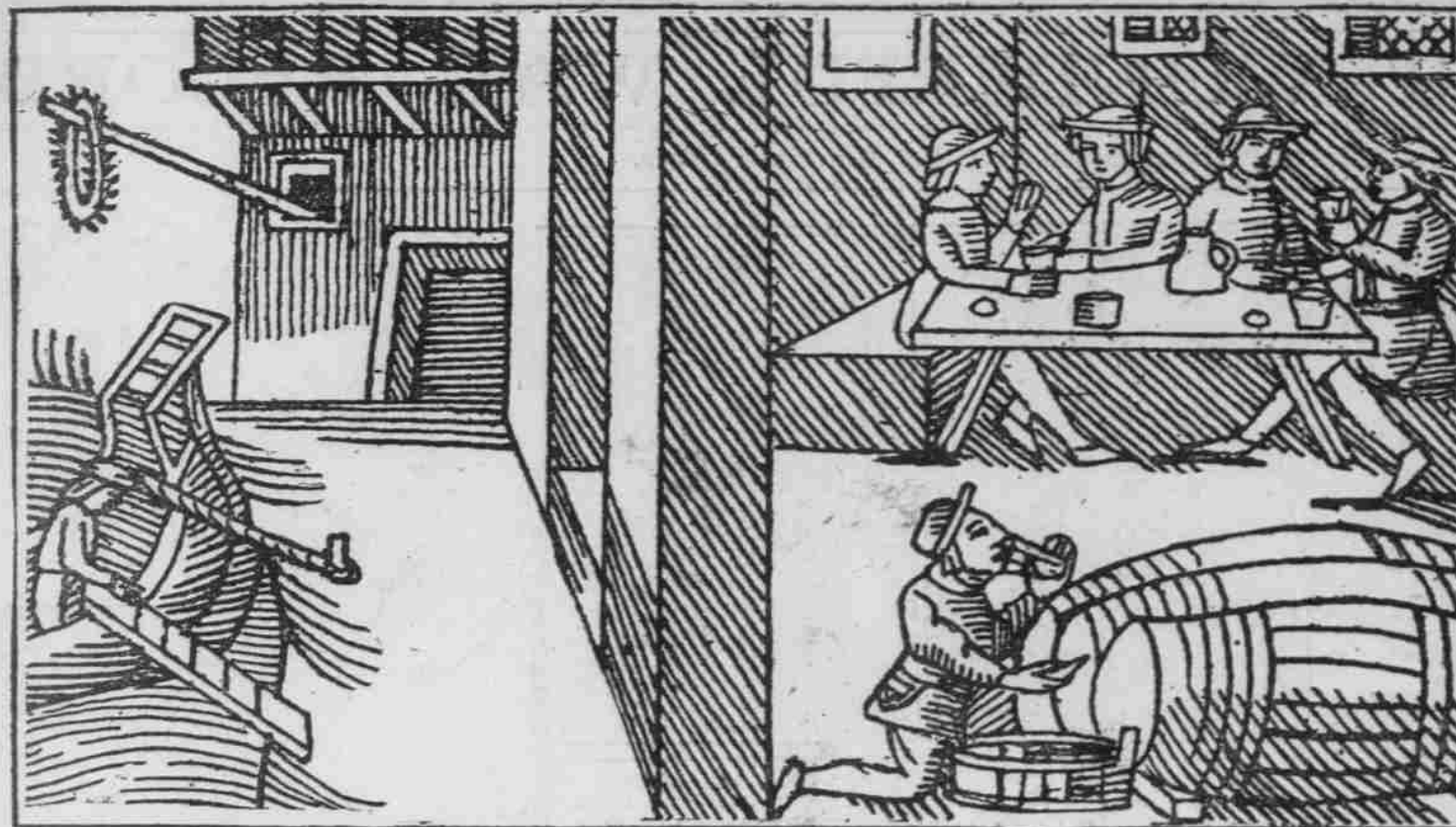
