

INTOXICATING DRINKS,

THEIR HISTORY AND MYSTERY.



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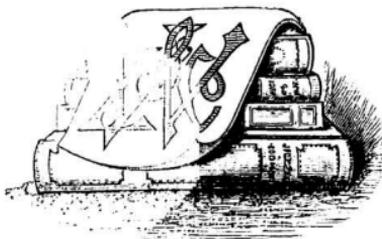
THEIR HISTORY AND MYSTERY.

✓ BY

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“
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P R E F A C E.

THAT there is a widespread belief among all classes of people in the supposed value of intoxicating drinks as articles of daily requirement no one can question. It is, therefore, no wonder that thousands of persons who have been trained to believe that such drinks are absolutely needful continue to use them, notwithstanding the fact that thousands yearly fall victims to the seductive influence which the habit is known more or less to exercise upon all who adopt it. While people thus fancy that there is any good to be obtained by using them, or have a lingering suspicion they are liable to suffer from giving up their use altogether, so long will thousands continue to endeavour to obtain what they imagine to be such real or supposed benefits from them.

It is to such that the following array of facts and evidence is presented, with the full assurance that, if carefully and honestly considered, it will be sure to result in a complete giving up of every particle of an idea that such drinks can do good, or that any possible harm will result to any who resolve totally to abstain from them. The experience of fifty years among all classes and conditions of people has abundantly proved

the soundness of the teachings of true temperance—namely, that the most complete health is compatible with entire abstinence from all intoxicating drinks, and that perfect safety in every way to all people can be guaranteed, so long as such drinks are not used.

It will be seen that no mention is made of any of the so-called “Light Wines,” whether bearing the name of “Hungarian,” “Greek,” “French,” or any other “*spécialité*.” Perhaps some day this may be done. Meantime let it be distinctly understood that they are all more or less intoxicating, as is well known by those who make and sell them; or the fact can be tested easily by the process suggested in page 47.

It was thought that, in addition to the chemical and physiological history and mystery of these drinks, it was advisable to give a slight sketch of their social and moral effects on the people, hence the title and contents of the last chapter, “What ought to be done?” &c.

The subject is commended to the candid consideration of all who desire long life and happiness for themselves and others, with the conviction that both can be promoted by total abstinence for life from all intoxicating drinks.

JOHN W. KIRTON.

December 1st, 1879.

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A GLASS OF ALE,

ITS HISTORY AND MYSTERY.



I.—A GLASS OF ALE—ITS HISTORY.

IF we had to give the history of the town in which we live, it would be necessary to speak of its rise, progress, and present condition; and we should be considered trustworthy historians just so far as we succeeded in giving a correct account of its first settlers and their descendants, and in tracing the gradual increase of their numbers, the character and growth of their trade, their social and religious condition, and any other matters belonging to their general welfare.

It is our intention to pursue the same course with the subject under consideration, and in doing so we have here to notice THE HISTORY of a glass of Ale, or, in other words, to give an account of its RISE, PROGRESS, and PRESENT CONDITION.

A GLASS OF ALE, provided it is genuine—and we have nothing to do at present with any other kind—takes its rise from three things:—MALT, HOP, WATER. Let us briefly trace each of these through the process of brewing, and we shall by this means be able to discover the origin and character of ale, whether it be mild, strong, old, or real old stingo.

I. MALT is an artificial substance made from barley, and as its mode of manufacture involves some very important and serious considerations, let us see how it is produced.

It so happens that some years back a book was sent us by a large brewing company entitled "Notes on Beer and Brewing," and on the cover it was stated that "they would feel honoured by a careful perusal." We read it as requested, and felt so much pleased with the information imparted, that we take the liberty of transferring a few paragraphs to

the following pages, feeling assured that evidence from such a reliable source must be considered, even by the most prejudiced mind, to be above suspicion. Well, they say—

“The Barley is first steeped in cold water, during not less than 40 hours (as regulated by law), and thus imbibes moisture and increases in bulk. It emits at the same time carbonic acid, and loses some portion of its substance, which dissolves in the steepwater. When the grain has been sufficiently steeped, the water is drained off, and the barley is thrown out upon the malt floors, where it is formed into a heap called the ‘couch,’ and begins gradually to absorb oxygen from the air, and convert it into carbonic acid. The temperature, which is at first the same as that of the surrounding atmosphere, begins then slowly to increase, and would soon become excessive, but for the repeated turnings given to the bulk of the grain, and the gradual lessening of the depth of the layer. In about ninety-six hours the grain is generally ten degrees hotter than the surrounding atmosphere, and although it had previously become dry, is again quite moist, and emits an agreeable apple-like odour: this is called *sweating*. Under these influences germination rapidly advances, and the roots begin to appear as a small white prominence at the base of each seed, which presently divides into three rootlets, that push forth in the vain search of food, for the plant that is never to grow. The very absence of food in their immediate neighbourhood seems to make them only extend the faster and further in the hope to reach some resting-place. About a day after the appearance of the roots, the rudiment of the future stem, called *acrospire* by the maltsters, may be seen to lengthen gradually, from the same end as the root, along the husk towards the opposite end. But here the maltster’s object is now accomplished; the glutinous and mucilaginous matter of the grain is taken up and removed, the colour has become white, the texture so loose that it crumbles to powder between the fingers. So he arrests the progress of both roots and stem, by drying the grain upon a kiln, at a temperature commencing at 90°, but which is gradually raised to 140° or so. The rootlets are then parted from the grain, and the malt is ready for use. *The weight of malt is now lessened by about 25 per cent. from the original weight of barley.*” In other words, the maltster *spoils the barley* just in the same way as *wheat* is spoiled, if it gets wet and *sprouts* in the field. Every

housewife understands the same truth; for as soon as she perceives the potatoes begin to sprout she puts them in the pot, and cooks them for dinner, or as she says, they "go sweet." As soon as onions begin to sprout she puts them into the soup as quickly as possible, for it is well known that if wheat, or potatoes, or onions sprout, they also suffer loss in weight and nutritive properties. Barley does the same.

Now all this trouble and labour on the part of the maltster is mainly to develop the *starch* of the barley and also the *sugar*. This will be seen by a careful comparison before, and after, the process. *Before* malting, the constituents of *Barley* are—yellow resin, 1 part; gum, 4; sugar, 5; gluten, 3; starch, 32; hordein, 55; total, 100. But *after* the malting process these relative proportions are changed, and the constituents of *malt* are—yellow resin, 1 part; gum, 15; sugar, 15; gluten, 1; starch, 56; hordein, 12; total, 100. Here you see that malting decreases the hordein 43, and increases the gum 11, sugar 10, and starch 24.

Let us pause here and ask a plain question. Has this steeping and drying the barley light or dark brown improved it? After 28 lbs. of barley is made into malt, we find it weighs only 21 lbs. Now, suppose at Christmas-time you sent a piece of beef weighing 28 lbs. to the bakehouse, and when it came home you fancied it looked altered in size, and after putting it in the scales found it only weighed 21 lbs., would you think that the loss of 7 lbs. in baking had improved it? Would you not rather think the baker had been helping himself to a few slices, and resolve never again to trust him to do you *brown* again? In like manner, apart from any other consideration just at present, a great loss takes place by the process of changing barley into malt.

The next stage the brewers tell us is as follows:—

"The art of BREWING consists mainly in the extraction of a saccharine solution from grain, and in converting that solution into a fermented spirituous beverage called Ale.

"The Malt has first to be crushed or ground to grist, either between millstones or cylindrical iron rollers. It is then ready for the mash tun, a large vessel generally of wood, containing a movable false bottom, on which the grist rests, and pierced with small holes, through which the hot water (or 'liquor' as it is technically called) can pass freely, and having at the bottom two or more holes or taps. The hot water is

A GLASS OF ALE.

then admitted, and the grist is intimately mixed with it, by the aid of a machine. Thus, at last, the 'goods,' as brewers call the malt in this stage, are worked up with the water into a perfectly uniform mass. Mashing being thus completed, the mass is allowed to rest a certain time, and then the infusion or sweet wort is ready to be drawn off and conveyed to the copper. More hot water is then poured in, and a second mash takes place.

"The worts having been put in the copper, the Hops are thrown in, and boiling commences. At the proper time—a point of great delicacy to determine, and one where the skill of the practical brewer is most usefully shown—the whole contents of the copper are turned into a vessel called the Hopjack, in order that the liquor may be drained from the hops, and which, like the mash tun, is provided with a false bottom.

"*Cooling* is the next process, and this also is one requiring much care and circumspection, on account of the natural variations of the temperature, and the effects that may thus be produced on the boiled worts.

"*Fermentation* now commences in the gyle or fermenting tun, into which the wort flows from the cooler. As it flows on, the yeast is added, having been first rendered thinner by mixing with some of the wort. At this stage comes the most difficult part of the brewer's duty, the determining the exact point of attenuation to which the fermentation should be allowed to proceed; that is to say, at what point the conversion of the saccharine (or sugar) matter of the wort into alcohol, or spirit, shall be checked or stopped: *of the scientific principles involved in this process little as yet is known, and experience is the only guide. In hardly any two English counties does the same routine prevail.*

"After *cleansing* from the yeast and *fining* is performed, the process of brewing is considered to be completed, and ultimately, by the aid of the barrel and the bottle, it is corked up until required."

The brewer's operations may be practically divided into eight parts. 1. The malt is ground. 2. It is put into a tub and hot water is thrown over it, and it is *mashed*, or in other words the sugar is washed out. 3. The sweet liquor is then drawn off by means of a tap, and with the hops thrown into a copper to be boiled. 4. It is then cooled. 5. Fermenta-

tion then has to take place, and it is here it arrives at the most critical stage. Should the brewer allow the fermentation of the sugar to go too far, instead of Ale, vinegar would be produced. Indeed, it is generally conceded that the whole science of brewing (if it can be called a science) is to know at what particular stage to stop the fermentation. 6. It has then to be *cleansed*. 7. After which it is *racked* or *vatted*; and the 8th or last process is directed to *fining* or clearing, after which it is bottled or barrelled. We may briefly sum up the main features of the process: First, by *malting* the sugar is developed; second, by *mashing* the sugar is dissolved; third, by *fermentation* the sugar is converted into alcohol.

“Four different kinds of malt are used: the pale, prepared as already described; the amber, a little darker coloured, having, *in the brewer's words*, ‘*more fire in it*’; the brown, or blown, subjected to a still higher temperature in order chiefly to impart flavour, but which thus becomes less fermentable; and the roasted, black, or patent malt, which is only useful to give colouring matter to porter, and which is obtained by the exposure of the grain to a temperature that almost entirely destroys its saccharine quality.”

This much is clearly to be seen by all who candidly trace the process of brewing—that nowhere, from beginning to end, is there any attempt made to *improve* the original article, but, on the contrary, from the time the maltster commences until the close of the brewer's operations they gradually deteriorate it, until they finish by transforming a good useful food, into a bad useless drink. The maltster spoils the barley, and the brewer spoils the water, and then as the legitimate reward for this the ale spoils the man who drinks it.

In other businesses men seek to improve the raw material by their skill and labour, but in the production of Ale this is reversed. Indeed, the whole art of brewing is a battle with Nature. The maltster and the brewer torture her, until, in return for their wicked and wanton cruelty, she turns and scorches man with the false fire which has been wrung from the destruction of her pure, useful, and innocent gifts.

By looking into the process closer you will discover another startling fact:—*No brewer who understands his business ever intends to make an article which will either strengthen or nourish the body.* From the time the maltster begins until the brewer ends not a single operation can be traced where it is sought

to make such an article. In no part of the process is such a thing ever contemplated. On the contrary, from beginning to end destruction reigns, for the brewer merely seeks to make an *intoxicating beverage*, and those who drink it estimate its strength by this effect alone upon them. Ale is strong if it will make strong men quickly stagger and stumble. Knocking down is a strange way to build up.

But there is yet another point to be named. Instead of trying to make an article to nourish, the brewer *does all he can to prevent anything which could nourish getting into the liquor*. See how careful he is to cleanse it, rack it, and fine it! How anxious he is that no *solid* materials should be seen floating about it! Indeed, if he does not serve it up clear, bright, and sparkling, his customers soon say, "We are not going to drink such muddy stuff." Now, if we wish to make good mutton broth we get plenty of *lean* meat, boil it gently until all the goodness, as we say, is boiled out of it: and the same with beef stew, we boil it down to rags: this if allowed to stand in a dish until cold will be like jelly, and can be cut with a knife. So of oatmeal porridge; to be good it must be so *thick* that the spoon will stand upright in it, and as we eat it we say truly, "This will stick to my ribs." In building a house, or making cloth, silk, calico, or iron, the strength depends both upon the quantity as well as the quality of the material *PUT IN*. If it is not put in you cannot get it out. But the brewer does not boil the malt thus to obtain its nutritive properties; for if he made it thick his customers would refuse it. In fact, the *thinner* it is the better they consider it. How, then, are people to get strength out of ale if the maker does all he can to prevent it getting in? If, therefore, the brewer does not try to put in that which will nourish, but, on the contrary, does all he can to prevent its presence, how in the name of common sense are people to get it out? They might just as well hope to draw blood out of a stone. Indeed, it is impossible for ale to strengthen, for it only consists of *rotten malt and hops, kept in a state of pickle by alcohol*.

But it may be said, the barley left in the ale surely must be considerable? Let us see. We have shown that in malting not less than *one-fourth* of the nutriment contained in the barley is destroyed by sprouting; the loss in weight is full twelve pounds per bushel. He also rejects full

one-third of it as grains, and then proceeds to convert another fourth of it by fermentation into the poisonous spirit ALCOHOL, yet with all his care some little solid matter does get in, which, being heavier than water, sinks to the bottom of the barrel and is disposed of as unfit for the human stomach. Where, then, is that to be found which is to nourish the body? Get some ale and place it in a saucepan, and gently boil it over the fire; the fluid part will go, the solid remain. Thus every grain of solid matter can be obtained and its properties and amount fully ascertained. Scientific men have shown that the average quantity of solid matter found in a gallon of ale is less than nine ounces. Now with half-a-peck, or six pounds to the gallon, only *nine ounces* can be found in the ale! This, if real food, is not equal to a penny loaf. Seven pints of water is drunk by ale-drinkers to wash down half-a-pint of food (?) in the shape of filthy extract which looks more like carpenter's glue or cobbler's wax than anything else.

II. Just a word respecting the other ingredient used, HOPS, ere we close this brief History of a Glass of Ale. The chemical constituents of Hops are volatile resin, a bitter principle, tannin, malic acid, acetate, hydrochlorate, and sulphate of ammonia; but by an alteration in the law brewers are no longer obliged to use hop, therefore we may conclude that its consumption will become "small by degrees and beautifully less," so long as the bitter principle can be imparted by the aid of strychnine, &c., at a cheaper rate. That we are justified in this opinion may be safely inferred from the following remarks by a writer in *Once a Week*. He says:—

"I dare say now you think that fine head is a recommendation to your tipple. The author of a practical treatise on brewing, however, lets us into a secret; the heading, he tells us, is a mixture of half alum and half copperas ground to a fine powder, and is so called from giving ale the beautiful head of froth which constitutes one of its peculiar properties, and which landlords are so anxious to raise to gratify their customers. That fine flavour of malt is produced by mixing salts of steel with cocculus indicus, Spanish liquorice, treacle, tobacco, and salt. 'But there's nothing of the kind in pale ale,' replied an objector. 'Well,' said he, in a half-disappointed tone, 'they used to talk about strychnine, though I believe that's all bosh, but you cannot deny the camomiles.'"

