

boiled before fermentation had taken place; the greater part of which I have still by me in my cellar. As a further proof that wine may be kept in a sweet and unfermented state, I travelled with a few bottles of it in my carriage over 2000 miles, and upon opening one of the bottles in Paris, I found it the same as when first put up.*

One of the strong arguments brought against us was, that even in wine countries the communion could only be celebrated on unfermented wine during the vintage; that consequently even in wine countries that holy ordinance must be omitted for a great portion of the year, provided the alcoholic wine was objected to. My examinations have entirely convinced me of the unsoundness of this position. Previous to my leaving the United States, I ascertained from M. M. Noah, Esq. that it was universally the custom of the Jews in New York, to make the wine used at the Passover from dried grapes, so as to have it free from the intoxicating principle of alcohol, and he furnished me with a receipt for making it. I was diligent in my inquiries with regard to the custom, in this particular, of the Jews in Europe, and I found it was the same; and in answer to my inquiry, Why is this? the reply was, that they did not feel at liberty to use any thing containing leaven on that occasion. If the Jews of the present day follow the custom of their brethren at the time of the Saviour, it appears to me conclusive that "the fruit of the vine" used at the institution of the Lord's Supper must have been unfermented, as the cup followed immediately the eating of the passover at the same sitting.

This subject is now engaging the attention of men of learning and piety in Great Britain, and I feel assured that the public mind is yet to undergo a great and radical change with regard to it. There cannot be a question that from the earliest times two kinds of wine were in common use, one intoxicating, (that used by Noah,) the other unintoxicating, (that pressed from the cluster of grapes into Pharaoh's cup by his butler;) the one containing alcohol, a poison to man in health; the other free from that deleterious principle, a delicious and nutritious beverage, and a blessing. Indeed, at this time not only in Italy, the island of Sicily, and throughout the whole Eastern world, where the grape is abundant, it comes in extensively as food. The juice of it is preserved in various ways. Much the greater proportion is doubtless carried into fermentation, which I believe occasions a great part of the crime and poverty of those countries; but much is preserved free from this dangerous principle by various methods.

With the ancients, the fruit became at first a useful part of diet, and the recently expressed juice of the grape (which I have before stated can be had, in wine countries, any day in the year), a cooling, delicious drink. To prevent fermentation, heat is used to evaporate the watery particles, over a gentle fire, reducing the grape juice to a syrup, or a thick jelly, or sometimes to a paste, which renders it incapable of spontaneous fermentation. It could thus be kept in any country for any space of time. When possessed of this degree of consistence, the wines were generally diluted with hot water, and then cooled previous to being used. A thousand evidences might be adduced to satisfy any reasonable mind, that the fruit of the vine in an unfermented state is not only now, but always has been from its earliest history, in common use throughout the Eastern countries. In an English author, now before me, I read thus: "Modern Turks carry the unfermented wine always with them on long journeys." *Barry on the Wines of the Ancients*, A. D. 1775. Captain Charles Stewart, of the Madras Army, who spent fourteen years in Hindostan, and travelled extensively through the Eastern world, says that "in India, Persia, and Palestine, and all over the East, the unfermented juice of the grape and sap of palms, is a common and delightful beverage." Chaptal on Wines, says, "The celebrated ancient wines appear in general rather to have deserved the name *syrups* or *extracts*. They must have been sweet and little fermented. It is difficult to conceive how they could contain any spirit whatever, or possess in consequence any intoxicating principle." "Greece," says a writer in the *Athenaeum*, p. 105, "produced numerous sweet wines, such as those of Chios,

*NOTE.—Any individual wishing to import such wine, and signifying his wish to me, will be furnished with every information on the subject. I am authorised by the gentleman in question to say, that he will agree to supply it in any quantities.

Lebos, Crete, and Thasoe, most of which were thick and fat from boiling; honey and dates were added. Aristotle says that the wines of Arcadia were so thick that they dried up in the goat-skins, and it was the practice to scrape them off and dissolve the scrapings in water. The Romans boiled down their wines to a third part. Cyprus wines were sweet and as thick as oil."

I have not the least question in my own mind, that, in early times, the temperate drinkers of wine drank it in an unfermented state; that those who wished to enjoy the pains and pleasures of intoxication in a greater or less degree, drank it in a fermented or drugged state; and that the insidious character of alcohol has so corrupted the public taste, as to occasion a strong bias in favor of the intoxicating wine, giving a good character to an article, which deserves a very bad one as a beverage.

These facts may not be sufficient to clear the subject of all its difficulties; but if they were as true of Judea as they are of Italy, and other wine countries, I should suppose there was little or no difficulty in the case; and surely it is reasonable to infer, in a matter of this kind, that what was the custom in one country, was, in all likelihood, that of another.

While I travelled in these countries, and saw the misery, degradation, poverty, and crime, occasioned even by the pure, fermented alcoholic wine, I often put the question to myself, "Could our Lord and Saviour ever have made or drank a substance producing so much misery in the world? Would he ever have performed a miracle, as he did at Cana, by turning water into such wine! Would not his benevolence, as God and as man, rather have directed his power in producing that, although by the same name, which would not injure or lead men into temptation?" From what I believe of the Saviour's love, wisdom, power, and knowledge, how should I answer? How should any devout Christian answer?

I know that this is not the kind of reasoning that will convince biblical critics, nor may it satisfy every honest Christian. There are many who do believe that Christ drank intoxicating wine; but I cannot see upon what ground the argument is placed. I cannot find any passages quoted as justifying the use of intoxicating wines, which I may not apply to the unintoxicating; and, since there were two kinds, the whole question turns on this, which he was most likely to make?

Very respectfully your friend and servant,

EDWARD C. DELAVAN.

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THE FIRST AND LAST VISIT TO THE DRAM-SHOP.

Timothy Truesdell is the name we shall assign to a once worthy, thriving, and industrious mechanic of New York, who was a burthen to himself, a curse to his family, and a nuisance to society at large; in short, one of the most shameful and abandoned drunkards that ever took the measure of an unmade grave in a Gotham-gutter. He was not weaned from his degrading propensity by the Temperance, or the Tract, or any other Society. Their logic was labour lost on Tim, who would have uncorked the bottle amid the quakings and thunders of Mount Sinai, and drained it by the crater of exploding Vesuvius. It was woman's love that cured him; and all women may get a just idea of their own importance in society from this story.

Though he had a wife and five beautiful children, Tim seemed to be unconscious of the fact. He neglected his work, squandered his earnings, which daily grew smaller and smaller, and spent his time at the pot-house, till the night prostration of all his faculties, or the distasteful words, "no more trust," warned him to seek the shelter of his wife's care and protection. His children could not go to school, because learning was dear, and rum was cheap. The landlord dunned for his rent; and Mrs. Truesdell was obliged to keep the house, because she had no dress fit to appear abroad in, having pawned the last to pay the last fine imposed upon her spouse by the Police Court. Misery, utter destitution, and famine stared the unhappy family in the face. It is impossible to exaggerate the picture, even had we time or inclination.

Mrs. T. was a heroine, though not of romance. She loved her worthless husband, and had borne his neglect, the tears of her children, the gripe of famine, and the railing of the drunkard, without repining. Never had her exertions slackened; never had