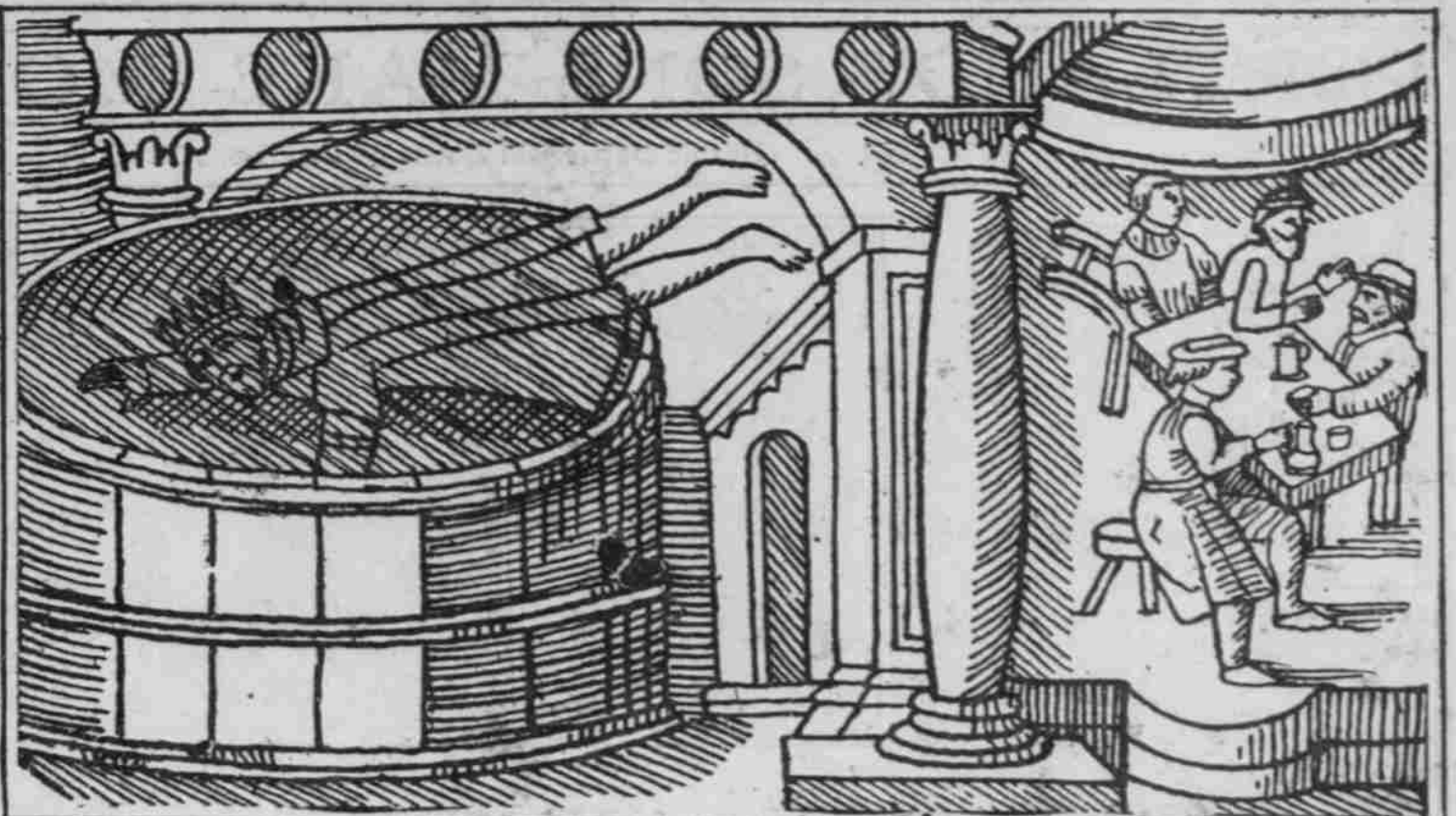


