain for the Queen's information, how many ale-houses the justices of the peace had pulled down, so that the good justices

might be rewarded and the evils removed." The writer traces an alternation of advancing and receding legislation, down to the famous "Beer House" act of 1830, which, it was supposed, by increasing the facilities for the drinking of fermented liquors would check the use of distilled liquors. The result was, that while from 1821-30, ten years prior to the act, the amount of British spirits consumed was nearly fifty-eight million gallons, in the subsequent ten years it was nearly seventy-seven millions, or an increase of 32 per cent. In 1839, Lord Brougham, speaking in the House of Lords, repeats Aristotle's argument in reply to the Athenian, in Plato: "To what good was it that the Legislature should pass laws to punish crime; or that their lordships should occupy themselves in finding out modes of improving the morals of the people by giving them education? What could be the use of sowing a little seed here, and plucking a weed there, if these beer-shops were to be continued, that they might go on to sow the seeds of immorality broadcast over the land?" The enlarged license, given to beer-houses, having failed, the same experiment was tried as to wines, in an act of 1860, a foreign, instead of a home product; but with just the same result. The act of 1853, however, like American Statutes prohibiting sales

on Sunday and at late hours, with other like acts, was working gradual good; since it stamped the use and sale as in itself an evil, and a danger. The writer goes over the Scripture statements as to wine; examining the nature of Hebrew wines; citing Drs. Duff and Thomson, as to the use of pure "grape-juice," and of "dibs," or syrup, by the natives in Syria, such as every studious tourist may meet; quoting, also, Jewish Rabbis of New York, as to their use of "unfermented wine;" and replying to Dean Alford on New Testament wines.

The Honorable John Bright has recently made this public appeal to the Scotch people: among whom, more generally than in England, distilled take the place of fermented liquors: "If all the ministers of the Scotch Church were to banish whisky from their houses, and the consumption of it from their customs or social habits, they could do much to discredit and to withdraw one fertile source of poverty and suffering in Scotland." This statement of that sagacious, popular Parliamentarian, in the very use of the term "customs, or social habits," and in the mention of "poverty and suffering," indirectly, and, therefore, most effectively, indicates the grounds, in law, on which legislation will proceed, when the public mind comes to

require its interest and the legitimate mode of securing that interest.

In American jurisprudence, the consistent practice of able statesmen has led to progressive legislation, which has not been in advance of public sentiment. The American people will have occasion, for generations, to be grateful for such examples, and, therefore, such efficient leaders in legislation, as the Honorables George N. Briggs, and Henry Wilson of Massachusetts, Honorable William E. Dodge of New York, and others.

WINES IN RECENT AMERICAN LEGISLATION.

As intimated, legislation becomes efficient and effective when law-makers are personally conformed in spirit and life to the laws they enact. In three special respects, legislation as to wines, and other fermented liquors, has witnessed a steady advance in public sentiment. First, The increase of foreign populations, addicted to the use of wines and beers, as well as their use in so-called fashionable American society, has led to the extension of the laws formerly restricting the sale and use of distilled liquors, so as to include wines and beers. Second, The methods of evading the force of law in restricting the sale and use of all kinds of

intoxicants, has led to the extension of the privilege of supervision; wives, and even children, being authorized to warn the dealer, and to prosecute for damages; while the officers of the law have supervisors over them, elected to see that their duty is discharged. Third, The right to withhold licenses, and thus to prohibit entirely the sale and use of intoxicants, has been given by States to communities and towns within their limits; while the National Government, through its Courts, has re-affirmed the right of States to enact such provisions, tending to prohibition.

A pamphlet just issued by the National Temperance Society and Publication House, at 58 Reade Street, New York, gives in full the "Liquor Laws" of several leading States, and an abstract of the Statutes of other States; which the student of law will find, should he consult the Revised Statutes of the several States of the Union, are a fair index to the progress of popular sentiment throughout the United States. They indicate advance in the three particulars above mentioned. They show especially, that this advance has prevailed in States where, ten years ago, such legislation would have been found opposed to the spirit of the people.

In Maine, the statutes are varied and minute.

In the chapter framed in 1872, it is declared: "Ale, porter, strong beer, lager-beer, and all other malt liquors, wine and cider, shall be considered intoxicating liquors within the meaning of this chapter, as well as all distilled spirits." In the amendment of 1877, providing for stricter enforcement of the law, the prohibition reads: "Wine, ale, porter, strong beer, lager-beer, and all other malt liquors and cider when kept or deposited with intent to sell the same for tippling purposes." The penalty for selling without license, "any intoxicating liquor manufactured in the State, except cider, shall be two months' imprisonment, and a fine of one thousand dollars." In Vermont the Statute mentions "spirituous or malt liquor," and declares that the place of sale without license "shall be held and regarded as a common nuisance, kept in violation of law." The Massachusetts Statutes mention "spirituous or intoxicating liquors"; from whose list "cider and native wines" alone are excepted. They permit a wife, or even a child, to be an authorized informer. In a later section, the Statute specifies: "The terms intoxicating liquor, or liquors, in this Act, shall be construed to include ale, porter, strong beer, lager-beer, cider, and all wines, as well as distilled spirits." In Connecticut, the License provisions adopted in 1872, and again in 1874, cover "spirituous and intoxicat-

ing liquors, ale, or lager-beer"; the Act not deciding that ale and lager-beer are intoxicating, while later Acts of 1874 and 1877, specify "spirituous or intoxicating liquors, ale, Rhine wine, and lager-beer."