To sum up the whole matter, the History of a Glass of Ale

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teaches that there never was a greater delusion, a grosser falsehood, or a more gigantic swindle than to make and sell ale under the pretence that it will either build up the strength or contribute to the nourishment of the human body. Over every place where it is made, as well as sold, ought to be written in large letters, to warn the ignorant, "LICENSED TO OBTAIN MONEY UNDER FALSE PRETENCES." For look at it as searchingly as you may, the evidence of its worthlessness as an article of diet is overwhelming, so much so that what Benjamin Parsons uttered many years ago remains unchallenged. When speaking of ale he said—

"It has been grown, wasted, scalded, boiled, embittered, fermented, and drenched with water and alcohol, till it seems neither fit for the land nor the dunghill, much less for the human stomach. Such, then, is the waste and wickedness of getting ale out of barley."

II.—A GLASS OF ALE—ITS MYSTERY.

WE are now prepared to enter upon an examination of the MYSTERY of the real (?) or supposed virtues of a Glass of Ale in contributing to the health, strength, or nourishment of the human body. Let it, however, be distinctly understood that we only apply our test to what is called "GOOD ALE," or, "THE REAL GENUINE ARTICLE." We are quite aware, to quote again from the "Brewer's Pamphlet," that "Ale is perhaps one of the fluids in most general use as a beverage, and is, unfortunately, the one which is most adulterated." Hence we are the more particular to explode the mystery, and prove the "real thing" to be altogether useless and bad, then whatever else is added of a pernicious character only increases its danger and adds to the delusion.

(I.) Before entering upon an investigation of the action of the Glass of Ale, we must glance at the BODY and its wants. The "House we live in" consists of 250 bones; these are surrounded with *Arteries*, by which pure blood is conveyed to all parts of the body *from* the HEART; terminating in *veins*, by which the impure blood is carried *back* to the heart and *Lungs* to be purified. There are also *Nerves*, *Muscles*, etc., the whole being covered by the SKIN. We have also the STOMACH, or food receiver, the LIVER, or manufactory of the

bile, the PANCREAS, or preparer of the pancreatic juice, and many other organs which it is not needful to detail. The Body may be compared to a Steam Engine, subject to the law of wear and tear. After performing a journey the driver takes his engine to get a fresh supply of coal and water, from which he generates steam and power. Every turn of the wheel not only uses up the steam, but also wears the machine away. In the course of time he has to take the engine to be repaired, and some parts of it must be supplied with new, or the work cannot be performed. In this the human body somewhat differs, as God has endowed it with the power of repairing itself as it goes along the journey of life. So rapidly does this take place that physiologists tell us that from the first moment of our being until the last we never consist of the same particles any two moments of our lives. As the old wears away we are reminded by Nature's calls that we must supply material for forming new, or our wheels will cease to move. You remember starting to work in the morning fresh and active, feeling it was a pleasure to have such health and strength; judging simply by your feelings, you would have imagined nothing could stop you. But about mid-day (though perhaps you had no clock to tell you the time) there came over you a something which whispered "It must be getting near dinner-time, for I feel as if I want it;" so off you hastened home, to put, so to speak, some coal on your fire, and water in the boiler, to get your steam up again. Then began a series of illustrations of the wisdom of the Good Father who "knoweth our frame and remembereth that we are dust;" for when you saw upon the table the roast beef and plum pudding you exclaimed, "That does look nice; it makes one's mouth water to look at it." This was the decision of the MIND acting through its organ the *Brain*, looking through its window the *Eye*; and by the aid of *Comparison* and *Reflection* you were enabled to distinguish the difference between things *nice* and things *nasty*, between beef and bricks—pudding and mortar, and thus preserve the body from the danger of introducing into it improper things. Should you see on the same table something that *looks* nice, but after eating some of which once before you wished you had not done so, you refuse, and give as a reason that, although you like it, it does not like you. This should be the result of Experience. Here we may learn

a lesson in passing—that if a man who gets drunk *once* would but reflect he would never do it a *second* time.

Again: what you cannot safely *handle* you cannot safely introduce into your body; and if your eye has deceived you and your hand also, just as you raise it to the mouth, Mr. Nose, or, as we call him, Mr. Inspector of Nuisances, comes in the way to see if it *smells* sweet, and if not you are again warned not to suffer it to enter the body. Take care of your nose, and your nose will take care of you; without his aid you could not *smell* the fragrance of flowers, or the escape of gas, or the bad drain. Keep your nose tidy, *every* day as well as a Friday; don't turn it into a *dusthole* by poking up that nasty stuff called *snuff*; it was never meant that man should be a snufftaker, or his *nose* would have been put on his face the other way up, so that the snuff could be dropped in. Should you, however, have been misled thus far, before you can take the final act Mr. Tongue asks, does it *taste* sweet? and if not rejects it. See that you don't spoil this power of the tongue by chewing or smoking nasty, dirty, filthy tobacco. (Thus, step by step, we see how God has placed guardian angels in the way, which, if consulted, would preserve us from many calamities.)

Let us now trace the progress of the food. The tongue takes it to the sides of the mouth, and brings it in contact with the *teeth* (the millstones of the body), and during the process of *mastication* (or grinding the food) the *saliva* (or spittle) mixes with it. Whatever you eat, don't forget to *bite* your food, and not *bolt* it. After it has been sent down to the *stomach*, in from three to five hours, by the action of the *gastric juice*, it is further reduced, and when ready sent forward to the *Duodenum*; while passing through which it receives from the *Liver*, *bile*, and from the *Pancreas*, the *pancreatic juice*. These all uniting converts it into chyle and chyme; the body then selects, through appropriate organs, that which is capable of being useful. This is carried forward by a pipe running up by the spine to an opening in the vein at the side of the neck, from whence it is conveyed to the *Heart*, and thence to the *Lungs* to be *vitalised*, after which it is sent by the arteries throughout the entire body in the shape of *Blood*, supplying the BUILDING MATERIAL for the bones, muscles, nerves, tissue, and brain. This stream of life-producing power is so continuous that it is calculated upwards of 13,000lbs. of it

is sent through the body of a full-grown man every twenty-four hours.

The second purpose for which food is taken is to supply WARMTH. And here, again, we perceive the wisdom of our Maker in giving us power to select the most suitable kind. On a frosty morning when you come home to your breakfast, and see on the table some nice *buttered* toast, hot coffee, and *fat* bacon, you feel you have nothing to do but to lay to and clear the board; but if the same dish is prepared on a summer's morning, you say as you survey the fat, "The look is quite enough." The fact is, in the winter you require the extra amount of *heat-forming* material contained in the fat; while in the summer you find you are better without it.

(II.) Such being the case, we ask WHAT SHOULD WE EAT? and it is of vital importance that we obtain a sensible answer to the question. *Food is that class of substance which can be used by the body without injuring it.* While, therefore, it is true we must eat to live, it is equally true we must mind *what* we eat.

Now those things which are needful to supply the wants of man's body may be briefly classified as follows:—1. That which will repair the wear and tear of the body; and 2. Supply the means of giving heat. Every person who has regard to his health will see from what has been already said that he must be careful what he "eats, drinks, and avoids." Any man would be laughed at who tried to repair a house without selecting *suitable* materials, but when it comes to the repairing of the house so "fearfully and wonderfully made," anything which happens to be fashionable or palatable is often employed. Should a man take his watch to a blacksmith's, or his coat to a shoemaker's, it would be said "he hadn't got all his buttons;" but "if a body take a body" to be repaired with "Ale," it is considered putting the right thing in the right place. In our opinion

"The force of folly can no further go."

People who are very careful not to send for a bricklayer to mend a window, or a carpenter to repair a bonnet, never think for a moment it is equally important to whom they should entrust a body to be repaired.

Another thing must also be borne in mind—the character of the demand made upon our bodies from day to day. One

person takes a large amount of outdoor exercise, and brings into play certain muscular powers; another is obliged to stay indoors all day, and mainly tasks the powers of his mind. If there is such a wide difference in the pursuits of men, so there should be consideration given to that which is to supply the materials to repair their wasted energies; and we find, by careful examination, that while those in the open fields can easily appropriate one class of food, others would soon be laid aside if they attempted to live after the same fashion. And yet how little attention is given to this subject! indeed, we might almost add, how few give any thought at all to it! A number of persons, of all kinds of pursuits, sit down at the same table, and though all, of course, have different wants, they all partake of the same kind of food. Need we be surprised that frequently they have to pay a heavy penalty for their indulgence?

Again, as we have already seen, the kind of weather has also much to do with the quality of food we require. In winter we instinctively select a different kind from what we do in summer, and the reason is not difficult to discover. Physiology and Chemistry help us to make a proper selection, and ascertain to a nicety the proportions of the different kinds of meat, vegetables, &c., which will assist us in meeting our requirements. If, therefore, we ask, What should we eat? we should inquire first, What is food? To which Fownes, in his "Chemistry," replies, "It consists of those substances only which are capable of being employed in the renewal and repair of the body, and which have the same chemical composition as the body itself, or, which comes to the same thing, as the blood out of which the body is constituted." Now, as bread is found to be the "staff of life," there must be good reasons for its occupying such an exalted position. Why it is so Dr. Carpenter says, in his "Manual of Physiology:"—

"Good wheaten bread contains more nearly than any other substance in ordinary use the proportion of azotised and non-azotised matter which is adapted to repair the waste of the system, and to supply the necessary amount of combustible material, under the ordinary condition of civilised life in our temperate climates; and we find that the health and the strength can be more perfectly sustained upon that substance than upon any other taken alone."

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When the chemist examines bread he gives us plain reasons why it is called the "staff of life"—he finds it contains the best proportions of those elements which are required to sustain the body; so with beef and mutton, milk and oatmeal. He shows it is no accident that we never ask our friends to dine off cabbage, for he proves it is owing to the deficiency of *building material*. This will be clearly seen by the following table, taken mainly from the English Encyclopædia, with a few additions from other standard works:—

| Contents of 100 parts of | Flesh-Forming Principle. | Heat-Giving Principle. | Mineral Matter. | Total of Solid Matter. | Quantity of Water. |
|-------------------------------------|--------------------------|------------------------|-----------------|------------------------|--------------------|
| Milk | 4.50 | 7.90 | 0.60 | 13.00 | 87.00 |
| Beef and Mutton, free from Bone ... | 22.30 | 14.30 | 0.50 | 37.10 | 62.90 |
| Bacon, Pork | 8.36 | 62.50 | 0.50 | 71.36 | 28.64 |
| Fish | 14.00 | 7.00 | 1.00 | 22.00 | 78.00 |
| Wheat Flour | 17.00 | 66.00 | 0.70 | 83.70 | 16.30 |
| Oatmeal | 13.60 | 70.30 | 3.30 | 87.20 | 12.80 |
| Barley | 14.00 | 68.50 | 2.00 | 84.50 | 15.50 |
| Rye | 15.50 | 67.00 | 2.37 | 84.87 | 15.13 |
| Indian Meal | 10.71 | 72.25 | 1.04 | 84.00 | 16.00 |
| Peas | 23.40 | 60.00 | 2.50 | 85.90 | 14.10 |
| Beans | 31.00 | 51.50 | 3.50 | 86.00 | 14.00 |
| Lentils | 33.00 | 48.00 | 3.00 | 84.00 | 16.00 |
| Eggs | 14.00 | 10.50 | 1.50 | 26.00 | 74.00 |
| Cheese | 31.02 | 25.30 | 4.90 | 61.22 | 38.78 |
| Rice | 5.43 | 84.65 | 0.52 | 90.60 | 9.40 |
| Sago | 3.40 | 84.00 | 6.60 | 83.00 | 12.00 |
| Potatoes | 1.41 | 22.10 | 1.00 | 24.51 | 75.49 |
| Turnips | 1.64 | 10.00 | 1.62 | 13.26 | 86.74 |
| Carrots | 1.48 | 11.61 | 0.81 | 13.90 | 86.10 |
| Cabbage | 1.75 | 4.05 | 2.20 | 8.00 | 92.00 |
| Parsnips | 2.10 | 17.70 | 0.80 | 20.60 | 79.40 |
| Cocoa Nibs | 9.56 | 85.76 | 2.70 | 98.02 | 1.98 |
| Sugar and Starch | ... | 100.00 | ... | 100.00 | ... |
| Fat and Butter | ... | 100.00 | ... | 100.00 | ... |

For all practical purposes, therefore, we may conclude that flour, barley, and oatmeal stand at the head of the food department, both for quality and for price. This may be confirmed by an appeal to the experience of the "common people" everywhere. Suppose, for instance, during the winter, a man returns home complaining of having caught a cold, (or a cold having caught him, which?) what is the usual remedy? "Put your feet in a pail of warm water, with a little mustard in, have a basin of oatmeal gruel, tallow

your nose, go to bed, and you'll be all right in the morning." Now, why not take a mutton chop, a good thick round of toast, or a strong cup of tea? For this reason: it has been found by experience that oatmeal porridge is a capital thing for getting up the heat of the body, and in this way driving out the cold. Then would it not be well to get into the habit of using oatmeal porridge during the cold of winter, to prevent a cold getting in? You would find it better and cheaper than many things commonly used.

(III.) Such being the purposes for which we have to take food, the next point is—Why and what should we drink? Nature has given man an instinct by which, when hungry, he seeks food. If, therefore, it is asked—When should we eat? we reply, when you are hungry—if you can get food. In like manner, when a man requires drink he complains of THIRST; it follows, then, if we are asked when we should drink? we should say when thirsty; and when we are really thirsty there is nothing supplies our wants so well as WATER. Shakspeare was, therefore, justified in saying of it—

“Honest water; too weak to be a sinner.”

And if men would be content with honest water, many of them would not be such sinners as they are.

Water is of great value to our bodies—we must drink it. In the first place, as much as 75 per cent. of the muscular tissue of man's frame is composed of it. Dr. Lankester says:—“I have made a calculation that a human body weighing 154 lbs. contains 111 lbs. of water. You will thus see how necessary water is. If we reduce the size of a man you reduce the quantity of water.” It has also been calculated that of the 20 lbs. of blood which an average-sized adult contains in his body, not less than $15\frac{1}{2}$ lbs. are water. Every day man loses by the ebb and flow from the blood, &c., at least 30 lbs. of fluid. A pound is exhaled daily by the breath, about $1\frac{3}{4}$ lbs. by the skin, nor is less than $2\frac{3}{4}$ lbs. emitted by the kidneys, making altogether about $5\frac{1}{2}$ lbs. per adult daily. He requires, therefore, to consume (free and combined) about $5\frac{1}{2}$ lbs. daily to keep up the balance of waste and supply.