PRAISE OF WINE SUNG BY PERSIANS IN EARLIEST DAYS

Despite Teachings by Mohammed, Use of Liquor by All Classes Prevailed and Drunkenness Seemed to Inspire Unusual Achievements.



A Medieval Inn.



The Drowning Of King Hunding.

IN tracing the history of alcohol in countries of Asia, one finds that a craving for alcoholic drinks was everywhere established in the most remote periods. The art of wine making in Persia, for example, is so far lost in antiquity that some ancient writers affirm that wine was first made in Persia.

The feasts of Cyrus, Darius and other kings of the ancient Persians were famed for their luxury and extravagance. Wine was always in great evidence at these banquets and drunkenness was not at all uncommon.

Yet, if we can believe some ancient writers, intoxicating drinks had a curious effect upon the Persians of long ago. Herodotus, who visited Persia in the fifth century B. C., says that the people there invariably brought on wine when they had anything important to discuss, and he says that the more wine they drank the more wise and acute became their decisions. This does not harmonize very well with what we know of the judgment of those who drink deep, and yet Strabo, four centuries later, affirmed that "their counsels and decrees were firmer it made at that time than when sober."

With the conversion of Persia to Mohammedanism the enjoyment of wine underwent a seeming eclipse, but it was never complete. Despite the teachings of Mohammed, the first prohibitionist who really accomplished great results, the Persians never gave up entirely their desire for alcoholic liquors. For some time they ceased to manufacture wine, allowing this to be done by those who did not believe in Mohammedanism, but they apparently drank just as much.

The Persians of today drink a great deal, just as they eat a great deal. About two centuries ago a European remarked upon this and upon the Persian ability to carry liquor without getting hopelessly drunk. "It is incredible," he says, "to see what quantities they drink at a merry meeting and how unconcerned the next day they appear, and brisk about their business and will quarrel you thus a whole week together."

Sir John Chardin, who visited Persia in the seventeenth century, has this to say of their drinking: "Wine and intoxicating liquors are forbidden the Mohammedans, yet there is scarce anyone who does not drink of some sort of strong liquor. The courtiers, gentlemen and rakes drink wine, and as they use it as a remedy against sorrow, and that one part drink it to put them to sleep, and the other to warm and make them merry, they generally drink the strongest and most heady, and if it does not make them presently drunk they say, 'What wine is this? It does not cause mirth!'"

The famous Persian poets have all sung of the joys of intoxication. Hafiz says, "Albeit I am already intoxicated, let me have three or four cups more, that my senses may be completely drowned. I compare the wine to the bright sun and the goblet to the pale moon; let sunlight illumine the expanse of the moon. Give to Hafiz one or two mighty goblets of the good liquor; bring the wine, whether to indulge in it be sin or virtue."

And Omar Khayyam's verses celebrate almost always the enjoyment that he found in wine:

A book of verses underneath the bough,
A jug of wine, a loaf of bread—and thou
Beside me singing in the wilderness—
Oh, wilderness were paradise enow!

Ab, my beloved, fill the cup that clears
Today of past regret and future fears:
Tomorrow! Why, tomorrow I may be
Myself with yesterday's seven thousand years.

And much as wine has played the infidel,
And robbed me of my robe of honor—well,
I wonder of no more!—I wonder of no more!
One-half so precious as the stuff they sell.

Perhaps it was this fondness for alcoholic drinks that has extended over so many centuries that has brought Persia from a place of power to its modern weakness.

Japanese Alcoholic Drink Acquired, Not Invented.

Correans, Using Chinese Beverage of Sake, Pass Along Recipe for Manufacture.

THE Japanese, as far as students have been able to discover, were among the few peoples of the world who did not find out for themselves how to manufacture alcoholic drinks. They did not invent sake, their national drink, but learned about it in the fourth century, when they made expeditions into Korea. And the Correans had been taught about sake by the Chinese, who were apparently the first to make the beverage.