New England legislation is but little in advance of the Middle, Western, and even some of the Southern States, in the three particulars named. The New York Statute of 1857, made for a region where wines early became prominent, specifies "spirituous liquors and wines," forbidding the gift or sale of either to apprentices or minors. Acts of 1869 and 1870, provide special officers in counties and towns, for the enforcement of the liquor laws. Acts of 1873 and 1874, extend the provisions of the law to "spirituous liquors, wines, ale, and beer"; and provide special damages to parties injured by abuse of license. In a decision rendered by Judge J. Welles, in 1860, the following language is used by the Court: "That ale, strong beer, porter, and most of the fermented liquors known in this country, . . . can and do produce intoxication, . . . and that such is the ordinary effect of their use as a beverage, no man of mature years . . . can have failed to observe." In New Jersey, early Statutes included "vinous, spirituous, and strong liquors," and forbade the sale of any liquors on credit; while a later section as to abuses enu-

merates "vinous, fermented, spirituous, or strong and intoxicating liquors." An Act of 1870 enumerates "ale, strong beer, lager-beer, porter, wine, or any other malt liquors"; and an Act of 1874, prohibits the sale of all these on Sunday. In 1853 began a succession of Acts of New Jersey, granting special privileges of restriction to towns, which has led on to special Acts authorizing the citizens of specified localities, by majority-vote to prohibit the sale of all liquors named in the law by withholding licenses. In an appeal case, which took the ground that it was unconstitutional for the Legislature to confer on local authorities the right to prohibit, the Supreme Court of the State decided: "That municipal corporations may derive the power to *interdict* the sale of intoxicating drinks from the same source to which they owe their authority to *regulate* it."

The Western and Southern States are rapidly following the Eastern and Middle States in the three respects named. An Act of Ohio, in 1866, uses the general term "any intoxicating liquor whatever." Michigan, in 1877, specifies the "manufacturing, selling, or offering for sale spirituous or intoxicating liquors, wine, brewed or malt liquors." Kansas requires "that petitions for license must be signed by a majority of all the citizens in the ward or township, of twenty-

one years of age or over." Iowa prohibits the manufacture and sale of intoxicating liquors "except for mechanical, medical, culinary, or sacramental purposes"; excepting only those imported under laws of the United States, and "beer, cider and wine made of home-products, and for home use." West Virginia forbids painted and other screens to hide purchasers from the public eye. Kentucky, by a recent Act, provides for local prohibition of the sale of "spirituous, vinous or malt liquors," and adds this special provision as to druggists and physicians: that the druggist may sell only "on a prescription made and signed by a regular practicing physician"; and adds, "but no physician shall make or sign any such prescription, except the person for whom it is made be actually sick, and such liquor is absolutely required as a medicine." Last of all, the Mexican border State of Texas, by an Act passed in 1776, provides for local prohibition, with this noteworthy exception: "Provided, that nothing herein contained shall be construed to prohibit the sale of wines for sacramental purposes; nor alcoholic stimulants as medicines in cases of actual sickness, when sold upon the written prescription of a regular practicing physician, certifying upon honor that the same is actually necessary as a medicine." These three specifications, "wines

for sacramental purposes," "medicines in cases of actual sickness," and "certifying upon honor that the same is actually necessary as a medicine," are the three points about which new studies and new statutes are yet to cluster.

The recent enactment of such State Laws, and their endorsement on repeated appeals by United States Courts as constitutional, gives striking testimony to the fact, that the people of the United States, as a body, believe in these three facts: first, that wines and other fermented liquors are intoxicating and dangerous; second, that as such, their use by youth, and even their prescription as a medicine by physicians, is to be strictly guarded, if not positively prohibited by law; and third, that the interests, material and moral, of any community give them the right to prohibit both the sale and use of intoxicants in their neighborhood.

While the legitimacy, under State Constitutions, of Local Prohibition, has been maintained, its legitimacy under United States law has also been repeatedly tested. From the time of the armed opposition to the "Whisky Act," under Washington, the right of Congress, as of State Legislatures, to tax the importation, manufacture and sale of spiritous liquors, has been maintained. But the plea that this tax, levied by Congress, can not be consistent with local

prohibition, has been always met by adverse decisions. Said Honorable Chief-Justice Taney, in an early appeal case: "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice or debauchery, I see nothing in the Constitution of the United States to prevent it from restraining, or from prohibiting it altogether, if it thinks proper" (5 Howard). The decisions of succeeding judges have represented the early argument most elaborately, as applied to wines.

And here the thoughtful student of the past recalls that this modern conviction and conduct is but the reviving of the wisdom and virtue of early ages and generations. It but reflects the wisdom of the Greeks and Romans, of Brahmins and Egyptians, of inspired Moses and Paul, as we have seen; men who wrote when distilled liquors were unknown, and when the only intoxicants were fermented liquors, especially wines, in whose healthful ingredients the poisonous stage of ferment had been perpetuated to pamper diseased and depraved human cravings. It but restores, moreover, the virtue of ancestral generations; for any one that will trace the history of legislation, back from Blackstone and the Code Napoleon, through Anglo-Saxon and old German codes, till they meet

and interlace with the Roman Civil Codes, he will see that the earlier German, French and Anglo-Saxon "witan," or wise men, legislated, in all their generations, against fermented wines.

