

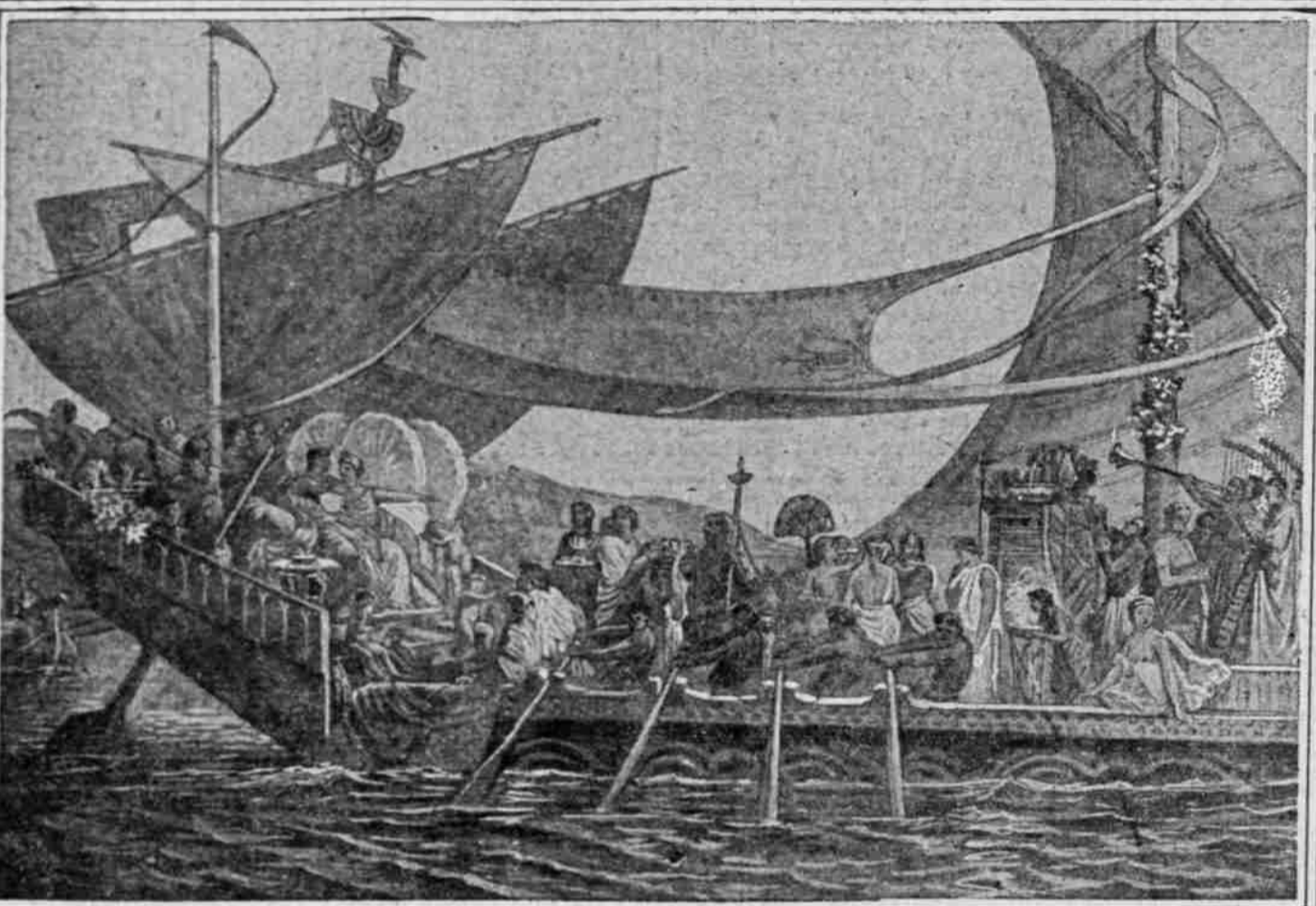
ALCOHOLIC BEVERAGES POPULAR SINCE EARLIEST TIMES



HORACE AT TIBUR, WHERE HE WAS OFTEN ENTERTAINED BY HIS PATRON, MAECENAS, AND WHERE, AS AT HIS SABINE FARM, THE ROMAN POET DRANK SPARINGLY.



GOths IN ROME—ALARIC'S VICTORIOUS GERMAN BARBARIANS SERVED BY THEIR CAPTIVES, THE TREMBLING SONS AND DAUGHTERS OF ROMAN SENATORS, WITH WINE, IN GOLDEN AND JEWELLED GOBLETs.