The second purpose for which we require drink is to help to float the solid materials by which man is to be repaired, to the various parts of the body; and the third purpose is to

flush down the sewers, inasmuch as impurities will accumulate, whence the necessity to wash it down both inside and outside. As Dr. Carpenter says:—"It is water which takes up the products of their decay, and conveys them, by a most complicated system of sewage, altogether out of the system."

Water, therefore, is a very important element in the human body, and its value must be unquestionably great. As Dr. Garnett observes:—"Water is the only liquor which Nature knows or has provided for animals; and whatever Nature gives, we may depend upon it, is the best and safest for us." Or, as Dr. F. R. Lees adds:—"Drink is supplied to us in a form that has been called the 'blood of Nature'—the vehicle of change and movement in moss, and fern, and grass, in the field and forest, insect and bird, in beast and man alike—the one digester and circulator, the one purifier and builder—made chemically subtle and penetrating, and physiologically bland and innocent, that, as the 'Water of Life,' it might perfect the designs and typify the blessings of Him who is the fountain of living Water—who is Life itself."

Water has this advantage also over all other beverages, that after it has answered its purpose it becomes distasteful. No one ever heard of half-a-dozen men sitting round a pump or a drinking-fountain, singing "We won't go home till morning."

(IV.) We are now prepared to ask and answer the following questions:—Will Ale help to (1) nourish? (2) warm? or (3) allay the thirst of the body?

Now, although the means are simple, and within the reach of all, there are thousands who labour under the impression they *must* have their "half-pint of Ale." We have often asked, "What are we to take it for?" and had the reply, "To make you strong." But we have inquired, "How can that make strong which does not contain the needful things to do it?" In all seriousness we add, "Can Ale be ranked as Food at all?" We are aware it is the custom in some quarters to call it "meat and drink," and that those who ought to know better have said, "Take a glass of Ale to get up your strength." But what we want to know is this, where is the strength to come from? What part of Ale will make blood, bone, or sinew? Can you get something out of nothing? This is the vital point. It can be easily proved if people will only take the trouble to examine the process by which these

drinks are manufactured. It will soon be discovered that whoever makes them, or by whatever colour or name they may be known, they are subject to the same fixed laws. If nourishing elements are there, you will find them. If not, then "all the king's horses and all the king's men" can never bring it out, however much you may wish to do so.

Let us, then, inquire into the *nature and properties of the Ale*. We have already seen the process by which the barley is converted into malt, and the malt into Ale; and now let us, by the aid of the chemist, see what we can find in it, assuming, from a brewer's calculations, that *a bushel of malt will make nine gallons of ale* (that generally sold at 2s. per gallon), while the small beer, barm, and grains will pay for the hops and labour of brewing.

The Brewer's Pamphlet already alluded to says:—

"The following certificate from the author of a well-known work on the 'Falsifications of Food,' and which appears in the second edition, needs no comment from us, beyond the statement that the article here selected for analysis may be taken as a sample of all our other kinds as regards their *purity*:—

"This is to certify that I have examined a sample of ale sent by Messrs. H——, and find it contains:—

| | | | | |
|-------------|---|---|---|------------|
| Alcohol | . | . | . | 5·000 |
| Extractive | . | . | . | 3·885 |
| Acetic acid | . | . | . | ·030 |
| Water | . | . | . | 91·085 !!! |
| | | | | 100·000 |

"This Ale contains *less* acetic acid (or vinegar) than any sample I have yet examined; it is also the *richest in alcohol* for its price, and I am persuaded it is a *genuine article*.—
(Signed) J. MITCHELL."

Here, also, is another, referring to Garton's Beer:—

"The results of the analysis show that the beer contains a *large amount of alcohol, and a small amount of extract!!* In the first respect it is like the strong Ales of Scotland, and in the latter the pale Ales of Burton. The general properties of the beer are good (?), for it has a pale colour, a clean taste, with the aroma and bitter flavour of the hop, and it is fully charged with carbonic acid; the proportion of acetic

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acid is remarkably small, amounting to rather less than 0·2 per cent. of the beer. In all respects, therefore, it is a sound and wholesome beverage.

“HENRY LETHEBY, M.B., Ph.D., &c., Laboratory,
London Hospital.”

Dr. Hassall was engaged by Messrs. Samuel Allsopp and Sons, Burton-on-Trent, to analyse their Ale. In one gallon, weighing 70,000 grains, he found:—

| | |
|-----------------------------|---------------|
| Alcohol . . . | Grains. |
| Malt grain . . . | 1,160 |
| Hop extract . . . | 2,510 |
| Vinegar (acetic acid) . . . | 710 |
| Sugar | 200 |
| Water | 100 |
| | <u>65,320</u> |
| | 70,000 |

The following may be seen in labelled bottles in the South Kensington Museum. “An Imperial Pint” contains:—

| | WATER. | ALCOHOL. | SUGAR. | ACETIC ACID. |
|------------------|------------------|-----------------|----------|--------------|
| | Oz. | Oz. | Oz. Grs. | Grs. |
| Strong Ale . . . | 18 | 2 | 2 136 | 57 |
| Mild Ale . . . | 18 $\frac{3}{4}$ | 1 $\frac{1}{4}$ | 0 580 | 38 |

Who, then, can get nourishment out of this mysterious drink? A pint of Ale weighs about twenty ounces; it is easy to see, therefore, that it is like looking for a needle in a bottle of hay to look for nourishment in it. Surely such facts as these ought to convince the most sceptical of the great delusion which those labour under who take Ale with the impression that it will help to build up the body in strength. The facts of the case clearly show THAT OUT OF EVERY 100 GALLONS OF ALE NEARLY 92 GALLONS ARE WATER, 5 gallons *alcohol*; as for the rest, the least said about it the better. Very strong *broth* that must be, must it not? Suppose your wife boiled eight pounds of mutton in ninety-two pounds of water, and put it before you for dinner, you would not hesitate to call it workhouse—SKELLY.

Let us now ask—Which part of the Ale is likely to aid in doing good to the body? Will the ALCOHOL? Is it Food or Poison? Take the following answers:—

Dr. B. W. Richardson in his *Canter Lectures* says—“Alcohol cannot, by any ingenuity or excuse for it, be classified

amongst the foods of man. It neither supplies matter for construction nor heat. On the contrary, it injures construction and reduces temperature."

"All writers on materia medica now rank Alcohol amongst the most powerful and fatal of narcotic vegetable poisons."—*Dr. C. A. Lee.*

"It would be difficult to find a more destructive poison than ardent spirits."—*Dr. Gordon.*

"The local effects of Alcohol are those of a powerful irritant and caustic poison."—*Professor Pereira.*

A few years back it was customary to say, "Take a glass of Ale, it will do you good!" but now it is said, "Take a glass, it won't do you any harm!" This, however, will be seen to be an error by reference to a few facts. *Alcohol injures the stomach*, and thereby hinders digestion. "What," it will be said, "do you not believe that it helps digestion? My doctor orders me to take a glass or so with my dinner." We are aware of this, and feel surprised that, with the increasing light upon the subject, those whose special business is (or ought to be) to study it, are so far behind even the common people. Is it not well known that if we wish to preserve any animal it is placed in spirits? and yet we are told if we wish to *digest* food we must put it in the same. Twenty years back, we took the *spirit* out of a quart of Allsopp's *best* (?), and placed it in a bottle with a piece of roast beef off a joint we had that day for dinner, and there it is to-day—not tender, but hard as leather—*preserved*, not *digested*. Into a similar bottle we placed a piece the same size off the same joint, and filled it with *water*; in a few days it all fell to pieces, or was *digested*, so to speak, clearly proving that God's beverage, pure water, is the best help to digestion.

But we are told, "I *FEEL* it does me good." And what are we to understand by its doing you good? "Why, contributing to my health!" And what is being in health? "Being well." And what is being well? "Why, being all right." And what is being all right? "Having nothing the matter with me." And what is that? "Why—why—well, I can't express myself; but every one *knows* what I mean."

That may be true, yet it does not answer our question. We will endeavour to give a clear definition of a state of health: it is, in a single word, UNCONSCIOUSNESS. Let us examine this. When the head is in health, all right, well, and has

nothing the matter with it, you look, think, hear, smell, talk, and do many other things, but you are not *conscious* you have a head on your shoulders. You never think about it. But the moment your head *aches*, you feel you have a head. As you become conscious of its existence, you exclaim, "My head is ready to split." So with the other parts of the body. Take, for example, your feet; these, when all right, you never think about; but after a hard day's walk in a pair of new boots your attention is irresistibly drawn to them, you understand in a minute the meaning of "How's your poor feet?" You have also learnt the same lesson after having eaten something which did not agree with you; the consciousness of its presence reminded you, you had made a mistake, and you said, "I wish I had let that alone."

It is so with other things; get a little dust in your eye you feel it, and wish it out as soon as possible; or should a splinter enter a finger you feel it, and there is no rest until it is withdrawn; or place your hand on a hot plate you feel it, and take it away sooner than you placed it there. In all these there is, you perceive, one law at work, teaching you that when you *feel* anything, you have clear proof that something is wrong; and yet when we ask how you know that Ale does you good, you reverse all this experience, and coolly turn round and say, "I know it does me good *because* I feel it!" If you had a horse whip laid about your back you would feel it, but would not say it did you good; or if you happened to run your head against a door-post you would feel that, but by your carefulness next time you went that road, you would show you did not wish to repeat the dose. The whole idea rests upon your mistaking IRRITATION for STRENGTH; this is the grand delusion, the fatal error. You might just as well fancy that the whip applied to the horse, and which makes him go faster, strengthens him, as imagine that the alcoholic whip strengthens you. If the whip strengthens the horse, why give him any corn? and if the Ale strengthens the man, why look so sharp after the bread and cheese? Professor Liebig says, "Spirits, by their action on the nerves, enable a man to make up the deficient power *at the expense of the body*, to consume to-day that quantity which ought naturally to have been employed a day later. He draws, so to speak, a bill on his health, which must always be renewed, because, for want of means, he cannot take it up.

He consumes his capital instead of his interest, and the result is the inevitable bankruptcy of his body."

But surely something in the Ale strengthens, it may be said. Is it the Extractive? Take the following answers:—

Professor Liebig: "We can prove, with mathematical certainty (as plain as two and two make four), that as much flour or meal as can lie on the point of a table-knife is more nutritious than nine quarts of the best Bavarian beer; that a man who is able daily to consume that amount of beer obtains from it, in a whole year, in the most favourable case, exactly the amount of nutritive constituents which is contained in a five-pound loaf of bread, or in three pounds of flesh."

Dr. O'Sullivan says: "It is a mistaken notion that Ale, wine, or spirits communicate strength, and it is disgraceful to see medical men endeavouring to propagate the error."

But, it may be asked, will it not WARM the body? The testimony of all Arctic expeditions has settled beyond any doubt the fact, that cold can be endured not only as well without alcohol, but better. This was admitted by the *Lancet* when it said, "Whereas the question used to be between much alcohol and little, the question now is between very little and *none at all*. The smallest quantity of alcohol takes somewhat from the strength of the muscles, from the ability to endure exposure of temperature, from the clearness of the head and the activity of the mind. Alcohol seems to do the work of time." Travellers in all parts of the world have confirmed the same experience over and over again; or, as the late Dr. Lankester remarked in his Lectures on Food, "There has never been wanting in the history of the world a large number of persons who have practically demonstrated that life can be enjoyed and its duties discharged without any kind of intoxicating drinks."

In addition to the mischief arising from the "genuine" article, there is also the danger which accompanies "adulterated" Ale. Take the following from the *Times* of March 4th, 1879. "Our Dublin correspondent writes:—Some light was incidentally let in upon the process of making beer. Messrs. Gillman and Spencer, consulting brewers and analytical chemists, instituted proceedings against Messrs. Manders, brewers, claiming £1,000 damages, for the infringement of a patent for fining and preserving beer, ale, or porter, and restoring them when sour. Defendants were

called upon to state whether, between March and July, 1878 they used in restoring or fining beer, ale, &c., sucrate of lime, or sugar and coleic oxide; whether they had not cured 2,000 hogsheads of beer which had become 'sick,' and whether they had used any other additional materials. The defendants replied that they had used the form uniformly used in restoring or fining beer—pure lime or whiting, or both mixed; that the custom of using these ingredients was common among brewers; that the firm had used lime for twenty years, and that worts, or sugar worts, or both, were also used. Then they supplied a long recipe for a particular process which they adopted, one of the ingredients having the attractive name of grains of paradise. Counsel applied for an order to compel them to give a specific answer, and his Honour, holding their answer to be illusory, granted the order."

Last of all, IT IS EXPENSIVE. Looked at simply as an article of common use, it is a mystery how or why Ale has so long passed unchallenged. It is one of the *dearest articles* which enters a house; even allowing, for the sake of argument, its virtues are as great as supposed. For more than thirty years it has been asserted, without any contradiction, that 5d. worth of Barley and 1d. worth of Hops will make a gallon of two-shilling Ale. This is paying very dear for cooking—*eighteenpence for a gallon!* Suppose you came home unexpectedly to dinner and despatched the wife to the butcher for a chop, and, seeing he had a nice fire, she asked him to cook it. He brings it on a plate when it looks ready. "How much is it, butcher?" "Chop sixpence, and eighteenpence for cooking it." "Don't you wish you may get it?" she would at once wisely reply.

Or suppose we examine sixteen ounces of Ale by the aid of science. Fourteen ounces and a quarter will be found to be water! If a butcher sent $14\frac{1}{4}$ oz. of bone and only $1\frac{3}{4}$ oz. of meat, you would call him a swindler. But if he did so you would be better off than buying Ale, for after you take away the Water there is about an ounce of Alcohol, and the remaining three-quarters of an ounce is, as we have seen, only like cobbler's wax, the only part out of which you have the choice of getting any real good. How it is to be done is a mystery which, as Lord Dundreary observes, "no fellah can understand." Be persuaded to give up the delusion and buy real food instead. Spend your money in buying good

A GLASS OF ALE.

things which will bless, instead of a bad thing which may curse. Is it wise to spend hard-earned money in the way all do who buy Ale? You pay for:—

| Barley and Hops. | Maltster. | Brewer. | Publican. | Taxes on Malt, &c. | Total cost of Gallon of Ale. |
|------------------|-----------|---------|-----------|--------------------|------------------------------|
| 6d. | 3d. | 4d. | 5d. | 6d. | 2s. 0d. |

IT IS ALSO DEAR IN ITS EFFECTS ON THE MORALS OF THE PEOPLE. Ale and other intoxicating drinks, according to the testimony of the best authorities, cause nine out of ten of our criminals, eight out of ten of our paupers, six out of ten of our lunatics, besides a host of other evils. The direct and indirect loss in money alone to this country every year is over £200,000,000. It may well be called *Bitter Ale*!