Sake is an unusual drink, for it is neither beer, wine nor brandy. It is made from rice. At first the maker never knew whether he was to be successful or not, as no two brewings were ever alike. And sake did not keep more than a few months, so for several generations its manufacture was restricted. In the seventh century, however, a discovery was made that made it possible to keep sake indefinitely and make it of uniform quality, so that now it is prepared on a big scale.

Although it is not probable that the Japanese invented sake, they have a legend that ascribes it as a gift of the gods. According to this story, one of



A Prince Of Ancient India

the gods came to a river bank, where he found an old man and an old woman with a young girl. All of them were weeping bitterly. He asked the reason and the old man said that once he had had eight daughters, but that a serpent came annually to visit a maiden whom he loved, and now he had but one child, and the day had come when the serpent would glide forth seeking its victim.

The god, taking pity upon the man, instructed him how to brew sake, and he told him to fill eight tubs with it. When the serpent came, it greedily drank the contents of all the tubs and was made so drunk that it was easily killed. The old man continued to make sake and taught the art to his descendants.

The island of Formosa, which belongs to Japan, is inhabited by several savage tribes, and many of them today have been but slightly affected by civilization. The ingenuity of backward people in discovering ways to get intoxicated was illustrated here when the first white explorers went inland. In a mountainous district they found a people who called themselves Yonums, and in all their ways they appeared to be as primitive as any savage ever encountered.

The Yonums were, however, a hospitable if savage tribe, and they welcomed their guests with a liquor that was unquestionably intoxicating. This surprised the visitors, and they managed to make known their desire to see how it was made. The Yonums at once began to chew bruised rice and malted rice, and then put into a vessel. Upon the boiled rice, which occupied about two-thirds of the receptacle, water was slowly poured until the vessel was full. Then it was sealed airtight and buried six or seven feet underground. It was left there for a year and then the liquor was pressed from the rice with the hands. In a week the fermentation was over and a liquor about as strong as wine was procured.

Liquor Sacrifices Offered to Gods in India.

Danger of Indulgence in Hot Climate Causes Falling Off in Drunkenness.

THE prevalence of drinking in India goes back to as remote a period as it does in China. During the reign of King Ajatasmata of Maghada, who lived in the fifth century B. C. and whose midnight pilgrimages to visit a maiden whom he loved, is depicted in the painting above, the craving for alcohol was so widespread that it was already a vice.

The earliest written account of ancient India is found in the Rig-Veda, the sacred writing of the Brahmins. No one knows just when these folk-songs were composed. The Hindus maintain that they were first printed about the year 3000 B. C., but European students think that 1400 B. C. would be nearer the truth. Some authorities think that they may have been composed about 1400 B. C., but that they were not written down until between 600 and 300 B. C. But whatever view may be accepted, it is apparent that they are among the oldest of known writings.

Through the Rig-Veda runs a constant stream of wine. The great god Indra, most beloved by mortals of all the pagan deities, evidently had an insatiable thirst for "a Rig-Veda" constantly wars believers in India to pour out generous sacrifices of intoxicating liquor to him.

A drink called soma seems to have been India's favorite beverage. Whenever he fought against the forces of evil he prepared himself for combat by getting into a condition that would be described as gloriously drunk if he had been a mortal. And whenever he was most intoxicated then were his feats most wonderful. In one hymn each stanza concludes with the line, "In the intoxication of soma see what Indra has done." He is praised for being so intoxicated that he could hardly stumble along, and once he is so he had drunk so much soma that he

had as much liquor within him as would fill a fishpond.

Soma, the drink of the gods and restricted to the priests and the wealthy among mortals, was made from the juice of a creeping plant, which was diluted with water, mixed with malt and warm milk and then allowed to ferment.

The poorer classes drank a stronger liquor which was called sura. This was manufactured from a tall grass, but contained other ingredients—water, honey, malted butter, curds and barley. At a later period it seems to have been made from rice, barley, black pepper, lemon juice, ginger and hot water, which does not impress one as a cooling drink for such a hot climate as that which prevails in India. Numerous other intoxicating drinks were known to India 3000 years ago, made from dates, honey, sugar, rice and a variety of palm.