THE LAST FEAST OF CLEOPATRA ON A BARGE WITH MARK ANTHONY. SHE SOLVED A PEARL WORTH \$375,000 IN VINEGAR AND DRANK THE VINEGAR—THE COSTLIEST DRINK ON RECORD.



A ROMAN FEAST IN THE PERIOD OF DECADENCE, THE GUESTS RECLINING ON COUCHS ARRANGED ABOUT THE TABLES, THE HOST SURROUNDED BY SYCOPHANTS, AS DESCRIBED BY PETRONIUS ARBITER.

WINE is often mentioned in the poems of Horace, but he did not give himself up to the dissipation that had already set in during the age in which he wrote. At Tibur, where he was often entertained by his patron, Maecenas, and at his Sabine farm, Horace drank sparingly. We learn from his verses that Chian wine was highly esteemed among the Romans. This came from the island of Chios, off the coast of Asia Minor. He says that some of the hard drinkers of his time indulged in snails imported from Africa, which were regarded as helpful to rouse a satiated thirst.

Horace is not, however, so good an authority upon the hold that alcohol had on the Romans as Pliny. This renowned writer, who perished in the eruption that overwhelmed Pompeii, not only tells us all about the various kinds of wine that were popular in Rome, but he also goes with great detail into the processes of their manufacture.

So enamored were the Romans of alcoholic drinks that they were not content with wine. They had nothing that resembles our rum, whisky, gin and brandy, but they had an amazing variety of intoxicating drinks. Pliny indeed describes so many ways to make liquors that cause intoxication that his writings might be put under the ban during a period of prohibition.

He says that one popular drink was made from the cereal millet. Dates and figs were also often utilized as materials from which heavy liquors were made. Peas, apples, pomegranates, mulberries and pine-nuts are other curious substitutes for grapes.

Pliny says, too, that the Greeks made a wine from the sprigs of myrtle, but that in Rome the berries of the wild myrtle were preferred.

The Roman farmer was never at a loss for intoxicating liquors. He made wine from radishes, asparagus, wild mint, rue, wild thyme, horsehoard and almost innumerable other things that grew in his garden. Even turnips and roses were utilized to mix with the unfermented grape juice and then to form a wine. He goes on to give so many recipes for making intoxicants out of almost everything that grew that the Romans could make an alcoholic drink out of any growing thing that was not poisonous.

Another popular drink described by Pliny is hydromel. This was made from honey and water, but this could hardly be commended to those who wanted a drink in a hurry, as he says that the best variety should be made from rain-water which had been al-

lowed to stand for five years. Those who were more impatient, however, found it fairly satisfactory to take fresh rain-water and boil it down one-third, after which they added one-third the quantity of old honey. This mixture was exposed to a hot sun for 49 days. A stranger drink was made of honey, old vinegar, sea-water and rain-water, which does not sound very palatable.

Even queerer was the drink called dodra, which perhaps served the Romans in the place of the cocktail. No less than nine different ingredients were mingled in this—water, wine, broth, oil, salt, bread, herbs, honey and pepper. The Romans also made beer, but it does not seem to have been very popular and apparently was not indulged in so often as the mixture of water and honey.

The legend has grown up that Cleopatra was responsible for Antony's profligacy, but that is unwarranted. He drank heavily while in her company, but no more heavily than he had done at Rome. After he first separated from her and was spending a winter in Athens, Antony feasted and rioted just as ostentatiously as he had in Egypt. Nor did Antony desert his wife, Octavia, and fly to Cleopatra because of his unquestionable passion for the beautiful Queen. Guglielmo Ferrero and other historians have pointed out how much more probable it is that Antony was more stirred by the power that he could gain from Cleopatra's influence than he was by her beauty.

But Antony went back to Egypt, and alcohol played its part in loosening his hands upon the reins of the empire. He drank and drank heavily. Cleopatra drank with him, but apparently she drank sparingly, as there is evidence that Antony was frequently besotted, but Cleopatra was never seen in this state. Antony reeled through the palace; he was attended in his progress through the streets of Alexandria by dancing women and men, he delighted in being identified with Bacchus. He called for wine upon the night before his last battle, and as he did so he thought himself once more of the fantasy that he might be the reincarnation of the god Bacchus. It was alcohol rather than the fatal beauty of Cleopatra that shattered his hope of making himself the greatest man in the world.