IT IS ALSO DEAR IN ITS EFFECTS ON THE SOULS OF THE PEOPLE. That a drink whose baneful influence is felt both in the Church and in the world should be allowed to be made, sold, and bought, is the greatest mystery of all. Facts prove it to be the prime agent in alluring men to destruction, and the greatest foe to man and God. If this "mystery of abomination" could be removed out of the way the mightiest of all obstacles to the religious and political welfare of the people which the world has ever seen would disappear, and such a change for the better would be produced, that, as the Right Hon. John Bright, M.P., has observed, we should scarcely know our country. Be advised, then, to give up the use of such a needless, dangerous, and expensive article, at once and for ever.

A well-known person once remarked to the author—

"You have convinced me of all but one thing."

"Indeed; and what is the one thing?"

"Just this. You have convinced me I *can* do without it, I should be *better, safer*, and live *cheaper* without it."

"Then what more do you want?"

"Just convince me I *don't like it*, and you'll be clever."

"No! I shall not try to do that. But let me ask you to remember One 'who pleased not Himself,' but laid down His life to save us, and will you not resolve with St. Paul so to act that 'If meat maketh my brother to offend, I will eat no meat while the world standeth'?"

A GLASS OF STOUT

ETC.,

ITS HISTORY AND MYSTERY.

IN describing "A Glass of Ale, its History and Mystery," we endeavoured to trace its rise and progress in the same way as would be necessary in giving the history of a town or country. It will be seen, therefore, that to understand the nature and properties of Porter, Stout, Cider, or Perry, one would need to give a slight account of

I.—A GLASS OF PORTER AND STOUT—ITS HISTORY.

PORTER, like Ale, is a kind of malt liquor, and came into use in London in 1722. According to Leigh, "the malt liquors previously in use were ale, beer, and twopenny, and it was customary to call for a pint or tankard of half-and-half—*i.e.*, half of ale and half of beer, half of ale and half of twopenny, or half of beer and half of twopenny. In the course of time it also became the practice to ask for a pint or tankard of three thirds (or, as it became corrupted, *three threads*), meaning a third each of ale, beer, and twopenny, and thus the publican was obliged to go to three casks for a single pint of liquor. To avoid this trouble and waste, a brewer of the name of Harwood conceived the idea of making a liquor that should partake of the united flavour of ale, beer, and twopenny. He did so, and succeeded, calling it "Entire," or entire butt beer, meaning that it was drawn entirely from one cask or butt, and being (thought?) a hearty, nourishing liquor, it was very suitable for porters and other working people.

it obtained the name of Porter. The chief peculiarities of Porter are its dark brown colour, peculiar and bitter flavour. Its dark colour is owing to the malt being burnt cup ..

ALLOUR, whether made by Guinness or any other Brewer, is another name for Porter, so in speaking of one we shall speak of course of the other.

Now there are three ways by which any one can ascertain whether Porter or Stout can contribute to the health or strength of the human body. 1. By examining the materials of which they are made. 2. By the aid of chemistry, take them to pieces and see what they consist of when made. 3. By carefully examining the effects they produce upon the body when introduced therein.

II. Three things are used in making Porter and Stout—Malt, Hops, and Water. MALT, as we have shown in our 'History of a Glass of Ale,' is made from Barley by steeping it in water, laying it on a floor, turning it over from time to time until it sprouts, and then drying it on a kiln. But it is well to quote the testimony of Dr. Lankester. He says in his Lecture, "The grain of the barley is first steeped in cold water for a period of not less than forty hours. After the steeping it is thrown on the floor of the malthouse to a depth of about sixteen inches, which is called the couch. It is allowed to remain in this situation for twenty-six hours. It is then turned by means of wooden shovels, and the depth of the couch is somewhat diminished. In this state the barley absorbs the oxygen from the air, and gives out carbonic acid, the temperature of the barley in the meantime being greatly increased, so that it stands at a temperature of ten degrees above the external atmosphere. This has sometimes been regarded as a genuine respiratory process going on in the young plant, but it seems to arise from a genuine process of decomposition going on in the constituents of the seed, and to resemble the giving out of heat that takes place in any decomposing matter. . . . The grain is taken to a malt-kiln and exposed to a heat of 90 degrees, which is gradually increased to 140 degrees, or even higher. It is then cleared of the rootlets and is named MALT. If we now examine the grain we shall find that a great change has taken place in its chemical composition. Dr. Thompson gives the following analysis :—

A GLASS OF STOUT.

| | Barley. | Malt. |
|-----------------|---------|-------|
| “Gluten | 3 | 1 |
| Sugar | 4 | 16 |
| Gum | 5 | 14 |
| Starch | 88 | 69 |
| | 100 | 100.” |

You see, then, that malting is an elaborate process adopted for the preparation of the sugar which is to be converted into Alcohol during the process of brewing.

III. In making Ale, light malt, or that which has been dried or roasted pale in colour, is used. Formerly in making Stout or Porter they used only the dark-coloured malt, or that which had been dried or burnt black, or made into, as the brewer calls it, “patent malt,” because there is more fire in it, but now it is made by mixing the malts. Some idea of the amount of heat required may be gathered from the following list:—Pale malt for the palest ale requires heat about 100 degrees Fahr., Amber colour at about 120 degrees, Brown malt for Porter at about 160 degrees, Black malt for colouring Stout or Porter at about 380 degrees or 400 degrees.

Will any sensible person conclude that all this “wetting,” “sweating,” and “drying,” and “scorching,” and “burning” has improved the barley in the slightest degree? Certainly not! Let us, however, apply the process to our “Daily Bread” and see if we can make it plain.

IV. Suppose we want to make some toast-and-water. Every one knows that if the bread is toasted slightly and its colour is a bright brown, the water in which we place it will also be bright brown or even yellow. But if we take a piece of bread and brown it as black as a coal and then put it in water, the water will be darker in colour. In like manner the fact that the malt has been subjected to a greater amount of heat, thus making it darker, does not add anything to the goodness of the malt, but on the contrary, every one can easily perceive that as the bread burnt as black as a coal of necessity has less and less of its nourishment left in it, in proportion as it is burnt and blackened, so the malt is only rendered less capable of contributing to the mental health and strength of the human body by the burning and scorching process through which it has had to pass, especially if we remember the mischief it has already sus-

tained at the hands of the maltster in sprouting and growing it previous to its being dried upon the kiln. This is admitted by all competent to give an opinion. Take as an illustration the following statement from a writer who tells us he has had twenty years' experience in brewing. Speaking of "Brown Malt" he says, "The 'brown' malt imparts a flavour which cannot be dispensed with in this kind of liquor. *The partial destruction of the malt sugar by the great heat this malt is subjected to on the kiln* lessens the comparative produce per quarter. It is often made from inferior barley, and will be usually several pounds per bushel lighter than pale malt."

To make it "good" (?) the same authority says, "A good sample of patent or black malt should be selected. When it is improperly reduced by roasting to a condition which may be called 'cindery' it will impart an ill flavour to the beverage. It should be of a dark chocolate colour, and must be crushed finer than the other malts and kept separate from them. It is chiefly used to give Stout and Porter a dark colour." "Much care is requisite in order to have all vessels in the brewhouse perfectly clean, especially when they have not been used for some time. They should be cleansed with warm water and afterwards rinsed with hot water . . . Any mould or dirt adhering to any part of the vessels would be likely to taint the wort and spoil the flavour of the beer."

Even with all this care it will not be "fit" (?) for consumption under four to six months.

Dr. Lankester also, in his *Lectures on Food*, says, "The two last malts (those used for making Porter and Stout) are made by carrying the roasting process so far as to *destroy the sugar*, whilst the black malt is charred by the heat to which it is exposed." And again, in speaking of it, he says, "London Porter, of which prodigious quantities are consumed daily in London, is coloured with the black malt. It contains about three-quarters of an ounce of Alcohol to the pint, and more sugar and less hops than the pale ales. It is, however, miserably drugged in the public-houses. Its strength (when it had any?) is reduced by water, and its qualities are brought up again by treacle, liquorice, and salt, and various narcotic agents are added to make up for the loss of Alcohol. To such a condition has the Porter-drinking population been brought, that they do not know genuine Porter when they drink it, and having acquired a

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taste for its wretched substitute they reject the unadulterated article."

This will be better understood if we try to understand wherein the danger consists to which those who drink Porter are exposed; we shall then see that it arises from the various methods by which they are adulterated. Child, the author of a *Practical Treatise on Brewing* (which has run through many editions), after having given an account of the various ingredients used in making Porter, adds, "However much they may surprise, however pernicious or disagreeable they appear, he has always found them requisite in the brewing of Porter, and he thinks they must be invariably used by those who wish to continue its taste, flavour, and appearance." He gives, with all the frankness of an honest man, the following receipt for making Porter:—

1 quarter of Malt.
8 lbs. of Hops.
9 lbs. of Treacle.
8 lbs. of Liquorice Root.
8 lbs. of Essentia Bina.
8 lbs. of Colour.
 $\frac{1}{2}$ oz. of Capsicum.
2 oz. of Spanish Liquorice.
 $\frac{1}{4}$ oz. of Cocculus Indicus.
2 drachms of Salt of Tartar.
Heading.
3 oz. of Ginger.
4 oz. of Lime.
1 oz. of Linseed.
2 drachms of Cinnamon.

And then he coolly adds, "It must naturally happen that the foregoing statement will surprise many unacquainted with the mysteries of Porter-brewing; but some articles demand particular attention.

"First, the Essentia Bina is compounded of 8 lbs. of moist sugar, boiled in an iron vessel, for no copper one could withstand the heat sufficiently, till it comes to a thick syrupy consistence, perfectly black, and extremely bitter.

"Secondly, *Colour*, composed of 8 lbs. of moist sugar boiled till it obtains a middle state, between bitter and sweet, and

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which gives to Porter that fine mellow colour usually so much admired.

"The *Flooding* is a mixture of half Alum and half Copperas, ground to a fine powder, and is so called from giving to Porter the beautiful head of froth which constitutes one of its peculiar properties, and which landlords are so anxious to raise to gratify their customers."

Another writer (Mr. Morris) in his book on "Brewing Malt Liquors" strongly recommends in the making of Porter the use of *Cocculus Indicus*, Sweetflag Root, Quassia, Coriander seeds, Capsicum, Grains of Paradise, Alum, &c. *Cocculus Indicus*, he says, "is used as a substitute for Malt and Hops. Its effects are of an inebriating nature;" but he does not say a word about how it also poisons the body.

He gives the following receipt to make up 150 barrels:—

20 quarters Malt.
2 cwt. Hops.
4 lbs. *Cocculus Indicus* berry.
28 lbs. Sugar.
6 lbs. *Nux Vomica*.

"Use half a barrel of colouring, a quarter of a hundredweight of cream of tartar, a quarter of a hundredweight of ground alum, one pound of salt of steel, and two barrels of strong finings. Mix well together, and put them in a vat, rousing it thoroughly at the same time. Let the vat remain open three days, then close it and sand it over. In a fortnight it will be fit for use; your own good sense will inform you how to advantage."

Taylor on Poisons, speaking of *Cocculus Indicus*, says, "This substance is applied to no useful purpose whatever, either in medicine or arts, and under a proper system of medical police its importation would be strictly prohibited." There is no known antidote to this poison, hence the use of it becomes the more dangerous.

Another writer gives the following receipt for making 5 Barrels of Porter:—

8 bushels of Malt high-coloured.
8 lbs. of Hops.
8 lbs. of Liquorice Root sliced.
2 drachms of Salt of Tartar.

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2 oz. of Spanish Juice.
 $\frac{1}{2}$ oz. of Capsicum Pods.
9 lbs. of Thick Black Treacle.
8 lbs. of Colouring.

We think that perhaps enough has been said upon this part of the subject to convince the most sceptical but in addition to the danger connected with the use of the *genuine* articles they may run an additional risk from the fact that perhaps it has been *doctored* either to please the eye or tickle the palate.

V. Of the Hops used in making Stout and Porter we need say but little more than that Dr. Lankester also observes, "Great medicinal virtues have been attributed to Hops; but, with the exception of the tonic action of the bitter extract, these virtues are altogether doubtful. In estimating, therefore, the action of the hop and the malt, it appears to me that this is the only action that need be regarded; *and I may add, that I believe the same effect might be obtained by many other and less costly bitter extracts.*" Hops when they were first used were considered a dangerous thing, and the planting of them even forbidden, and it is even now a question worth considering whether the land on which they are grown would not be more usefully employed in growing good corn to feed the people of the land.

II.—A GLASS OF CIDER AND PERRY—ITS HISTORY.

I. These drinks are not so widely known or used as Ale, Stout, or Porter, nevertheless in some counties, such as Devon, Gloucester, and Worcester, large quantities are both made, sold, and used, under the impression that they are considered absolutely needful and perfectly innocent. They are also to be found in parts of Ireland, the northern districts of France, and also in North America, while in Normandy a vast quantity of bitter or acid apples are specially grown to make into Cider. In many parts of our country both Cider and Perry are scarcely ever heard of or known.

II. CIDER takes its rise from Apples; PERRY, from Pears. The quality of both depends upon—1, the kind of fruit; 2, the character and condition of the fruit when ground;

3, the runner of grinding and pressing it; 4, the methods adopted to secure the fermentation; and 5, the precautions taken to arrest the fermentation ere it goes too far. This may easily be gathered from any ordinary description of the process of making it, but perhaps the following from *Chambers's Encyclopædia* may be quite sufficient for our present purpose:—“The apples are first bruised in a circular stone trough or *chase*, by a similarly shaped stone or *runner*, which revolves by machinery in the interior of the trough. The pulp so obtained is placed in sieve-bags made of hair cloth or reed straw, and subjected to pressure, which yields a dark-coloured, sweet liquid, and leaves in the bag a somewhat dry residue, consisting of the pips, skin, and other fibrous parts of the apple. The apple-juice passes first into a shallow tub or *trin*, and is almost immediately placed in casks in a cool place, when fermentation begins, part of the sugar is converted into Alcohol, and in a few days a clear liquid is obtained, which can easily be racked off from the sedimentary matter. It contains from $5\frac{1}{4}$ to 9 per cent. of Alcohol, and is therefore intoxicating when drunk in quantities. It quickly turns sour, becoming *hard* owing to the development of lactic acid, and great difficulty is experienced in the attempt to preserve it.”