Yet, more, the *reasoning* which is presented as justifying and demanding legislation, as to wines and fermented liquors, is testimony that experience in modern Europe as to the demoralizing and ruinous influence of wines, is just that ascribed to them by the ancients.

To this discussion, much has been contributed by the published treatises and addresses of Honorable Messrs. William E. Dodge, William B. Spooner, and Neal Dow; and of Messrs. A. M. Powell, J. W. Ray, B. D. Townsend, J. L. Baily, and J. Black; as also by Rev. Drs. A. A. Miner and B. St. James Fry, and by Rev. Messrs. E. H. Pratt and W. F. Crafts; who have discussed the economical and social interests involved.

Here the work of Honorable Robert C. Pitman, LL.D., Associate Justice of the Superior Court of Massachusetts, just issued, and entitled "The Problem of Law as to the Liquor Traffic," comes in with its special testimony. While most of the volume is devoted to the evils of distilled intoxicants, the 19th Chapter, entitled the "Milder Alcoholics," brings out an array of testimony by careful ob-

servers quite unlike that of casual tourists in Europe. Of these gathered testimonies, the following are specimens: In France, Montalembert said, in the National Assembly, as early as 1850, "Where there is a wine-shop, there are the elements of disease, and the frightful source of all that is at enmity with the interests of the workman." In 1872, the French Government appointed a committee to report on the national vice of wine-drinking. In the report of their Secretary, they say, after citing the fearful demoralization produced by wine before, during, and after the war with Prussia: "There is one point on which the French Assembly thought and felt alike. . . . To restore France to her right position, their moral and physical powers must be given back to her people. . . . To combat a propensity, which has long been regarded as venial, because it seemed to debase and corrupt only the individual, but the prodigious extension of which has resulted in a menace to society at large and to the temporary humiliation of the country, seemed incumbent on the men to whom that country has entrusted the task of investigating, and remedying its evils." In Switzerland, Dr. Guillaume, of the National Society for Penitentiary Reform, states, in 1872, that "the liberty of the wine-traffic, and intoxication therefrom,

is the source of fifty per cent. of the crimes committed."

In Italy, Cardinal Acton, late Supreme-Judge at Rome, has stated that nearly all the crimes at Rome "originated in the use of wine." Recorder Hill, appointed to gather facts abroad, to influence British legislation, reported in 1858, "Each of the governors of State prisons in Baden and Bavaria, assured me that it was wine in the one country, and beer in the other, which filled their jails." American legislation as to wines and beers, is but following modern as well as ancient experience; for all the dangers attending the use of distilled liquors are linked to the use of fermented wines.

WINE IN RECENT CHURCH REFORM.

As just intimated, that peculiar proviso of the most advanced American legislation, which, in forbidding the local prohibition of the sale of "intoxicating wines" for certain "necessary" uses, as "medicinal and sacramental purposes," is the hinge of thought on which, for ages, good men have sought the light of truth. Their convictions have centered about two points: first, the fact that Gospel "temperance" implies and requires abstinence from intoxicating beverages; second, that it is the duty of the Chris-

tian Church to seek, if it may be found, an un-fermented and unintoxicating wine.

It should be observed, that among earnest Christian workers, in City Missions especially, many reformed inebriates have been brought into Christian Churches, both in Great Britain and in America. In the recent large increase of this number, the danger of reviving, at the Lord's Supper, a craving for intoxicating drink, has become an alarming reality. Men, like Mr. Moody, who never knew the power of this habit, have supposed, that by regeneration the thirst for intoxicants is eradicated. Others, like Mr. Gough, who have had personal experience, attest that "the law in the members" is never eradicated; that the struggle to give the preponderance to the "law of the mind" is lifelong; and that it is presumption, not faith, that would require an intoxicating wine to be used at the Lord's Supper; as it would have been presumption, not faith, a "tempting," not a trusting God, in Jesus, to have violated the law of nature by leaping from the pinnacle of the temple. Hence, reformed inebriates, with one voice, have asked for an unintoxicating wine at the Lord's Supper; and, when this provision has been thought impossible, they have conscientiously abstained often from partaking of the cup.

In meeting this demand of Christian conviction, a large addition to the number of advocates for abstinence as temperance has been called forth; while many have united in seeking an unintoxicating wine. This drift of popular religious conviction has been so strong, as to reach men of eminence in every branch of the Christian Church.

Four years ago it found expression in the Roman Catholic Church. While in Cincinnati, Ohio, Archbishop Purcell commended temperance among German and Irish Catholics, yet declared that beer was needed to give strength to the laborer, quoting, but misinterpreting, Psalm civ. 15 and 2 Macc. xv. 39; in New York city, Archbishop, now Cardinal McCloskey, declared that abstinence from intoxicants was the only true temperance; and he cited Christ's abstinence in the agonies of death as teaching the doctrine. At the same time, in England, Archbishop Manning, as the representative of Roman Catholicism in Great Britain, urged that entire abstinence from all intoxicants was the only hope of saving the Anglo-Saxon and Celtic races from physical and spiritual degeneracy.

In the English Episcopal Church a louder and more united voice has been heard. Some two years since, some conscientious clergymen in the diocese of the Bishop of Lincoln, having em-

ployed unfermented wine at the Holy Communion, a prohibition from the bishop was issued until the propriety of such departure from long-established custom could be historically tested. Without question, if that history be sufficiently traced, the custom of the early Church based on the appointment of Christ, and the re-discovery of that appointment by the early English Reformers, will stay the prohibition. This, the inquiry awakened in the mind of such a leader as Canon Farrar most clearly indicates.