When he came under the influence of

the wildest dissipation; the middle classes were only less dissipated, because they could not afford quite such elaborate orgies; the poor followed as much as they could the examples set by those above them in social standing.

A typical banquet of Nero's age is described by Petronius Arbiter. He shows first the entrance gate of a stately Roman mansion, with guests descending from their chariots, some of them playing games, others talking with animation, some receiving from slaves welcoming draughts of wine.

Then he depicts the banquet hall, where the guests recline upon couches ranged about low tables. The host, a vulgar millionaire, is surrounded by a host of sycophants, who tell him how great he is, and he listens with a pleased smile to their hypocritical phrases. Everyone talks loudly, and the chief subject of conversation is the host's generosity and his wealth. After the first course has been finished, wine is poured over the hands of the guests, as water is considered too common to be used. Glass jars are paraded about the room by slaves. On them are labels stating that the wine within is of a certain highly-prized vintage and a century old.

While the guests are eating the second course an Egyptian slave sings. It is not surprising that the words celebrate the virtues of wine. The host becomes more talkative, and the guests, who are dependent upon his generosity, feign an eager interest in his vainglorious words.

Course after course follows, and there are numerous interludes of entertainment. An orator comes in to harangue the assemblage upon the generosity of the host; a slave is ostentatiously freed. The cook is dragged in and threatened with punishment because he has failed to clean a hog thoroughly. The banqueters do not know whether it is jest or earnest, until the cook is told to cut open the hog. He plunges in a knife, and a great mass of sausage falls out. Thereupon he is applauded and crowned with honors.

As the banquet draws to an end, the ceiling above opens, and a huge ring descends, hung with golden crowns and alabaster pots of perfume, which are eagerly seized as presents.

Throughout each course wine has been brought in. At first it is greatly diluted with water, but finally it is drunk clear. Guest after guest gravely announces to the host that he is drunk, announcements that are received with cheers and laughter. Toward the end of the banquet, everyone is talking at once, each one paying no

attention to his neighbor, but trying to drown out the voices of all the others. Even the slaves are reeling about, for they have been filled with wine, that they may not feel superior to their masters.

Other parties stumbling home from other banquets enter the hall. Women drink as much as the men, and at the close some are stupefied with drink, while others are wildly screaming and singing. Throughout the banquet the guests have not once said or done anything intelligent. It is the grossest sort of entertainment, judged by our standards, and yet it was much more seemly than some feasts of the period.

There were, of course, many thousands of men and women who deplored the growing abuse of alcohol, men and women who clung tenaciously to the virtues and simpler ways of their ancestors, but yearly they constituted a smaller and smaller minority, as Rome plunged madly on to its fall.

GERMAN historians have been fond of contrasting the rude virtues of the tribesmen who overwhelmed Rome with the drunkenness and debauchery of the empire. The legend has grown up that these unlettered barbarians who came out of the northern forests were a sturdy and sober race, who found it easy to trample upon the enervated and luxury-loving citizens of Rome.

But this is an exaggerated picture. The Germans were not so refined in their pleasures as the Romans; they were sturdier and better fighters because they lived more in the open and did not hire other people to fight for them. They were, however, almost as much given to alcohol as the more civilized people whom they conquered.

The Goths proved greedy drinkers of the delicate and rich wines they found in Italy. Their first thought upon seizing a villa was of the wine cellar, and they apparently acted much as their descendants were later to act in Belgium and northern France in the great war.

In their northern forests they brewed beer from wheat or barley, a beer that was evidently much more intoxicating than the beer of today, for it was as powerful an intoxicant as the Roman wines. When they went to war they were hardy fighters, able to go without rich foods and heavy liquors as long as their enemies were in the field. But in their rude settlements during

intervals of peace they gave themselves unreservedly to hard drinking. The women did not participate in these orgies, so that they were free from the worst aspects of the Roman decadence. The men, however, drank and gambled excessively, spending whole days and nights at the table, as Gibbon observes. As the participants were all men, they quarreled much more than the Romans did at their feasts, and their revels often ended in the murder of friends and relatives who had inflamed the anger of drunken feasters.

When Alaric led his victorious host of Goths through Italy, the barbarians gave themselves eagerly to drunkenness. They found the wines of the south pleasanter to drink than the strong beer of the north, and they indulged freely. "Their trembling captives," says Gibbon, "the sons and daughters of Roman senators, presented, in goblets of gold and gems, large draughts of Falernian wine to the haughty victors; who stretched their huge limbs under the shade of plane-trees, artificially disposed to exclude the scorching rays, and to admit the genial warmth of the sun." It is such a scene that is recalled by the painting here reproduced.