III. From all we can learn it appears that very little is known of the process of fermentation even by those who make it. There are also other difficulties which often perplex them, such as knowing what kinds of apples should be ground up together, the degree of ripeness, the time for them to ferment before they are crushed, the skill of mixing the various kinds before putting in the mill, the nature of the climate, soil, season, the mode the trees are managed, &c., &c., Nature evidently anticipating man's cruel arts by placing every kind of obstacle in the way of the process. But even then the difficulties are not overcome; it is a hard matter to find out how to keep the Cider when it is made; both its flavour and strength alike find room for every care and precaution. It has been discovered that *slight* fermentation will leave the liquor thick and unpalatable—*rapid* fermentation will make it sour, harsh, and thin. Hence the difficulty of getting it made, as it is called, “good,” or as one who well understands the process confesses, “Other things being equal, that Cider will probably be the best in which the vinous fermentation has proceeded slowly, and has not been confounded with the

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acetous;" or, as another adds, "If the better qualities are sought, it requires so much care to prevent its being spoiled, that the best and most careful makers frequently have it looked at during each night for several weeks after it is made, and if the bubbling, hissing noise, the sign of fermentation, become frequent or too loud, the liquor is *immediately* racked off into another cask. This check often requires to be repeated several times, but although at each racking some portion of the strength will be lost, the body, flavour, and sweetness will chiefly be retained." Thus it will be seen that when it is made the same principles are recognised as in making Ale, Stout, or Porter—first to wash out the sugar, then to change the sugar into Alcohol. In other words, the maker never intends to make anything else but an intoxicating liquor.

III.—A GLASS OF PORTER, STOUT, CIDER, OR PERRY— ITS MYSTERY.

OUR third inquiry will lead us to ask, will Porter or Stout, Cider or Perry contribute to the health or strength of the human body? To answer this will require, first of all, a few preliminary remarks.

I. We presume little difficulty would be found in getting most persons to acknowledge that good health is a blessing which cannot be too earnestly sought or too highly prized; yet, strange as it may appear, few persons are to be met with who have given any direct study to discover the best means by which it can be secured and maintained. People, for the most part, adopt the notions and practices which happen to be popular in their day, without the least shadow of a doubt, forgetful of the fact that the whole history of mankind teems with instances of the transmission of the grossest errors from one generation to another, and also of their being countenanced by the approval of the most eminent of the race. As Dr. Watts well said, "For the most part, people are born to their opinions, and never question the truth of what their family, or their country, or their party possess. They clothe their minds, as they do their bodies, after the fashion in vogue; not one of a hundred ever examines his principles." Indeed, comparatively few ever think it worth while to examine into the truth of the opinions and practices which

they find prevailing in the most respectable society; the consequence is, that many wrong notions and pernicious practices are handed down from father to son, until the antiquity of the delusion is actually claimed as an authoritative reason for the settlement of the whole question. And even when it does turn out that men are in the wrong, they are rather prepared to plead their ignorance and error as an excuse than to make the needful effort to alter and amend their ways, thus adding constant illustrations to the truth of Locke's celebrated words, that "the impartial lovers and searchers of truth are a great deal fewer than one could wish or imagine."

It is owing to the difficulty of getting persons thus to think and examine for themselves that truth upon all subjects travels so slowly. We need not, therefore, feel surprised that should a man feel a dislike to come to a certain conclusion, or dread to find it true, this becomes the very means of shutting him up to no other conclusion; hence our Lord wisely advises all to "Walk while ye have the light, lest darkness come upon you; and while ye have light, believe in the light, that ye may be the children of light." For men are glad to find in their opinions an excuse for their practice, especially when it harmonises with their wishes and tastes.

We have a thorough conviction that if we could only get persons willing to investigate the nature and laws that govern their health and strength they would not be long before they would clearly comprehend the advantages of total abstinence from all intoxicating liquors; these words are written in the hope that they may fall into the hands of some who will be willing to become "truth-seekers," and thus find out the wisest and best plan of living. Let us, therefore, enter upon the examination, in as simple a manner as we can, of some of the laws by which the wants of the human body are governed. In this way we shall help to strengthen and confirm many who may have a lingering suspicion that, after all, were it not for the terrible evils arising, as they think, out of the "abuse of the drink," a "little taken in moderation would not hurt any one."

II. In our tract on "A Glass of Ale" we gave a summary of the conditions by which man's life is governed, but for the sake of those who may not have seen it let us take a brief glance at the laws under which we "live, move, and have our

being." We find man so constituted that he is the subject of constant changes. From the first moment of his entrance into the world until his departure, whatever may be the length of his stay, he never consists of the same materials any two moments alike. The changes are the result of efforts put forth by Nature in the battle of life, and are generally spoken of as the law of "wear and tear." Man's body may be compared to a machine in motion—it wastes away with every breath and every action. The strength with which we rise and go to our various callings in the morning is found gradually to disappear, while loss of power and conscious weakness takes its place. If, therefore, we are to maintain the "balance true," we must give attention to those feelings of hunger and thirst which are God's messengers, reminding us that the wants of our nature must be attended to if we are to continue to live. Very soon after our introduction into the world we send forth a cry which a mother's instinct readily understands, and behold, we discover that it is not a matter of choice whether we are to eat to live, it is a necessity for which provision has been made by God, He having prepared, in the mother's milk, the best food to supply the demands of nature. Milk has, therefore, been very properly called the model food of man, and the results of chemical investigations hitherto have all gone to confirm what, indeed, we might fairly have anticipated—that "He who knoweth our frame" has been mindful of our necessities, and, in the richness of His love, has thus made provision for the supply of our wants, enabling us to rebuild our wasting frame and renew our failing strength. We find, also, that as man grows older other varieties of food are mercifully provided; and what, perhaps, is most important of all, we discover that those things which constitute, so to speak, the backbone of man's wants, are not only, as a rule, *abundant in supply*, but also the *cheapest in price*. These "evidences of design" most conclusively prove that man was not intended to live by accident, but by rule; and yet how few ever try to find out the best and cheapest way of living! It is not everything man puts upon the table that is good for food, though it may be pleasant to the eye; neither is it to be supposed that if we introduce into the body that which is not adapted to its wants we shall escape the penalty attached to a violation of its laws. In this, as in other respects, "Whatsoever men

throw, that they will also reap." Nor is man long before he discovers, by the aid of the faculties of reason and comparison, which have been implanted within us by our gracious Creator, that there are some things which *suit* the body, and others which the body very plainly tells us, by signs peculiar to itself, will not "agree" with its constitution; and no purity of *intention* can ever secure us against the bad consequences of not having taken the means to possess ourselves of the needful information of what we should "eat, drink, and avoid." You may depend upon it, if men would but listen to Nature's first teachings, it would frequently save them from the pains and penalties of ignorance and disobedience. Now, we believe it is our duty to avail ourselves of the lessons by which our lives and the lives of others may be preserved; and therefore we would urge upon our readers to give their closest attention while we endeavour to explain these laws, and in this way help to bring about those conditions by which all may enjoy life longer, and discharge its duties better in the future than in the past.

"Why, therefore, should we eat?" We reply, "To live." But is this the reason which governs the bulk of people when they sit down to the table? By no means. As a rule, thousands reverse this order, their chief happiness lies in "living to eat," or having a "good tuck in" that costs them nothing. Now this arises from ignorance, and the sooner it is dispelled the better; for it is below the dignity, as well as degrading to humanity, to act in such a manner. If, therefore, we wish to possess health and strength, it is absolutely necessary that we should supply the body with *suitable food in suitable quantities*, and such food *must* consist of those elements which contain, in the best proportions, the materials for repairing its wear and tear.

III. During the last few years rapid strides have been made by eminent men in discovering and making known to us the nature and properties of foods of all kinds. The result is that now, by the aid of men of science, we can ascertain to a nicety the proportions of the different kinds of meats, vegetables, &c., so that we can reckon with some degree of certainty how far they will assist in meeting our requirements, and we may rest assured truth of any kind has nothing to fear from the most searching investigation. No honest man fears either the discoveries of the chemist or the experi-

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ments of the physiologist, provided the investigators make known the real facts, and do not insist upon making theories the basis of action. Whoever fears to examine the foundation of his opinions, or to enter upon the consideration of any train of counter-argument, may be sure he has some latent apprehension of the unsoundness of his own, and of its incapability of standing an investigation. Now the point which we wish to discover is this: "Can Porter, Stout, Cider, or Perry help to sustain the health or strength of the body?" If they can, it will be an advantage to use them. If not, then they must be useless, to say the least of them.

IV. Let us, then, take a glance at the composition of some of the foods with which most persons are familiar by name.

| Weight. | The following Articles of Diet. | Contain | | Supply to Body. | | |
|---------|---------------------------------|---------------|--------|-------------------------|------------------------|-------|
| | | Solid Matter. | Water. | Flesh-forming Principle | Heat-forming Principle | Ashes |
| lb. | | lb. | lb. | lb. | lb. | lb. |
| 100 | Turnips . . . | 11.0 | 89.0 | 1.0 | 9.0 | 1.0 |
| 100 | Carrots . . . | 13.0 | 87.0 | 2.0 | 10.0 | 1.0 |
| 100 | Potatoes . . . | 28.0 | 72.0 | 2.0 | 25.0 | 1.0 |
| 100 | Butcher's Meat . . . | 36.6 | 63.4 | 21.5 | 14.3 | 0.8 |
| 100 | Bread (stale) . . . | 76.0 | 24.0 | 10.7 | 64.3 | 1.0 |
| 100 | Peas . . . | 84.0 | 16.0 | 29.0 | 51.5 | 3.5 |
| 100 | Barley Meal . . . | 84.5 | 15.5 | 14.0 | 68.5 | 2.0 |
| 100 | Wheat Meal . . . | 85.5 | 14.5 | 21.0 | 62.0 | 2.5 |
| 100 | Oatmeal. . . | 91.0 | 9.0 | 12.0 | 77.0 | 2.0 |
| 100 | Haricot Beans . . . | 82.0 | 18.0 | 25.0 | 51.0 | 3.0 |

It will thus be seen it is by no accident such things contribute to the health and strength of the human body. We may also take another method of illustrating the same truth. In the South Kensington Food Department may be seen the following table, intended to illustrate the cost of the material required to furnish the body with a given amount of force. For instance, if $1\frac{1}{4}$ lb. of Oatmeal will give a certain amount of force, suppose we could not get Oatmeal, what quantity and what cost should we have to go to if we used other articles? At a glance it will be clearly seen:—

A GLASS OF STOUT.

*Cost of various kinds of food.**

| | Weight in lbs. required. | Price per lb. | | Cost. | |
|-------------------------------------|-----------------------------|---------------|-----------------|-------|------------------|
| | | s. | d. | s. | d. |
| Oatmeal | 1·281 | 0 | 2 $\frac{3}{4}$ | 0 | 3 $\frac{1}{2}$ |
| Flour | 1·311 | 0 | 2 $\frac{3}{4}$ | 0 | 3 $\frac{1}{2}$ |
| Bread | 2·345 | 0 | 1 $\frac{1}{2}$ | 0 | 3 $\frac{1}{2}$ |
| Pea Meal | 1·335 | 0 | 3 $\frac{1}{2}$ | 0 | 4 $\frac{1}{2}$ |
| Potatoes | 5·068 | 0 | 1 | 0 | 5 $\frac{1}{2}$ |
| Ground Rice | 1·341 | 0 | 4 | 0 | 5 $\frac{1}{2}$ |
| Cheshire Cheese | 1·156 | 0 | 10 | 0 | 11 $\frac{1}{2}$ |
| Apples | 7·815 | 0 | 1 $\frac{1}{2}$ | 0 | 11 $\frac{1}{2}$ |
| Cabbages | 12·020 | 0 | 1 | 1 | 0 $\frac{1}{4}$ |
| Cocoa Nibs | 0·735 | 1 | 6 | 1 | 1 $\frac{1}{2}$ |
| Butter | 0·693 | 1 | 6 | 1 | 0 $\frac{1}{2}$ |
| Carrots | 9·685 | 0 | 1 $\frac{1}{2}$ | 1 | 2 $\frac{1}{2}$ |
| Eggs (hard boiled) | 2·209 | 0 | 6 $\frac{1}{2}$ | 1 | 2 $\frac{1}{2}$ |
| Lump Sugar | 1·505 | 0 | 6 | 1 | 3 |
| Milk | 8·021 | 5d. | per quart | 1 | 3 $\frac{1}{2}$ |
| Arrowroot | 1·287 | 1 | 0 | 1 | 3 $\frac{1}{2}$ |
| Mackerel | 3·124 | 0 | 8 | 2 | 1 |
| Lean Beef | 3·532 | 1 | 0 | 3 | 6 $\frac{1}{2}$ |
| „ Veal | 4·300 | 1 | 0 | 4 | 3 $\frac{1}{2}$ |
| „ Ham (boiled) | 3·001 | 1 | 6 | 4 | 6 |
| Bass's Pale Ale (bottled) | 9 bottles | 6d. | per bot. | 4 | 6 |
| Guinness's Stout | 6 $\frac{3}{4}$ „ | 6d. | per bot. | 3 | 4 $\frac{1}{2}$ |

V. We are now in a position to answer the question, Will Stout, Porter, Cider, or Perry contribute to the health or strength of the body? Certainly if we let the evidence given of the process by which it is made have its proper influence on our minds we shall not be long in coming to a very decided conclusion that it cannot do so, inasmuch as no part of the process by which it is made is directed to the making an article calculated so to build up or warm the body as to help it in the discharge of the duties of life. We may with safety say of these, as we said of Ale, from the time the maltster begins until the moment the brewer ends not one part of the process is directed to the making of an article to nourish, strengthen, or even benefit the body in the slightest degree.

VI. But there is another method of proving this to be the case. If any chemist will examine either Stout, Porter, Cider, or Perry, what will he find? Let the following evidence from Government authorities and others answer the question. In the South Kensington Museum we are informed that an Imperial Pint contains the following:—

* For a table illustrative of a number of other foods and their constituents see my tract, "A Glass of Ale, Its History and Mystery."

A GLASS OF STOUT.

| STOUT. | | Oz. | Grains. |
|-----------------------|--|-----------------|---------|
| Water | | $18\frac{1}{2}$ | 0 |
| Alcohol | | $1\frac{1}{2}$ | 0 |
| Sugar | | 0 | 281 |
| Acetic Acid | | 0 | 54 |
| Gum | | 0 | 131 |
| Salts | | 0 | 18 |
| Extractive | | 0 | 408 |

| PORTER. | | Oz. | Grains. |
|-----------------------|--|-----|---------|
| Water | | 19 | 111 |
| Alcohol | | 0 | 326 |
| Acetic Acid | | 0 | 45 |
| Gum | | 0 | 54 |
| Salts | | 0 | 22 |
| Extractive | | 0 | 402 |

Can anything be plainer? Out of about 21 ounces of Stout or Porter $18\frac{1}{2}$ and $19\frac{1}{4}$ consist of WATER. NOURISHING STOUT, indeed! If a mutton-chop had 19 ounces of bone the butcher would, without any hesitation, be called a swindler. Why not the brewer? Stout, whether made by Guinness or any other brewer, is only another name for Porter, and is equally baseless and worthless. To make this clear beyond the possibility of any doubt, take the following as the result of an examination of specimens bought at different shops, and, after analysis, recorded in the *Food Journal*:—

I.—PORTER.

| Samples. | Price per qt. | Specific gravity. | Alcohol. | Solid extract. | Grains of Salt per gallon. |
|----------|---------------|-------------------|----------|----------------|----------------------------|
| 1. | 3d. | 1,014 | 2.9 | 4.3 | 30.1 |
| 2. | 3d. | 1,014 | 2.7 | 5.0 | 42.5 |
| 3. | 3d. | 1,015 | 3.4 | 5.4 | 63.0 |
| 4. | 3d. | 1,017 | 2.5 | 5.7 | 43.1 |
| 5. | 3d. | 1,019 | 2.9 | 6.3 | 30.8 |
| 6. | 3d. | 1,015 | 3.2 | 5.4 | 30.1 |
| 7. | 3d. | 1,017 | 3.0 | 6.4 | 23.8 |
| 8. | 3d. | 1,010 | 2.8 | 4.2 | 48.8 |
| 9. | 3d. | 1,016 | 2.8 | 5.1 | 30.1 |
| 10. | 3d. | 1,021 | 2.3 | 6.2 | 35.7 |

A GLASS OF STOUT.