Today the people of India as a rule might be considered very temperate. The upper and middle classes drink little if at all and they rank high for sobriety among all peoples of the world. The lower classes indulge more and the drinkers among them are especially fond of arrack made from rice. The English soldiers and officials in India formerly drank heavily and in consequence proved quick victims of epidemics of cholera. Today, however, the danger of indulging in hard liquors in a hot climate has been so well impressed upon their minds that drunkenness is much less in evidence.

Wine Used by Samaritan in Cleansing Wounds.

Instances of Early Use of Alcoholic Beverage Found in New Testament.

IN the New Testament, as in the Old, there is frequent mention of wine. One of the most familiar of these instances is found in the parable of the Good Samaritan, although the wine spoken of there was not used for drink. The Good Samaritan, according to the book of St. Luke, took compassion upon the man who had been robbed and bound up his wounds, pour-



The Good Samaritan.

ing in oil and wine." This remedy for cuts and bruises is an old one and is mentioned in ancient Hebrew literature.

The Greek word "oinos" which is translated as "wine" in the New Testament, occurs 35 times. Some commentators have maintained that it means unfermented grape juice and not intoxicating wine, but this cannot be an invariable rule. It has been pointed out, for example, that in this story of the Good Samaritan alcoholic wine would have an antiseptic value in treating wounds, but grape juice would be quite useless. And it would also have been difficult for the benefactor, in those days when liquids were carried about in skins, to have had unfermented grape juice with him when he chanced upon the wounded man at some distance from the nearest inn.

In the first epistle of Timothy St. Paul declares that deacons must be "not given to much wine." Here the word "oinos" also must refer, it would seem, to an alcoholic beverage, as it would not be very likely that St. Paul

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." It is a difference of opinion that will probably always prevail.

Hardy Warriors of Early Days Fond of Drink.

Vikings of Denmark and Norway Spread Habits of Drunkenness.

ALCOHOLIC beverages were as much liked in medieval times as in the ancient days of Greece and Rome; but it is difficult to find out as much about them. But there is sufficient evidence to prove that the hardy warriors who lived in northern Europe were not much more abstemious than the races who dwell in warmer lands.

The German tribes retained their fondness for beer, which they displayed when they were first known to the Romans, and they added a taste for the wines that they found in their vanguard raids into the south. The vikings of Denmark and Norway drank deeply and they took this habit with them wherever they roved. In Russia, France, Great Britain, and practically every country in Europe, it is impossible to go back to a time when the people did not know how to get intoxicated.

The illustration above, a crude drawing from a medieval book, shows a typical inn in northern Europe. The vessel that brought the wine is moored to the wharf. It had probably come from Spain, Italy or France. On a pole protruding from a window may be seen something that might be taken for a Christmas wreath. It was called a bush, a sign that told all who saw it, that there was wine for sale within. Shakespeare says in "As You Like It" that "Good wine needs no bush," a familiar line that has perhaps puzzled some people who are unable to see any reason why wine and bush should be coupled in the same sentence.

Before the world of trade was so civilized as to enable people in all lands to buy the products of other remote places, there was little wine consumed in the north and little beer in the south. All the northern peoples seem to have discovered for themselves how to make beer and ale. All classes drank them, although the upper classes seem to have preferred wine and mead. But in Beowulf it is related that "At times before the nobles Hrothgar's daughter to the earls in order the ale cups bore."

In another medieval manuscript, a youth who asked what he drank replied, "Ale, if I have it; wine, if I have it not." When someone asked him why he did not drink wine, he replied, "I am not so rich that I can buy me wine; and wine is not the drink of children or the weak-minded, but of the elders and the wise."

Some vineyards were planted in England and some wine was made from the grapes, but it was probably never a large amount. In Germany Charlemagne is alleged to have been the first to plant a vineyard on the Rhine, where today the land is carefully terraced so that every inch may be utilized.

But mead seems to have been the most highly regarded of all medieval

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