Some historians have attributed the love of the ancient Germans for strong drink to the cold, damp climate of their northern land. Whatever may have been the cause, it is certain that they did not acquire their taste for alcohol from the Romans. They liked the Italian and Greek wines that they found in the south so much so that they were as eager drinkers of them as the Romans, but they knew just as much about getting intoxicated before they ventured out of their forests to the sunny plains.

China Familiar With Alcohol From Earliest Periods.

ALCOHOL is generally supposed to have little hold in China, owing to the greater lure of the opium habit. Yet the Chinese have been familiar with alcohol from the earliest periods. The most notable Chinese tippler was probably Li Po, who lived from 765 to 762, and is sometimes regarded as the greatest poet that China has produced. He was 37 years of age when he was first presented to the Emperor and he made such an impression that the ruler prepared with his own hands a bowl of soup for the poet.

Soup unfortunately was not Li Po's favorite beverage. He greatly preferred wine and contemporary accounts

say that he was seldom sober and that he wrote most of his poetry while intoxicated. On one occasion, when messengers were sent out by the Emperor to find him, he was lying face down in the street. Cold water was mopped over him and he was finally led into the royal presence. Although he could hardly stand, his genius did not fail him. A lady of the seraglio held his ink-well and he dashed off some of his best verses. They were so much liked by the Emperor that he made Li Po a high court official and some of the mandarins were ordered to attend on him and remove his boots when he desired this done.

This naturally stirred up many feuds in the court and Li Po was finally compelled to seek elsewhere for a pleasanter place in which to live. With some other slaves to wine, he formed a drinking club which was called "The Eight Immortals of the Wine-cup." He met his death in a novel manner. One night while intoxicated, he leaped over the edge of a boat in a vain attempt to embrace the reflection of the moon in the water. He lost his balance and was drowned.

Long before Li Po lived and died, however, the Chinese had discovered wine. As long ago as the year 1116 B. C., an imperial edict was issued warning the people that drunkenness was becoming too common. Even one of the emperors had been so given to immoderate drinking that the vice had brought ruin upon him. The edict does not seem to have attempted the enforcement of prohibition, but it threatened with death all members of gatherings where liquor flowed too freely.

Coming down to the age of Confucius, who lived in the fifth century B. C., we find many maxims about drinking. The great sage of China ate and drank sparingly but he did not practice total abstinence. He was careful, however, never to drink enough to "disturb his understanding." "Be not given to excess in the use of wine" is one of his sayings.

With the adoption of Buddhism, a temperance wave swept over China, as Buddha taught absolute abstinence from intoxicating liquors. Today the Chinese are a sober people, but the best authorities seem to agree that there is more drinking in the country than most foreigners realize. The nation's rice-grower turns a small part of his produce into wine. This is sometimes very delicately perfumed with certain fruits and buds, and the secrets of making these rare varieties are very jealously guarded.

Mark Antony Good Example of Roman Wine Bibbler.

MARK ANTONY is a good example of the half-way period in Roman history when the civilization of that great power had almost reached its apex and was about to plunge into degeneration. His use of alcohol is perhaps the best manifestation of what Rome had become and what it was to become.

Although drunkenness does not seem to have been held disgraceful in the earlier generations of Roman history, it is seldom that we hear of any of the really great men being immoderately given to heavy drinking. But as we get away from the days of simplicity and abstemiousness the change that came over Rome is noticeable in the way in which men drank. Antony frequently drank too much long before he achieved great fame and long before he yielded to the fascination of Cleopatra. On one occasion he was so intoxicated as a young man when he was called upon to make a speech that his condition disgusted many of the grave and elderly Romans. And everyone knows how addicted Antony was to wine when he reveled in Egypt with the luring Queen.

But the old teachings were not so far in the past that Antony was perpetually drunk, as were some of the emperors who were later to make themselves objects of derision and hatred. When he had to go on a difficult campaign Antony could go for weeks at a time without thinking of wine, and he could live on the poorest and scantiest food. He could turn readily from riotous dissipation to life in the open with only muddy water to drink and little more than wild fruits and roots to eat.

Roman Degeneration Due to Drunkenness.

FROM the time of Nero down to the final extinction of Rome, alcohol had ever an increasing share in the steady degeneration of the people. It was not a degeneration of a single class. The wealthy gave themselves

Goths Prove Greedy Drinkers of Wines in Italy.

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