II.—STOUT.

| Samples. | Price per quart. | Specific gravity. | Alcohol. | Solid extract. | Grains of Salt per gallon. |
|----------|------------------|-------------------|----------|----------------|----------------------------|
| 1 | 8d. | 1,021 | 6·1 | 7·5 | 18·1 |
| 2 | 8d. | 1,025 | 6·6 | 8·8 | 19·0 |
| 3 | 6d. | 1,025 | 5·5 | 9·2 | 42·0 |
| 4 | 6d. | 1,020 | 4·3 | 9·1 | 39·0 |
| 5 | 6d. | 1,015 | 4·5 | 6·3 | 40·5 |
| 6 | 6d. | 1,020 | 5·8 | 7·1 | 20·3 |
| 7 | 6d. | 1,015 | 3·3 | 4·5 | 18·2 |
| 8 | 6d. | 1,014 | 4·7 | 5·7 | 30·5 |
| 9 | 6d. | 1,020 | 2·5 | 5·9 | 21·1 |
| 10 | 6d. | 1,015 | 2·3 | 5·8 | 42·5 |

The following analysis of Whitbread's Stout was made by Dr. Hassall:—

| | |
|-------------------|-------------|
| Alcohol . . . | 6·00 |
| Extractive . . . | 6·38 |
| Acetic Acid . . . | ·18 |
| Water . . . | 87·44 |
| | <hr/> |
| Total . . . | 100·00 |
| | <hr/> <hr/> |

The following analysis of Whitbread's Porter was also made by Dr. Hassall:—

| | |
|-------------------|-------------|
| Alcohol . . . | 4·20 |
| Extractive . . . | 5·40 |
| Acetic Acid . . . | ·19 |
| Water . . . | 90·21 |
| | <hr/> |
| Total . . . | 100·00 |
| | <hr/> <hr/> |

The following analysis of Bavarian Beer was made by the well-known Dr. Ure:—

| | |
|-------------------|-------------|
| Alcohol . . . | 4·00 |
| Extractive . . . | 4·50 |
| Acetic Acid . . . | ·20 |
| Water . . . | 91·30 |
| | <hr/> |
| Total . . . | 100·00 |
| | <hr/> <hr/> |

A GLASS OF STOUT.

One more testimony may be added. In his *Lectures on Food* Dr. Letheby says—"Of liquid articles of diet Beer and Porter stand first in nutritive value. They contain about 9 per cent. of solid matter, 8 $\frac{3}{4}$ of which are sugar and gum. *Their nutritive power is not, therefore, great.*"

No wonder, therefore, that a common-sense writer like Mr. Clarke in his *Worship of Bacchus* says—"From a number of experiments the following is the result of the examination of several samples of Porter, which is falsely considered to be a feeding liquor:—

| | Parts per 100. |
|--|----------------|
| "Heat-giving or fat-forming | 4 to 7 |
| Acetic Acid (or vinegar) | $\frac{1}{2}$ |
| Flesh or muscle-forming matter | $\frac{1}{10}$ |
| Alcohol | 5 to 7 |
| Water | 85 to 91 |

"The actual value of the solid matter in Porter is about equal to that of Sugar; so that any one buying Porter buys the solid in it at the rate of 4s. per pound instead of 4d."

It is about the same thing with Cider and Perry, as will be seen from the following analysis:—

| | Parts. | Alcohol. | Water. |
|------------------------|--------|----------|--------|
| Strong Cider | 100 | 9·87 | 90·13 |
| Weak Cider | 100 | 5·21 | 94·79 |

Even Johnston, in his *Chemistry of Common Life*, who is by no means favourable to total abstinence from these drinks, admits the small amount of real nourishment which exists in Stout or Porter, and says:—

"Where beer is evaporated or boiled to dryness it leaves behind a certain quantity of solid matter, usually spoken of as malt extract." (Mind, he does not say it is!) "This consists of undecomposed sugar, of soluble gluten from the grain, of bitter substances derived from the hop, and of a certain proportion of mineral matter. It varies in quantity from less than 4 lbs. upwards to 8 lbs. in every 100 lbs. of good (?) beer. . . . The nutritive qualities of beer, which are often considerable, (?) depend very much upon the amount and nature of this extract."

That is to say, out of 100 lbs. of Porter or Stout 4 lbs. to 8 lbs. may be calculated to impart strength!

VII. By way of helping even the most inexperienced of our

A GLASS OF STOUT.

readers to ascertain for themselves the exact amount of *solid* matter which may be found either in Porter or Stout let the following simple experiment be tried:—Procure and weigh a pint of each, and in one saucepan put the Ale, and in another the Porter. Place them near enough to the fire to boil gently without boiling over. After all the Water, Spirit, and Acetic Acid have departed up the chimney in the form of steam you will find at the bottom of each saucepan the exact quantity of solid matter which remains. Scrape it up with a knife and weigh it, and you will be able to tell for yourself how much of it remains.

VIII. As an illustration of the importance of people being acquainted with at least some of the evidence upon which we prove the absurdity of medical men and others recommending people to “take a glass of good Stout or Porter to get up their strength,” let us give the following interesting conversation which took place one morning between a working man and a doctor:—

“Good morning, doctor. I hope you enjoyed the meeting last night?”

“Yes, upon the whole, I liked what was said pretty well.”

“I am glad to hear it,” responded the working man, whom we will call by the name of Robert.

“Still I felt it was a pity that so many good arguments should be spoiled by one or two absurd statements.”

“Indeed, sir, I did not notice any that appeared to me to be absurd.”

“Perhaps not, Robert,” replied the doctor, “but if you have an opportunity of speaking to the lecturer tell him from me that it only weakens a good cause to try to support it with bad arguments and unfounded statements.”

“I agree with you, sir, but will you be good enough to give me the proof upon which you make your objection, for from what I know of the lecturer I do not think he would knowingly use any argument or illustration that would not stand the test of an examination.”

“Well, it was this—he said that you might as well whistle jigs to a milestone and expect it to dance as to attempt to get anything to make you strong out of Stout, Porter, or Ale. Now it is such absurd and ridiculous statements as those that damage what otherwise would have been a good speech.”

"Then you believe that Stout, Porter, or Ale does make people strong?" asked Robert.

"Certainly. Why I frequently tell my patients when they are recovering from an illness to take a little stout, porter, or ale, to get up their strength."

"I know you do, sir," replied Robert, "for I have frequently met with cases in which they have been induced to do so by your advice, but you will excuse me, sir, if I say that I think you as well as the patient are mistaken."

"It's all rubbish," responded the doctor; "do you think I do not know what these things can do, after having made the body a study for many years, besides being trained under the cleverest men at one of our largest hospitals?"

"You will excuse my being so bold, sir, in disputing your opinions and standing by the lecturer, but from what I know of him, I am sure he could easily prove his point if he were here."

"No such thing, Robert; depend upon it you are both mistaken. Confine yourselves to the moral and social evils which result from the abuse of these drinks and you will be safe, but when you try to prove that ale, stout, or porter does not help to keep up the strength of man's body you are on the wrong road altogether."

"May I ask you," said Robert, "when you were studying for the medical profession whether you ever heard of a chemist named Baron Liebig?"

"Oh yes, frequently; his works are considered of the highest value, and are quoted in every hospital with authority."

"Indeed, sir. I thought they were of great value, for I have in my reading as a plain man met with many quotations from his writings," and taking from his pocket a tract entitled "The History and Mystery of a Glass of Ale," he opened it, and then asked, "Is this quotation correct? 'We can prove with mathematical certainty that as much flour or meal as can be laid on the point of a table-knife is more nutritious than nine quarts of the best Bavarian beer.' Now, sir, whom am I to believe, you or the highest authority in your profession?"

For a moment or two the doctor hesitated, evidently feeling the working man had put him in a corner; at length he said, "Well, Robert, I confess you have rather startled me with

your acquaintance with our authorities. I must look over Liebig's Chemistry when I go home, for I have certainly never noticed that part which is quoted in that tract."

"Do, sir," replied Robert, "for depend upon it you will find it all right, and allow me also to say that I could give you many other authorities of the same kind from this tract if time permitted. But the best thing I can suggest is this. I will arrange for this very lecture to be delivered if you will take the chair. You can then have an opportunity of stating your objections publicly. Meantime consult your books and see if these quotations are correct."

"Well, I will take the chair as soon as you can arrange for the meeting. Good morning. Let me know when you fix the date and other particulars."

In the course of a few weeks bills were issued announcing the lecture, and great was the surprise of the inhabitants to see Dr. P—— announced to take the chair, for he was well known to have no particular sympathy for the Temperance cause. It was thought advisable to keep secret until after the meeting the reason why he had been induced to preside, so that he might be able to take his own course. At length the night arrived. A crowded meeting gathered. The doctor briefly introduced the lecturer. A pint of ale was sent for from the nearest public-house, and during the evening the Alcohol was extracted from it. Every point of the subject was illustrated with the best arguments, aided by coloured diagrams of the various parts of the human body. At the close the doctor rose and said, "Friends, I confess for one I have been long labouring under a great delusion myself as to the nature and properties of these drinks, and I thank the lecturer for the clear and masterly manner in which he has placed the subject before us to-night. I can only add that I agree with everything he has said, and some evening before long I shall have much pleasure in following up this lecture by giving you one showing how much injury is done to the health of those who take intoxicating drinks as beverages."

If the solid matter contains so little to nourish, can we get it from the ALCOHOL? Will it not give some valuable help to the body? Let the following eminent persons answer the question:—

Edinburgh Medical Journal.—"Spirits (alcohol) have no share in that assimilation of the blood which other articles of

diet possess, since it has been declared, by high authority, that spirit is not in any quantity miscible with the blood, and is not capable of assimilation with its elements when introduced into the current of circulation. It is a body altogether foreign, acts in all respects like a poisonous agent, however feebly; and the effects which it appears to produce in the way of stimulation (irritation?) or excitement are manifestly due to its *retarding* the motion of the blood in the capillaries, and producing there temporary stagnation and congestion. It is a foreign body, which excites the blood and tissues to reaction, in order to resist its presence and introduction, and the reaction continues so long as it is present."

DR. KING CHAMBERS.—"It is clear we must cease to regard alcohol as *in any sense an aliment*, inasmuch as it *goes out as it went in*, and does not, so far as we know, leave any of its substance behind."—(*Renewal of Life*, 1863.) What would you think if the bread and butter, or meat and pudding, *came out as it went in*? That would not look like sticking to your ribs, would it?

MM. Lallemand, Perrin, and Duroy, in France, and Dr. Edward Smith, LL.B., F.R.S., in London, have published a number of very carefully conducted experiments and most important discoveries in regard to alcohol and alcoholic liquors. The French chemists give the following as their final conclusions:—1st. "Alcohol is not food. 2nd. Alcohol is a special modifier of the nervous system. It acts, in a feeble dose, as an excitant; in a larger, as a stupefiant. 3rd. Alcohol is never transformed, never destroyed, in the organism. 4th. Alcohol accumulates, by a sort of elective affinity, in the brain and in the liver. 5th. Alcohol is eliminated from the organism in totality and in nature. The channels of elimination are—the Lungs, the Skin, and, above all, the Kidneys. 6th. Alcohol has a pathogenetic influence, material and direct, upon the development of many functional disturbances and organic alterations of the brain, the liver, and the kidneys. 7th. Spirituous drinks owe to the Alcohol they contain their common properties and the speciality of their effects. The use of fermented and distilled liquors is often noxious: it should be always very restrained: it should never be tolerated save in exceptional circumstances."

Dr. E. Smith, in his important work on FOODS, says:—
"It is the practice to give the labourers in the Cider districts

the large quantity of half a gallon or a gallon of Cider daily, as a part of their wages; but it cannot be recommended on the ground either of economy or morals. It is said rheumatism prevails where these lactic acid beverages abound."

IX. To this we may add the testimony of a Governor of a workhouse, as recorded in the *Report of the Convocation of Canterbury on Intemperance*, p. 34. He says:—"This is an apple-growing locality—immense quantities of Cider produced. The farmers pay very low wages, but indulge their labourers throughout the summer with an unlimited supply of Cider, some of them swallowing as much as three or four gallons per day. To this system may be attributed the great number of dropsy, rheumatic affections, and more cases of lunacy than can be found in any other county with the same population; and it is chiefly with cases of this description that our workhouse is crammed. The house is built to accommodate 96 inmates; we have at the present time 112—16 above the limit. The excess is the old men, not entirely past work, but who being without homes take refuge during the winter months. As the season advances they take shelter again with the farmers for food and Cider until after harvest, and then return again for refuge during the winter. After many years' experience in my present position I cannot but feel convinced that Cider is the curse of the county. The labourers should be paid in cash instead of Cider."

We may only add that the mischief does not end with the labourers in the Cider districts, for it appears from the *Food Journal*, 1871, that "thousands of gallons of Cider are used in the manufacture of cheap 'Sherry Wine,' as it is called," while it is equally certain that Perry is often passed off for Champagne on account of its close resemblance in taste, and also its sparkling appearance."

With reference to the properties of Cider, we are told by the Government authorities of South Kensington that "Cider, the fermented juice of apples, contains from $2\frac{3}{4}$ to $4\frac{1}{2}$ per cent. of absolute alcohol, together with some malic acid, gum, mineral matter, &c. The quantity of sugar varies with the less or more complete fermentation of the apple-juice. Perry made from pears resembles Cider in flavour and composition."

X. But it may be asked, How are we to know whether Porter, Stout, Cider, or Perry contains alcohol? Many persons innocently hand round a glass with the assurance

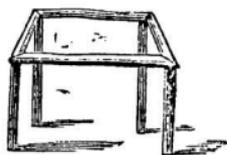
A GLASS OF STOUT.