In his familiar "Talks on Temperance," just published, in ten platform addresses, Canon Farrar gives his reasons for recently becoming himself an abstainer, and for urging it on the English Church and people, both as a Christian and a national duty. It is interesting to trace, amid his fervid appeals and graphic pictures, a return to the Roman virtue and the New Testament interpretation of the primitive Church reflected from that virtue. He says: "The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages on which £150,000,000 are yearly spent in this suffering land. The wines of antiquity were more like syrup; many of them were not intoxicant but in a small degree; and all of them, as a rule, were only taken when largely diluted with water."
 "They contained, even when undiluted

but four or five per cent. of alcohol ; whereas, our common wines contain seventeen per cent." He refers, indirectly, to the legend of Satan's visit to the vineyard of Noah, already fully quoted from the Talmud. Citing the indirect testimony of artists, he exclaims : " If you would know what your fathers thought, look at Hogarth's ghastliest pictures of Rum Lane and Gin Alley." Of himself, he says : " When a youth, I was mainly a water-drinker. When I was an undergraduate I never once had a bottle of wine or spirits of any kind in my rooms. When I became a man, if I thought of total abstinence at all, I regarded it as a somewhat harmless, but perfectly amiable eccentricity. It was only two years ago that my attention was first seriously called to the enormous evil of drink. When I came to London, I almost entirely ceased to touch fermented liquor." He proceeds to trace how, step by step, his investigations led him to sign the pledge of life-long abstinence. Still unsettled, however, as to Scripture teaching, he declares : " I shall say this only : that wine means, primarily, only the juice, and often, as I believe, only the unfermented juice of the grape." He quotes statements of eminent English physicians as to the abuse of alcoholic prescriptions ; and he cites Captain Webb and the American Weston, as reviving the ab-

stinence of the ancient "athletes." He quotes the line of the Latin poet Propertius : " *Vino forma perit, vino consumitur ætas,*" "by wine beauty perishes, by wine age is wasted ;" and he dwells on the inconsistency of taking as a guide Byron's example in his confessed follies. Certainly Canon Farrar is preparing the English people to listen to ancient sages who, like himself, argued that abstinence from intoxicating wines was the only "temperance" ; and, yet more, he may prepare them for the return to the "unfermented wines" for which he longs, and which in all ages they have found who have earnestly sought them.

In America, the tracts and treatises of many earnest students have each added some new fact in the wide field of historic truth ; among which are noteworthy those of Rev. Drs. T. L. Cuyler, H. Johnson, C. H. Fowler, S. K. Leavitt, C. L. Thompson, D. Read, J. C. Holbrook, J. M. Walden, J. B. Dunn, and A. B. Rich ; also of Rev. Messrs. F. A. Spencer, H. W. Conant, A. G. Lawson, and A. S. Wells. The treatise of Rev. Dr. Wm. Patton has pierced a specially rich vein of investigation. The volume now submitted to the public was prompted by a criticism on the action of a Presbyterian Synod in Western New York, who, following the lead of many of different denominations in Great Brit-

ain and America, discussed the expediency of introducing "unfermented wine" at the Lord's Supper. It is indicative that inquiry is directed in the pathway of truth when, as in geological explorations, the common trend is seen by all observers alike; and it is only needed that the fundamental fact, to which men in every age have alluded, should be made the clue to the interpretation of their statements.

UNIFORMITY IN FACTS, AND HARMONY IN CON-
VICTIONS, THE TESTS OF THE DIVINE LAW AS
TO WINES.

Uniformity in the action of forces in the Universe, and of organic development in Natural History—since like effects result from like causes—leads to truth in science, and to established physical law. Harmony in human convictions, leading to common civil customs, is the foundation of moral judgment as to right, and of common law. Continuity in the evolution of cycles, marked, for example, in the out-croppings of geological strata, is the more manifest when breaks reveal on the edges of their dykes the rupture of what was once unbroken. The continuity of recorded history is all the more apparent when the severed parchment-leaves, once stitched into a connected roll, show by the matching needle-holes, and by the words re-

peated at the bottom and top of successive pages, how the writers who penned their several records, matched their work to that of their predecessors. The review of this entire roll on a single point, may, with the aid of personal observation on the Mediterranean shores from the Nile to the Alps, and with the affluent testimonies of eye-witnesses of many an age and language, be made to illustrate this test of the Divine law as to wines.

The visitor in Southern Italy meets a wine called "*Lachrymæ Christi*," tears of Christ. The name impresses him; its simple origin interests him; and the links of its history cover the life of civilized and redeemed man. It is a Latin name; framed by men believing in Christ and seeking His purity of character and life. At home, or on the Mediterranean shore, the inquirer pulls a ripe grape from its cluster, and presses it gently; when a rounding drop of the clearest, purest nectar gradually oozes, forms into a sphere, separates itself from the protruding pulp, and like a crystal tear-drop, falls to the ground. When caught and collected in a cup, these drops form a fluid which rapidly dries in the sun, becomes a syrup, then a jelly, then a honey, scarcely to be distinguished from the bees' deposits. In fact, it is just this pure saccharine-juice sucked by the bee, not only from

varied flowers in spring, but from varied fruits in autumn, that forms the mass of unfermenting syrup deposited by the bee as honey in its waxen cells, whose perfect likeness to sweet wines, on the one hand, and to syrup on the other, led to the common names, "debsh," in Hebrew, and "meli," in Greek. Those "tears" of the grape can not ferment; for the ferment in the pulp has been separated from the fluid. Centuries ago, in the dark ages recorded by Boland in his "Acts of the Saints," intelligent and pious monks, living on the northern crater-peak of Vesuvius, made an unfermented wine from the rich, sweet grapes of the mountain-side; and, out of love to Christ's example and appointment, they called it "Lachrymæ Christi," tears of Christ.

