

for use in the Holy Communion, ad-
duces proof that in the 17th century
"wine yet in the grape" was called "Vinum
pendus," and Dr. Smith, in his Diction-
ary of the Bible, and elsewhere, is clear
that the unfermented juice is properly
entitled to the epithet Wine, Vinum,
Oinos, Yayin.

3.—This variety "us us loquendi" in
regard to our English word wine, natu-
rally complicates matters in the transla-
tion of the Bible, where it is used, not
only to translate Yayin, but even some of
the more specific words there used to de-
scribe the juice of the grape. We cannot
always tell from the use of our
word "wine" in the Bible in any par-
ticular passage, whether the original will
shew Yayin, Oinos, or some other word,
such as "Terosh," which (see Robinson's
Fuërst) is the proper specific title of the
newly expressed wine, as yet not fer-
mented, (though possibly beginning to
ferment imperceptibly,) and scarcely in-
toxicating. It is this ("Terosh") that
"makes the maidens cheerful, Zech. ix.,
17; see also Hos. iv., 11, and Mic. vi.,
15. "Terosh," the first juice, is
said in Hosea, ut supra "to take away
the heart," as well as "Yayin." Is it not,
then a question of degree, and of equali-
ty in use?

4.—A comparison of the references in
Pliny, Palladius, Varro, Cato, Callum-
olla, &c., has revealed a wonderful varie-
ty in the kinds of wine used by the
ancients. There is first, the "mustum
defluens sponte," the "Prochuma" of the
Greeks, the juice which flowed spon-
taneously from the most luscious grapes
as they lay heaped up in the "corbes"
or baskets. This was carefully collected
in vessels, excluded from external air,
kept for several months, exposed to a
strong sun for forty days in the following
summer, and considered as very precious,
retaining as it did the full flavour of the
grape, and being only slightly touched by
fermentation.

5. The "mustum defluens sponte" was
sometimes sealed in a jar, which was sunk
in a pond for some months. When repro-
duced, it was found to have "lost all ten-
dency to fermentation," and to be capable
of being preserved unchanged for a year
or more. This was called by the Greeks
"Aeigleukes," "semper mustum," always
sweet." When sunk in salt water, it was
supposed to acquire, "per saltum," (no pun
intended!) the flavor of age, ("præcox
fit vestestas") and was called "Thalassites"
as a title of honour.

6. While these species of preserved
"Terosh," or that preserved unfermented
by the Boiling or Sulphur curer, would
naturally be considered the prime article
of wine, being also the most rare, the
great mass of the expressed juice would
naturally be left to ferment, as the easiest
process of preparation, though forming a
necessarily inferior wine. Still, worse
kinds (elatto) were obtained from
cutting, and again pressing the cake of
grapes in the press, or fermenting the
skins with water, Deuterios, Tharuna,
Lora, or Vinum operarium, "labourers'
wine."

7.—The Romans had names for the dif-
ferent sorts of wine produced by *inspis-*
sation, according to the degree of evapora-
tion by boiling or otherwise, as defrutum,
carenum, sapa, the Siraion and Epsama
of the Greeks: probably identical with
the Sabe or Raisiné of the French, and
the Sapa of the Italians at the present
day. These evaporated wines or syrups
of grapes were mixed with immense
quantities of water, 12 or 20 times the
proportion of wine, as Homer and others
testify, an unheard of thing in modern
days.

8.—The seared palates and depraved
tastes of modern society disqualify us
from easily appreciating a banquet of
2000 years ago, when our nearest proto-
types were the "barbarous Scythians" of
those days. Instead of heavily diluting
our wines, and valuing a "brand" accord-
ing to its freedom from fermentation,
and its fidelity to the original cluster, the
strongest (alcoholically) are apt to be

considered the best. Very easy it is,
therefore, to misunderstand the aspect of
the Cana Marriage Feast, where the
"Vinum operarium" or "elasso" was pro-
bably replaced by the purer juice. (as the
best antidote of what had preceded) in
the same wholesome condition as the
French peasant drinks fresh grape juice
as milk with his daily meal in the days
of vintage, or preserves it with scrupul-
ous care for the rest of the season from
fermentation. As little are we fitted to
appreciate that solemn occasion, where
our Saviour made this same simple and
wholesome beverage, not perceptibly fer-
mented, and scarcely to be described as
intoxicating, (the natural concomitant of
bread,) largely diluted with water, one of
the symbols of his crucified Body.

Hoping, Mr. Editor, that these cautions
may serve to facilitate a happy conclu-
sion to the Temperance controversy in
your columns,

I remain yours sincerely,

RICHARD HARRISON.

Toronto, 28th Aug. 1879.

NOTE.—It might be observed, *en pas-*
sant, that the word wine in ancient days
always meant *diluted with water*, unless
the word "unmixed" were added. This
usage of the word has an important bear-
ing on the primitive Catholic usage of
the "mixed cup" in the Eucharist.

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