“There is nothing in it,” and people are in danger of being led astray. To aid in meeting this difficulty we present a simple and easy method by which Porter, Stout, and every kind of “home-made” beer, wine, &c., can be easily tested in a few minutes, and if there is the slightest amount of alcohol in any of them it can be discovered. Get from any grocer, or chemist, a common salad oil flask. This, when stripped of its plaited straw, should have a *round bottom* of the following shape:—

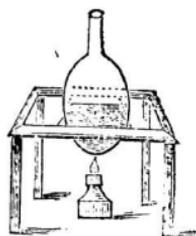


Then make a stand of a few slips of wood in the shape of a stool, with the top open, like the following:—

Place a piece or two of wire across for the bottle to rest upon. When this is done put enough of the Ale, Stout, Porter, Cider, Perry, Beer, Wine, needful to test, into it. Underneath place a lighted candle, oil, paraffin, or spirit lamp, like this:—



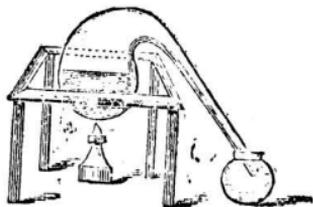
As soon as the liquor in the bottle begins to boil, take a piece of lighted paper and apply it to the nozzle of the bottle. If any alcohol is present it will instantly light, and burn with a blue flame. Care should be taken to boil it slowly, or the water, in the shape of steam, will put out the flame.



This test is simple enough, even for the boys in our schools or Bands of Hope to perform, and it would be even worth while for it to be done now and then at home, so as to give our young people an opportunity of learning how to do it themselves.

There is also another way, but it requires extra care, and is a little more expensive. It consists, first, of a stand like the one already named, then what is called a retort, and a receiver. These can be purchased at the chemist's for 2s each, or upwards, according to size. Suppose we give a sketch of each of these, with the stand and lamp:—

Put the Stout, Porter, Cider, Perry, Ale, Wine, &c., into the retort, and while it is gradually boiling, the spirit will pass down the long pipe into the receiver. In an hour or so, varying of course according to the strength and quantity of



the article, and which may be judged after a few experiments—first with the flask, it will be found that the Alcohol (somewhat mixed with water) will be separated. This, if poured on a plate and rested on the stand, instead of the retort, will also, if a light is applied, burn away. If, also, the room be darkened, a very interesting effect will be produced, besides giving a practical and conclusive proof how it is that people who drink alcoholic liquors “GET THE BLUES.”

XI. Nor must we forget to note that there is terrible risk from another source, as Donevan, in his *Domestic Economy*, remarks—“It is frightful to contemplate the list of poisons with which malt liquors have been doctored—opium, henbane, cocculus indicus, &c., which are said to produce a quick and raving intoxication, supply the place of alcohol; aloes, quassia, fulfil the duties of hops. . . The object of the brewer is to save the malt and hops; the object of the publican is to multiply or increase the quantity of his beer.”

XII. One more thing also will be practically illustrated. If any one accustomed to drink these liquors is asked to taste after the Alcohol is thus extracted, they will respectfully decline, with the remark, “that they are not going to drink dead Beer, Stout, Ale, Porter, Cider, or Perry, thus clearly proving that the moment the intoxicating element is taken out of the drink it ceases to be valuable. This, again, demonstrates that it is not for the nourishment which it is supposed to contain that people drink it, but for the *Alcohol*, and the moment that it is gone all the rest of the liquor is regarded as worthless. If, therefore, the Alcohol is proved to be a deadly poison acting injuriously on the human body in proportion to the quantity taken, and the extractive matter is so small and worthless, is it not a MYSTERY that people should be willing to continue to make, buy, sell, and use such drinks? “What moral rules and practical deductions and conclusions ought we to arrive at?” Only those which Dr. J. M’Culloch did where he said:—“The answer is logically and morally inevitable—that total abstinence from *alcohol and all other brain poisons*, as articles of diet and refreshment, is an imperative and personal *duty*, and the total and immediate prohibition of their manufacture and sale for such purposes is the duty of the State.”

A GLASS OF GIN AND WHISKY,

ITS HISTORY AND MYSTERY.



IT would of course occupy more space than we have at our disposal to give a complete History of the Rise and Progress of a Glass of Gin, Whisky, &c. All we can attempt is to point out a few leading features, and, in order to simplify it as much as possible, we propose taking a glance in the first place at BRITISH SPIRITS, or as they are better known by the names of Gin, Whisky, and Robur. After that we shall proceed to describe Foreign Spirits, such as Rum and Brandy.

I.—A GLASS OF GIN AND WHISKY—ITS HISTORY.

It was not until the 6th or 7th century that ardent spirits were known in Europe. At first it was made from Wine. In process of time, however, it was discovered that a similar substance could be obtained from Corn, after it had passed through the process of being brewed into beer, and it was owing to its thus being extracted from the "bread of life" that it was speedily looked upon as the "water of life." Gin was first introduced to the English in imitation of the Dutch spirit called Hollands, which was extensively used in former times, but of late years its use has been gradually superseded by the introduction of Gin.

Gin is made—or should be made—from the distillation of fermented grain. The first stage consists of malting the grain—that is, to change the starch of the grain into sugar—then to grind it, then to mash it or wash out the sugar as in brewing Ale or Porter. It matters not, therefore, whether the Distiller uses Barley, Oats, Rye, Potatoes, or any other substance which suits his purpose; his object is simply to

A GLASS OF GIN AND WHISKY.

develop the sugar, and then by the process of fermentation with yeast to change the sugar into Alcohol.

The sugar of the grain, &c., having thus been converted into Alcohol, it has to be distilled, or, in other words, the water has to be separated from the spirit. This is done by placing it in a vessel and subjecting it to heat, and as soon as it reaches a certain point the spirit begins to pass off. Instead, however, of allowing it to get away it is conducted through a pipe coiled round like a winding staircase, and placed in a vessel of cold water; the end of the pipe is passed through a hole at the bottom, so as to leave it free and open; the vapour, or spirit, is thus cooled or condensed so as to trickle through as a liquid. It is this process which is called *distillation*, and it is by this means that the Alcohol is separated from the water. When it is first brewed there is too much water and too little spirit, and hence it is too weak, because, however careful the distiller may be, a quantity of water will pass over in the shape of steam with the spirit, but by putting it again through the same process and repeating the distillation it becomes stronger and stronger with spirit and weaker and weaker with water. If he wants to make Spirits of Wine he again distils it, or, by the aid of certain chemicals, rectifies or purifies it as much as possible from the water that still remains. In this way it becomes concentrated and of the strongest character, or, as one says, "the object of the distiller is to deprive ardent spirit of its volatile oil and water. This is effected by repeated distillations, and by the use of certain alkalies, which, by their powerful affinity for water, check the rise of this fluid in distillation: In this way is procured the liquor chemically known as Rectified Spirit, more commonly called Spirit of Wine, which is sent out by the rectifier as high as fifty-six per cent. overproof, and is used by hatters, varnish-makers, &c., in their respective businesses." In the art, therefore, of distilling we can easily perceive that the distiller makes no secret that he bends all his energy and skill solely to get out of the grain he destroys, first, all the sugar, and then out of the sugar as much Alcohol as he can. It matters not to him whether he has to use rye, barley, oats, wheat, buckwheat, maize, or sugar, so long as the price it costs will enable him to pass it through his base and wicked process of destruction. He cares not one bit so long as he can get a profit out of it. The ingredients in making

Gin are stated by the Government authorities in the South Kensington Museum to be as follows:—"Gin is obtained from fermented grains, to which the berries of the juniper are added to give it flavour. Other flavouring substances are employed, as cinnamon, cloves, &c., for what is called 'Cordial Gin.' Whisky is distilled from grain, and has a slight smoky flavour, which gives it its peculiar taste."

It requires, as a rule, about 100 lbs. or so of Corn to make $3\frac{1}{2}$ gallons of proof spirit, but very much depends upon the quality of the Corn—that is, the amount of sugar which it contains, and the skill of the maker in transforming the sugar into Alcohol. When it is made it is more like pure Alcohol than any other spirit with which we are familiar. Of course there are many so-called varieties of Gin, but they are all one and the same kind of liquor, however they may differ in name or even flavour. It may be called Cream of the Valley, Old Tom, British Gin, Fine Cordial Gin, London Gin, Fine Gin, Real Geneva Gin, Hollands Gin, Dutch Gin, West Country Gin—but it is simply GIN, of which the immortal Shakspeare wrote when he said—"Oh thou invisible spirit of Wine, if I can call thee by no other name I will call thee Devil."

Speaking of the different flavours peculiar to Distilled Spirits, the South Kensington authorities say:—"The cause of the difference in flavour between distilled spirits from different sources lies not in the Alcohol, but in the traces of Ethers or essential oils which accompany this Alcohol; which are volatile, like Alcohol, and which are easily dissolved by it. The flavours of distilled spirits originate in the substances which by their fermentation have given rise to the Alcoholic liquors which have been distilled. But it is usual, in many cases, to add flavouring matters of many kinds to distilled spirits. Indeed, from the same batch of spirits obtained by the distillation of a fermented solution of grape sugar, or malt sugar, either Gin, or Whisky, or Brandy may be prepared. The spirit used must be pure—at least it must have no very pronounced flavour of its own—if it has to be used as the basis of several distinct kinds of ardent spirits. It must tell no tales of its origin—of the starch, old rags, paper, or woody fibre from which, by the action of sulphuric acid, it has been derived. It must, in fact, deserve the name often given to it of *silent spirit*."

A GLASS OF GIN AND WHISKY.

Nor are we confined to this testimony. Even Tovey, the Distiller, tells us that it is considered of great importance to study the flavour rather than to seek to put in the liquor anything of real value. He candidly admits that—"Taste in the flavour of Gin varies in different localities, and that which may be palatable in one county may be disliked in another. The flavour approved of in London and the Midland Counties would be rejected in the West of England, especially in the neighbourhood of Barnstaple and Bideford, where an almost plain spirit is preferred, while in Plymouth and Cornwall a coarse imitation of Hollands has its general admirers. One house in particular in Plymouth has a monopoly for a peculiar flavour of its Gin, which would be unpalatable to those accustomed to a spirit of a different character. Much more pains are taken to cleanse the spirit now than formerly, and there are less ingredients used. . . . The Gin which we have found to be the most generally approved in the majority of counties in England, and which has its admirers in the colonies, is prepared as follows:—Charge the still with 1,000 gallons of grain spirit at proof; add 25 lbs. grey and white salts, 63 lbs. coriander seeds; run off 1,200 gallons of spirit, average strength 40 overproof; reduce to meet the strength of your flavour. For flavour, charge with 474 gallons of clean spirit, 41 overproof. Ingredients as follow:—3 cwt. 3 qrs. 12 lbs. German juniper berries, 27 lbs. bitter orange-peel, 13½ lbs. angelica root. Run off until it becomes milky, reduce to 28 underproof, and force it thus:—To 900 gallons add 1½ lb. of alum, $\frac{3}{4}$ lb. of salt of tartar; put in the latter first. To flavour the coriander spirit and complete the Gin, 22½ per cent. is generally used. The faints of this flavour can be worked, and the whole of the produce added to the first working. Plain or London Gin is made thus:—700 gallons of the second rectification, 70 lbs. of German juniper berries, 70 lbs. of coriander seeds, 3½ lbs. of almond cake, 1½ lb. of angelica root, 6 lbs. of liquorice powder."

It will thus be seen that from the beginning of the process to the end only two things are aimed at by the distiller—strength and flavour; with these his operations end. Its History is simple and easily to be traced. Its very name, Gin, is generally supposed to be derived from the French word *genièvre*, juniper.

With reference to the History of WHISKY little need be

added, as the same kind of process has to be gone through in its manufacture. It has a smoky taste, which arises from the presence of traces of creosote, &c., from the wood or peat smoke. Whisky can be made from any kind of grain—nay, by processes with which dealers are very familiar, common fiery potato spirit is often changed in a short time into real “Irish” or “Scotch” Whisky. Sometimes the smoky flavour of the “genuine” article—the “dew off Ben-Nevis” and others—depends upon the presence of a substance called amylic alcohol or fusel oil. It was stated in the House of Commons in 1873, before a Committee, “that the effects from using Whisky containing this kind of alcohol *were perfectly maddening.*”

II.—A GLASS OF ROBUR—ITS HISTORY.

DURING the last few years we have had another claimant to popular support in the shape of a British Spirit called ROBUR—or the so-called “Tea Spirit.” Had it not been for the strong recommendation which it has received from the medical faculty, we might have let it alone as one of those nine-day wonders which from time to time have been palmed upon the community, by men whose aim can clearly be seen to be that of making money, rather than supplying the public with an article which could do any good. But when such an influential paper as the *British Medical Journal* undertakes to recommend it, and even gives it a place among the things which may be used with safety and for food purposes, it is time to expose the pretensions of such a claimant to favour, and to warn every one of the evil results which will most assuredly overtake them, if they allow themselves to be deluded by those who ought to know and teach better things. Can anything be more surprising than to meet with such remarks as the following in a scientific journal?—“The introduction to public favour of a new alcoholic beverage, recommended on excellent authority for general use, is a matter of some importance. Robur was announced as a new tea spirit. We have been asked to form a judgment of it, and as dietetic qualities of a unique character have been claimed for it, and it is rising into popularity, we have thought it right to subject it to critical examination.” We propose doing the same thing, and shall adopt the method of doing so, as suggested

by the *Journal*—viz., 1. Theoretical; 2. Practical. We cannot do better than take, in the first place, the Report of Dr. Lankester, as published by the "Company," from which we learn that Robur, when analysed, contains "Alcohol, Tannin, Theine, Sugar, and some tonic flavouring principles."

Let us take these in the order in which the Professor names them. 1. Alcohol. Of this, Dr. Lankester, in one of his published works, tells us, "As far as its physical action is concerned, I do not know that we can say anything good of Alcohol at all; it may seriously interfere with the functions of absorption, and injure the coats of the stomach; and when taken injudiciously, being a long way short of producing any effect on the nervous system, may yet prevent the proper nutrition of the system, and insidiously lay the foundation of incurable disease."

Such is the deliverance of the man of science, but when he becomes the puffer of the new spirit he says, "This spirit is pleasant to the taste, and has the flavour and constituents of tea, hence its name—Tea Spirit. It may be recommended as a substitute in all cases where distilled spirits are used as an ordinary article of diet, or where they are prescribed medicinally. There can be no doubt of its superiority as a medical stimulant to the common forms of Brandy, Whisky, Gin, and Rum. This arises from its freedom from Fusel Oil, which is constantly present in the low-priced forms of these spirits, and which acts injuriously on the nervous system."

Now we wish to ask a question: if Robur is to be preferred to other spirits because of its freedom from Fusel Oil, would not Tea be also the better for its freedom from *Alcohol*, and the more so if we cannot say anything good of it at all? It is, we think, disgraceful for any medical man to pander in such a way to the morbid craving of the drinking community, especially after having spoken so plainly about the effects of Alcohol on the general health of those who use it. So far as the opinion of the *British Medical Journal* is concerned we have only to notice that, by a curious coincidence, there appeared a costly advertisement in the same number, in which it is stated, "on the whole, we consider that no more has been claimed for it than is fairly its due, and that it is a valuable addition to the dietetic list." It looks, therefore, very likely that the advertisement from the "Robur Company" and the leading article were inspired from the same "spirit,"

and must therefore be judged of accordingly. Whether such things should be allowed a place in a *British Medical Journal* at all may be fairly open to question, and we trust the day is not far distant, when all such partnership between medical men and the liquor traffic will be for ever dissolved.