The wines of that name now met, are sweet, but alcoholic red wines, made for gain anywhere; and their history tells of a degeneracy following the age of the primitive wine.

Forty years ago, the wines of Southern Italy were prepared without skill; the rich wines of the Middle Ages, and the art of preparing them, having been utterly lost. Since that era, modern science, re-applied in art, has re-discovered three facts. First, The neglected vines which yield a grape with large pulp and little sugary juice, which juice, when pressed out, soon fer-

ments, may by culture be made to yield three times the amount of sugary juice. Second, By care, the ferment may be arrested, before it begins, or at any stage of its progress. Third, The best mode of excluding the air from the fresh juice so as to prevent ferment is to pour fresh olive-oil over the top of the jar or flask; leaving it uncorked, that the bubbles of carbonic acid-gas, which arise, may escape through the oil without exposing the grape-juice. And here another age rises and opens to view.

It is now generally agreed that the modern "Lachrymæ Christi" was successor to the old "Roman Falernian," specially celebrated by Horace. The Falernian wines were products of Southern Italy. Horace speaks of different varieties, as the old (Serm. II. iii. 115), the ardent (Od. II. xi. 19, 20), the severe (Od. I. xxvii. 9, 10); and also, of that sweet as the honey of Hymettus (Serm. II. ii. 15, 16); but he dwells more on the Falernian vines (Od. I. xx. 10, and III. i. 43), and on their envied grapes (Od. II. vi. 19, 20). Virgil describes the presses, with strainers, which furnished the pure juice without ferment; as he in youth worked at them. First, There were the foot-vats; in which "the vintage foamed on the full brims," as he with his comrades "tinged the naked ancles with new must" (Geor. II. 6, 8). Second, There was the

twist or torcular press; with its cloth-sacks (cola), its twisting staves (prela); from which, in "great drops" (guttæ), gathered and flowing "as streams" (undæ), the bottles to preserve it were filled (Geor. II. 240-245). So completely did the straining process of the twist-press prevail, that it gave the specific name "torculum," or "torcular," among the "Rustic" writers, to wine-presses in general; as the student of Cato, Varro, Columella and Pliny, whose observations covered three centuries, will note. More than this: Jerome, with incomparable facilities for a correct judgment, finds this method of straining the unfermenting juice from the fermenting pulp, a controlling idea, from Moses to his own day; as his universal use of the neuter-plural adjective "torcularia," or twist-press apparatus, indicates. The Hebrew word "yeqeb," used sixteen times from Num. xviii. 27 to Zech. xiv. 10, refers specifically to the juice-tub, under the spout of the grape-vat in which the grapes are crushed and pressed; as is indicated by the Greek term "hypolenion," under-tub, used Isa. xvi. 10; Joel, iii. 13; Hag. ii. 17, though the general term, "lenos," is used in Num. xviii. 27, and Joel ii. 24, where the allusion is general. Again, the Hebrew word "gath," used five times, refers to the grape-vat in which the grapes were trodden; as the Greek term

"lenos," in the five cases (Jud. vi. 11; Neh. xiii. 15; Isa. lxiii. 2; Lam. i. 15; Joel iii. 13), attests; the latter case being specially significant, as the Hebrew "gath" and "yeqed," and the Greek "lenos" and "hypolenion," are contrasted in the same sentence. This distinction in the Greek is marked in the New Testament allusions (Rev. xiv. 19, 20; xix. 15), where the "treading" is prominent, and "lenos" indicates it; while in Mat. xxi. 33; Mark xii. 1, where the "digging" is prominent, Matthew uses "lenos" the general, and Mark, writing for Romans, "hypolenion" the specific word. Again, the word "poorah," twice used, in (Isah. lxiii. 3; Hag. ii. 17), is the ladle with which the strained must is dipped from the juice-tub into the jars or flasks; as the Greek translators indicate by referring to the "measures" (metretas) in the latter, and to the "staining juice" dipped out in the former case. The fact, now, that Jerome renders these three Hebrew words by the general term "torcularia," twist-press apparatus, indicates that he recognized the universal prevalence under the whole Hebrew history, and in the Christian Church of the first four centuries, of the separation of fermenting pulp from grape-juice.

Pliny, again (Nat. His. xiv. 6), describes the kinds and quality of Falernian wine as it existed

under Augustus, when Horace and Virgil wrote; saying that "of all kinds, it was least calculated to injure the stomach;" a fact to which the "Rustic" writers all allude, and which Galen, the physician of the day, applies in his art. But Pliny, though writing only a century after Virgil, speaks of the adulteration and perversion of the pure Falernian. Of that of one locality, he says: "It has lost its repute through the negligence of the growers;" and of another location: "Latterly they have somewhat degenerated, owing to the rapacity of the planters, who are usually more intent upon the quantity than the quality of their vintage;" in which we can see, as if we were there with Pliny, the strainer pushed aside, the pulp flowing with the pure juice into the vat, and a sadly fermented, instead of an unfermented wine, the result.

But another stage of backward transit brings us to the "protropos" of the Greeks; or the oozing juice of the clusters on the vine caught in pans as it dripped before the harvest. Thence, again, we find ourselves in Egypt; especially in the vintage-scenes pictured on the tomb-walls of Beni Hassan in Upper Egypt, sculptured and painted in the days of Joseph. We scan the two presses, and the method of separating and storing the sugary juice without

the fermenting pulp. The more carefully prepared is that from the small twist-press. A sack, about three feet long, is fastened by a ring at one end to a stout post; a rope at the other end passes through a hole in another post; a strong staff, about four feet long, is turned by three men; while a fourth attends to a large pan into which the juice squeezed from the sack is falling in drops. The larger press is an immense vat in which ten or twelve youths are treading the grapes with their feet. From two orifices, one near the top and the other near the bottom, flow streams of juice. The upper stream, evidently furnished with an inside strainer, as Wilkinson intimates (Anct. Egypt., c. v.), flows into a small tub, whence an attendant dips the fresh and strained must, with a large-nosed scoop, into jars; over which, when filled, another attendant pours from a smaller scoop, what we may now regard fresh oil; while other attendants set away these jars, with or without covers, in the store-house. It is not to be wondered at that minds, having thus before them the connected facts, see in this an explanation of the butler's dream, interpreted by Joseph (Gen. xl. 11), and of the Hebrew "tirosh," familiar to Isaac (Gen. xxvii. 28, 37), whose aperient action Job (xx. 15) illustrates.

While thus the breaks in the records reveal more fully the uninterrupted succession of unfermented wines, variations in the nature, use and effects of fermented wines, make clear their constant law; since these variations can be traced to circumstances of location and of era, which have naturally produced those changes. Among European races the kindred terms "oinos" in Greek, and "vinum" in Latin, have passed into cognate names prevailing in all modern tongues; all of which are generic, as is "wine" in English. In the Semitic family, however, the Hebrew generic word "yayin," apparently kindred to the Greek "oinos," has been superseded in Aramaic, Syriac and Arabic, by the special word "chemer," named from the first-glance appearance of the effervescence seen in ferment. So the terms indicating the *effects* of wines have had meanings varying with the ideas of those who have used them. An American preacher who reports that his London peer "drinks," seems in England to be a slanderer; because the word there, means to use intoxicants excessively, while here it only indicates that one is not an abstainer. So "methusko" meant "sated," when applied to the gods who drank "nectar;" and in the Greek Anthology, it means "drenched," when it is applied to altars soaked with offerings of milk (galakti,

Anth. XI., viii. 3). So, too, the word "shekar," in its changing meanings, makes its employ by Maimonides in the twelfth century, an exception proving a rule. The noun "shekar," according to Castell, means in Hebrew, sometimes, "vinum vetus," old wine, and, sometimes, "vinum commistum," the "edusma," or honey-sweet of the Greek Fathers. In Chaldee, it is "cervisia," ale, made from "barley," or "the juice of apples." In Syriac, it is "saccharum," or the sugary juice of various fruits. In the Gemara, Buxtorf finds it to mean "potus ex hordea coctus," a drink of barley boiled. In the Arabic, Freytag cites instances where it is "a drink from dates (dactylis), from dried grapes (uvis passis), also sugary juice (saccharum)." Long before these lexicographers made their collations, Wickliffe had rendered "sikera" in the New Testament, "cider." In accord with these varied meanings of the noun, the verb "shakar," indicating the effect which led to the name of the drink, is equally varied in signification. In the Hebrew of Jer. xlviii. 26, where its effect is "vomiting," Castell renders it "largius bibit," he drinks too largely; while in the Ethiopic version it is used for the Hebrew "malats," to be "sweet," in Psalm cxix. 103. Indeed, this change in the meaning of "shakar," or rather this illustration of its

adapted signification, occurs in the experience of Noah high Ararat as compared with that of Joseph in Egypt; as we have already seen (Gen. ix. 21, and xliii. 35). In Arabic, Freytag finds it applied to the udders of camels and sheep distended with milk. When, then, Maimonides and Bartenora use the word "shakar," to indicate the effect of repeated cups at the Passover, these facts serve to make the exception confirm the rule as to Jewish Passover wine. First, The earlier and later custom of the Jews, shows that the spirit of the twelfth century in Spain was exceptional in Hebrew conviction. Second, The text of the Mishna, written in the second century, gives no warrant for this comment of the Rabbis of the twelfth century. Third, The statements of Maimonides in the "Yad Hachazakah" (II., iii. 2-7), that the Nazarites "sinned against their own souls" in their abstinence, and atonement was required for this sin (Num. vi. 11), while yet he says, "He that is of a heated temperament ought neither to eat meat nor to drink wine"—these extreme statements, both questionable, reveal a mind unfitted for comment on such a subject. Fourth, The very word, "shakar," by which Bartenora and Maimonides indicate the effect of the Passover cup, so different from its meaning in purer ages, is itself a con-

demnation of the spirit of the age which had so perverted the purer custom of their fathers.

It is not surprising, therefore, that such a flood of light dawned on the earnest and laborious Reformers who penetrated more or less into this history of facts. All the translators, Roman and Protestant, Italian, Spanish, French, German, and English, saw in the "tirosh" of the Old Testament, the Grecian "gleukos," and the Roman "mustum." Castell, with the whole range of Syriac and Arabic translations, of the Rabbinic Targums and Talmud, before him, not only rendered "tirosh" must, but he argued that the translation of the Hebrew "chaleb" (Num. xviii. 12) by "aparche" in the Greek, was intended to present the idea of Herodotus (III., 24), and of Xenophon (Hier. iv. 2), which prevailed alike among the early Ethiopians of Central Africa, and of primitive Asiatics; their offerings were "*fresh*," that they might be untainted with decay. Language could not have been constructed more definitely to represent the product of the vine acceptable in religious offerings than that used by Moses when he added a prefix to the unfermented grape-juice offered to the Lord; requiring that it be "the fresh of tirosh." It was natural that this expression, rendered in English by "best of the wine," should recall to Castell and Cocceius

the nature of "the best" wine made by Christ, and; therefore, drunk by Him; and that it should have prevented such men from introducing, from the spirit of "custom," any perversion of the requirements of Christ as to the Supper, imagining that "inebriating wine" should take the place of his own twice-repeated description, "the fruit of the vine."

Another age of desired reformation has dawned. The spirit of men like Luther and Knox, of Howard and Wilberforce, calls for a return to the primitive "fruit of the wine," at the Lord's Supper. Science has well-nigh attained to it in the experiments of Liebig. Christian faith will fully attain to it; for faith is first "the substance of things hoped for;" hope "waits with patience" till study and skill open a "door of hope;" faith then again comes in with the assurance that "the secret of the Lord"—all that He sees needful to honor His word—will be found in His works; faith, thus, becomes "the evidence of things not seen;" and in due time it "works by love" to secure the end it seeks. When attained, unfermented wine at the Supper will certainly be that first appointed by Christ.

Finally, the permanency of the Divine methods for man to learn truth and duty, test the existence of law. The last difficulty of the

Christian inquirer as to the Divine Law of Wines is this: He asks, "If the knowledge of unfermented wines be so important, why has not the New Testament made its nature and the mode of its preparation manifest?" Here, again, truth and its author prove ever the same. First, The Bible was given to reveal spiritual, not material truth; moral duty being impressed when material truth is discovered. Second, Material truth essential to human welfare is discovered when the desire to know moral duty is controlling. Oil and wine in their nature and virtues are in this respect parallel. In warm climates, where medical science seeks to bring disease to the skin, and so eradicate it, anointing with oil is the general specific for cleanliness and health. David awoke to the law by experience (2 Sam. xii. 20); Christ but alluded to it in correction of extreme abstinence (Mat. vi. 17); His apostles recognized that it was a part of the faith that worked miracles (Mark vi. 13); and (James v. 14) left it unexplained, as the law of Christian duty for all time. Just so Noah was left to learn the law of intoxicating wines; Solomon avows that only by experience could he know it; and Timothy, under Paul's tuition for years, was still learning the Divine Law as to Wines. Third, As human virtue in the Brahmin, the Greek and the Roman

was tested by *rational* faith, so the very essence of Christian redemption is Divinely *implanted* faith. Paul, late in his apostolate, defines faith as consisting in two elements. Faith is, first, "the substance of things hoped for;" or the inward "assurance," *a priori*, that an *end* essential to human welfare will be found to have means adequate to its accomplishment. Faith is, second, "the evidence of things not seen;" or the gradual testing, *a posteriori*, by continued observation, what those adequate means are. The great apostle illustrates this by a mere glance at the varied lives of men living through forty centuries: Abel, Noah, Abraham, Moses, David, victors in spiritual conquests down to his day; all of whom were guided and led "by faith." Mankind in Isaac's day had discovered how to obtain unfermented wine by separating the saccharine juice of the grape from the albuminous pulp; the Hebrew patriarchs called it "tirosch" (Gen. xxvii. 28); the Egyptians manufactured it in their upper country; and Joseph's brethren found it to produce an effect indicated by the word "shakar," or full-drinking, as different from Noah's experience as was the wine they drank from that he had made (Gen. ix. 21; xliii. 34). In every age since, when "faith" has led men, first the "hope" for an unintoxicating beverage, and second, the industry to search for

it, that unfermented wine has been re-discovered. To admit that it can not in our day be re-discovered, is to admit that modern science is behind the ancient. To object to the Divine appointment for man's spiritual redemption which makes the effort for that re-discovery a duty, is to discard both science and revelation, and to dishonor both reason and faith.

CONCLUSION.

The writer's task, prolonged through five years, is at length ended. As it was prompted by irresistible convictions of truth, it has been prosecuted as a duty both required and aided by peculiar favoring associations.

The first public lectures of Professor Agassiz, in Washington, D. C., delivered before the Smithsonian Lecture Hall was provided, were in a church audience-room, where the writer officiated. The earliest and latest utterances of Agassiz were those of one seeking Divine law. His profound researches in natural history were often illustrated from Aristotle and Pliny; his special discoveries were sometimes quoted as re-discoveries of Aristotle's; he always alluded to laws of development as Divine plans; and when challenged as to this expression, he exclaimed in almost the very words of the teacher of both Plato and Aris-

title: "Why not admit that Mind originates new organisms?" Prompted by such a guide, the writer was directed in youth to Aristotle and Pliny as clear expounders of the physical law of what are now styled "Spiritual Manifestations;" and in later years they revealed the science whose mysteries, now hidden, guided Grecian artists.

When the latest Hebrew lexicographer, specially accurate as a student of natural science, was found to have defined the Hebrew "tirosh" as "unfermented wine," Pliny's minute description of the mode of its manufacture gave the clue to all the labyrinths of Biblical and classic literature as it relates to the Divine Law of Wines. Nothing was needed in following out the clue but patient toil, controlled by ordinary balanced intelligence, and by a spirit of Christian candor and charity.

From his earliest connection with the Smithsonian Institution, Prof. Joseph Henry was an intimate friend, and especially an educational counselor. He was a devout Christian believer; seeking harmony between the Divine works and Word. He always referred to great forces in Nature as "God's powers;" and alluding to his own discoveries, so eminently practical in their applications, he said: that "Discoverers and inventors only availed them-

selves of God's power to bless mankind." He often referred to Pliny and Aristotle as guides in modern discovery; and his celebrated "Hints to Guide Explorers" were anticipated in Aristotle's Problems. He lived, most of all, to make science aid in the interpretation of the Old and New Testament Scriptures. Two weeks before his death, when at eighty his associates and visitors saw only absorption in his scientific work, in an interview with his old friend, he went over, at length, the chief events of his life, dwelling on one work now nearly complete; when, suddenly turning, with enthusiasm, he exclaimed: "When *that* is attained, I am ready to render up my account!" The new turn of thought, thus introduced, led to many utterances like these: "Man is immortal till his mission is accomplished. Faith in an overruling Providence is scientific. It is when we can look back over the *continuity* of life and of human history that we know this, and see the guiding hand." Truth sought with reverence for its Author, and to promote the welfare of man, His creature, is seldom sought in vain.

He who was "full of truth and grace," guided the pens of Moses and Paul, when they wrote of wines. So much of that "grace" ruled in Paul, the great revealer of Christian "truth,"

that he wrote, "Whereto we have attained, let us walk by the same rule, let us mind the same thing; and, if in anything ye be otherwise minded, God shall reveal even this to you." John, specially noted for "grace," said in his old age of some who presented new truth: "We ought to receive such; that we might be fellow-helpers to the truth." If Christian men, at the present crisis of thought on the Divine Law of Wines, catch the spirit of these veteran apostles, the truth will be reached, and duty will be met.

The three cuts present three distinct processes in the most ancient modes of preparing unfermented wines, alluded to on pages 46, 54-57, and described on pages 310-313. They are copied from sculptures in relief, richly painted, found on the walls of tombs at Beni Hassan, in Upper Egypt. They are found in the volumes of Sir Gardner Wilkinson and were carefully studied by the writer in February, 1848. The tombs have, at their entrance, the cartouche of Osirtasen I., the Pharaoh of Joseph's day.

Fig. 1 presents the twist-press, the "torcular" of the Romans, and specially illustrates the *straining* of the saccharine from albuminous ingredients in grape-juice; the cloth of the sack preventing the pulpy albumen from passing out

FIG. 1.

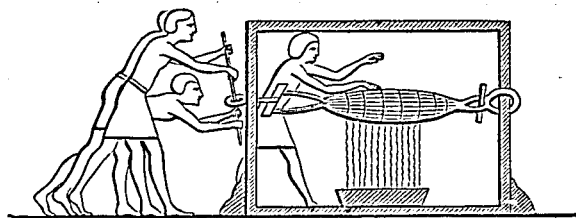


FIG. 2.

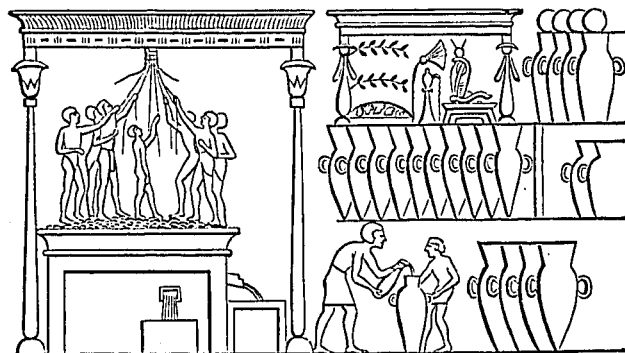
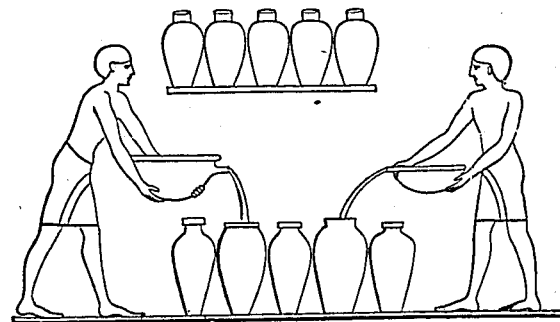


FIG. 3.



with the watery, sugary fluid. Fig. 2, the tread-press, exhibits the immediate *drawing off and storing* of the strained juice, which issues from the upper-spout of the vat in which the strainer is not seen, pours into the upper tub, and is thence dipped fresh into jars and stored in the wine-vault. Fig. 3 shows the mode of preserving the stored grape-juice; the man at the left with a large tureen, pouring the juice through a cylindrical spout into the jars, while the youth with an oil-scoop, like those now found in ancient tombs in Egypt, Cyprus, and Greece, pours a coating of olive oil on the top of the grape-juice in the jars. To this custom of preserving must and other fruit-products by oil, Pliny and Columella allude; Columella saying (xii. 19) that "before the must is poured into the jars (vasa)," they should be "saturated with good oil."