The next thing which claims our attention is the *Tannin*. This we are told acts as an astringent. It is the principal thing employed in tanning leather. If, therefore, people wish to tan their stomachs, Robur will help most admirably to do it. The Alcohol inflames, while the Tannin hardens the stomach. In this way we are told "the digestive properties which Dr. Lankester asserts to be found in Robur will assert their peculiar influence." Such rubbish is hardly worth exposing, and is unworthy the pages of a scientific journal. Even the *Popular Encyclopædia* acknowledges that Tannin is a peculiar vegetable principle, so named because it is the effective agent for the conversion of skin into leather.

"The volatile flavouring and tonic principles derived from tea," says Dr. Lankester, "not only give their peculiar flavour to Robur, but act as veritable tonics and stimulants upon the nerves of the stomach and system generally." To which we add, would they not do so without the Alcohol with which they are mixed? and if so, why gull the public to buy, at 3s. 6d. per small bottle, what they can make at home at a trifling cost?

By way of contrast to this system of pandering to a morbid taste, let us quote the testimony of Dr. Tanner, one of the highest authorities. He says, in his *Practice of Medicine*, "Alcohol is an agent which directly affects the nervous system, and particularly the brain. When taken in a large dose it may directly destroy life, like any other active poison. In smaller quantities, frequently repeated, its effects are highly prejudicial." We trust evidence like this, from so competent a person, will be sufficient to lead all sensible persons to abstain from such a pernicious article. Whether it is presented in the form of *Robur* or any other dress, all may feel assured that, sooner or later, it will turn out to be a *Robber* of health and spirits, and a dangerous "tricksy spirit" which may allure its victims to destruction.

III.—A GLASS OF BRANDY—ITS HISTORY.

WE now proceed to describe those liquors which are known as FOREIGN SPIRITS. This is owing to their being made abroad. The first of these which claims attention is BRANDY. This, if genuine, is made from Wine, and its peculiar flavour depends upon the peach-kernels which are added to it while it is passing through the process of distillation. When Wines or other fermented liquors are submitted to heat the Alcohol is collected in a receiver, and it is in this way that Brandy is distilled from Wine, just as Gin and Whisky is from grain. *Potato Brandy* is made by converting the starch of the potato into glucose, and then fermenting and distilling. Tovey, in his *British and Foreign Spirits*, tells us, "The time for the manufacture of Brandy depends upon the vintage. The grape gathering seldom begins before the 15th of September, and continues from that time to the 15th of October, according as the season is more or less favourable to the maturity of the grape. If the weather is fine the gathering seldom occupies more than three weeks, but when unfavourable it may extend beyond four weeks. When the Wine is of superior quality, owing to the season being really favourable to the maturity of the grape, a certain portion is exported to Paris and other parts of France for consumption, but this applies only to the Red Wine, and it is the Red Wine alone that is retained for the inhabitants in the district, while almost the whole of the white grapes are converted into Brandy, and in the entire district three-fourths of the grapes grown are white. The distillation commences when the Wine is sufficiently fermented, or between All Saints' Day and Christmas. The white grape makes much better brandy than the red, and only a very small portion of the red grape is converted into Brandy." Speaking of the people who make it, he adds, "*Brandy they seldom or never taste, either diluted or otherwise.*" Sheen, in his *Wines and other Fermented Liquors*, tells us, "Brandy is the alcoholic or spirituous portion of Wine, separated from the aqueous (water) part, colouring matter, &c., by the process of distillation. The word is of German origin—*brantevein* meaning burnt Wine, or Wine which has undergone the operation of fire. Brandy is prepared in most

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countries, as France, Spain, Portugal, &c., that obtain from France being by far the most esteemed. It is produced not only by distilling the Wine itself, but also by fermenting and subjecting to distillation the *marc* or residue of the pressings of the grape, but this latter has a more acrid flavour, and is much inferior in quality. For the production of Brandy it is more advantageous to distil Wines which are on the decline than those which are perfect in flavour, not only because they are cheaper, but because the spirit is in a more developed state in them. Various kinds of stills and alembics are employed; probably not two manufacturers use the same description of apparatus."

Brandy is imported into this country from various places in France, and great stress is laid upon the people getting what is called "real French Brandy." But that made in Cognac is preferred because it is obtained from white wine, fermented in such a way as not to become impregnated with the oil of the grape-skin. The French people began to distil Brandy about 1343, but it was only prepared as a medicine, and was considered as possessing such marvellous powers that the physicians, in their ignorance, termed it, as we have seen, by the quack name of *Eau de Vie*, the water of life. Raymond Lully in the thirteenth century considered it to be an emanation from the Divinity, and that it was intended to restore and prolong the life of man. The facts of history, however, have clearly proved that it is more likely to have emanated from the *Evil Spirit*, inasmuch as it destroys and shortens man's life, besides leading to his moral and spiritual ruin for both worlds.

IV.—A GLASS OF RUM—ITS HISTORY.

THE Rum consumed in this country is almost entirely produced, it is said, in the West Indies, but it is distilled in all other places where sugar-making is carried on. It is made from—or should be—sugar, and when first produced is *white*. The coloured liquid sold as Real Jamaica Rum owes its colour to burnt sugar. It requires about six hundred-weight of sugar on a sugar-plantation to make one gallon of Rum. Its peculiar odour depends upon the butyric ether, but its flavour is frequently given by the addition of pine-

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s. Messrs. Gilbey tell us, however, that "Rum is distilled from the molasses of the sugar-cane. In the production of sugar the juice of the cane is not entirely used, and the conversion of the residue into spirit is the only means by which it can be utilised. To this fact may be attributable the moderate price of Rum;" while even Tovey admits that "Rum is distilled from the sugar-cane—that is, from the cane-juice, or the skimmings of the juice from the boiling-house, or from the molasses;" and Sheen tells us that "Rum is supposed to derive its name from the terminable syllable of the word *saccharum*, sugar being the article of which it is the product. Hence a bishop was once twitted with the following:—

"If in sugar Rum there be,
The Bishop drinks it in his tea."

However, what is called the best Rum is made from the uncrystallised syrup; this is treacle or molasses; the other, "either from cane-juice, the skimmings of the juice from the boiling-house, molasses, or from *dunder*, which is a term given to the lees of former distillations, so called from the Spanish word *redunder*—to overflow."

V.—GIN, WHISKY, RUM, AND BRANDY—ITS MYSTERY.

THE Distiller having, by his efforts, secured what he considers these two important things—strength and flavour—considers his work is done. He then puts the article into bottles or casks, and in due time it is sent out to be sold, and purchased by those who imagine that, after all such efforts, surely there must or ought to be something worth the money when it is bought. Well, what we have to ask is this:—Do they contain any elements which will assist in either building up the body or supplying its warmth? If they are to be judged by the standard by which we test other things, they ought to be classed among the very best kinds of food, inasmuch as we have seen the aim of the maker is to compress into the most concentrated form the largest amount of Alcohol. They should therefore be called, if they were rightly named, "THE ESSENCE OF FOOD." But, alas! to do so would be to publish a most deliberate lie. That they are not so can be clearly seen from the following analyses taken from the South Kensington Museum:—

A GLASS OF GIN AND WHISKY, ETC.

ANALYSIS OF AN IMPERIAL PINT OF GIN.

| | Water. | Alcohol. | Sugar. |
|-----------------------|--------|----------|--------|
| | Ozs. | Ozs. | Ozs. |
| Gin (Best?) | 12 | 8 | 0 |
| „ (Retail) | 16 | 4 | 0½ |

ANALYSIS OF AN IMPERIAL PINT OF WHISKY.

| | Water. | Alcohol. | Sugar. |
|--------------------------|--------|----------|--------|
| | Ozs. | Ozs. | Ozs. |
| Whisky (Best?) | 12 | 8 | 0 |
| „ (Retail) | 16 | 4 | 0 |

ANALYSIS OF AN IMPERIAL PINT OF BRANDY.

| | Water. | Alcohol. | Sugar. |
|--|--------|----------|-----------|
| | Ozs. | Ozs. | Ozs. Grs. |
| | 9½ | 10½ | 0 20 |

This is all, with the exception of a little cœnanthic and acetic ethers, that can be found in the best pure Brandy. If, therefore, we ask from whence are we to obtain anything that will be of service to the health of man, we see at once that as in all the other liquors we have tested, Brandy is quite destitute of anything of the kind. Distillers may advertise it as “*Eau de Vie*,”—that is, the “water of life”—and by unthinking people the bait may be swallowed, but to all thoughtful persons it would best answer to its name if it was called “the water of death,” for it has proved to be such in thousands of cases.

It is said that the celebrated Robert Hall was once asked to have a glass of brandy-and-water, when he replied—“No, sir; by its proper name it should be called ‘liquid fire and distilled damnation.’” The truth of this statement could be amply confirmed by the testimony of those who have seen its dire effects.

We are told by Messrs. Gilbey that “Cognac Brandy is a distillation of Wine, and possesses all the flavour and *valuable properties of the grape.*” This we pronounce to be a complete delusion in every way. For in the first place we are told by the South Kensington authorities that “*the nutritious matter in the grape is small in quantity*” to start with, and even this is destroyed by the processes of fermentation and distillation through which it passes. This may be seen by the following analysis of one pound of grapes:—

A GLASS OF GIN AND WHISKY, ETC.

SOLID PARTS.

| | Ozs. | Grs. |
|-----------------|------|------|
| Husks | 0 | 218 |
| Seeds | 2 | 220 |

JUICE.

| | | |
|------------------------------------|----|-----|
| Water | 10 | 222 |
| Glucose, or grape sugar | 1 | 316 |
| Gum | 0 | 79 |
| Albumen | 0 | 158 |
| Tartaric Acid | 0 | 50 |
| Ashes, or mineral matter | 0 | 50 |

Contrast this with the analysis of the pint of Brandy given above, and it will be easily seen that even the "small amount" of nutritious matter which is to be found in the grape in its natural condition soon becomes small by degrees and beautifully less, as it passes through the wicked and vile process of destruction in the hands of the distiller.

Again, Messrs. Gilbey tell us "it improves and develops by age in a similar manner to wine, and as a beverage, *when diluted*, it is very beneficial to digestion." In other words, the nearer people get to water the better their food will digest, and this, mark you, from a firm that actually announce "the strength is given with all spirits in this list. The desirability of the system of selling spirits according to *strength* will be seen at once, if it is borne in mind that the Customs' Duty, as well as the original cost of the spirits, is mainly regulated by *strength*. Information on this point is, therefore, necessary in order to estimate value and guide consumption."

How they dilute it to make it strong may be easily gathered from the following announcement:—

| | | |
|--------|-----------------------|-------------|
| Cognac | 33 <i>under proof</i> | per gallon. |
| " | 17 <i>under proof</i> | " |
| " | <i>proof</i> | " |

The plain English of which is that the first quotation implies that Messrs. Gilbey have already put in one gallon of water to two gallons of Brandy, while a gallon of Brandy even itself consists of a half-gallon of water, and yet to aid digestion it must be again diluted. Surely this looks like making it into *Brandy bewitched*. The fact is, however, beyond dispute, if

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we wish to pickle or preserve any meats, &c., we must put them into spirits. Every surgical museum in the kingdom will afford ample proof of this. But if we wish to aid digestion, water is the most natural, as well as the best, for the purpose.

Again we quote from the testimony of the Government authorities of the South Kensington Museum.

ANALYSIS OF AN IMPERIAL PINT OF RUM.

| Water. | Alcohol. | Sugar. | |
|--------|----------|--------|------|
| Ozs. | Ozs. | Ozs. | Grs. |
| 5 | 15 | 0 | 0 |

Now compare this with Messrs. Gilbey's:—

| | | | | |
|-------------|----|--------------------|-------------|-----|
| Jamaica Rum | 33 | <i>under proof</i> | per gallon. | |
| " " | 17 | " " | " " | " " |
| " " | | <i>proof</i> | " " | " " |

Government authorities find *genuine* Rum to contain 25 *over proof*. Messrs. Gilbey sell it 33 *under proof* as the "*essence of sugar!*" It strikes us it should be called the *essence of water*, and for Rum to be called the *essence of sugar*, even when genuine, by any one professing to understand how it is made, and of what it consists when it is made, is the very essence of humbug, if not the essence of deception and fraud. And yet, strange to say, with facts like these to be seen in a public institution day after day, Messrs. Gilbey have the impudence (to say the least of it) of saying in one of their circulars that "*Rum is little more than the essence of sugar, and possesses the nourishing and strengthening qualities to be found in saccharine matter generally.*" How far this is correct may be judged from the evidence already submitted. Is it not a mystery that people should be so misled and deceived, especially when truth can be so easily obtained? Nor is this all, as may be gathered from the following fact, which is only an ordinary daily illustration of the amount of deception and fraud practised in the selling of this article. The following is an exact copy of a document which was written by an ex-publican, and now in our possession. He frequently bought a puncheon of Rum in the docks, consisting of 85 gallons, at 3s. per gallon, 38 *over proof*. He then paid 10s. 5d. per gallon duty on *proof spirit*, and then it was his regular practice to put 45 gallons of water to it, so that

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by the time his customers had paid for it the 85 gallons had increased to 130 gallons!! It will thus be seen again that water is bought at the rate of 20s. per gallon, independent of the heavy tax which is imposed by the drinker upon himself.

If any doubt exists after this plain statement, let us again quote Tovey, the spirit-merchant, who tells us, "Nearly one gallon of proof Rum may be made from one gallon of molasses. The value of the raw material for a gallon of Rum has been as high as 1s. 10d. in the West Indies; the cost of distillation averages about 8½d. per gallon, and for an additional 8½d. for freight and other charges the spirit may be brought into the English market." That is, it can be bought wholesale at 3s. 3d. per gallon, and then there is the tax of 10s. 5d. to pay. Can anything be plainer than this, to charge 12s. 6d. per gallon for Rum 33 *under proof* for what wholesale only costs 3s. 3d. at *proof*, is selling water at a tremendous price, more than any sensible person should ever dream of paying?

Having thus by the aid of the chemist shown the worthlessness of these liquors, let us now proceed to inquire whether they can in any way contribute to the health or strength of the body. Wherein consists their supposed wonder-working power? Thousands of people would hardly sleep in their beds if they knew there was not "a drop of Brandy" in the house, for fear of something happening. It has been called the sheet-anchor of the medical man, and whether it has been used alone, or in connection with some other form of spirit, there is nothing gained by denying that it has been considered the "one thing needful" to be always on hand at home and abroad—on land and at sea.

If we carefully examine them by the aid of the chemist we see that apart altogether from the way in which they are made, we soon discover that they are as completely destitute of any particle of nourishment, or of anything that can be called by that name, as if they had never been wrung from the daily bread of man, and are therefore, for all practical purposes, *absolutely and completely worthless* as articles of diet. Indeed, no one in his senses ever tries to class Gin, Whisky, Rum, or Brandy among the food of the people. If, therefore, we wish to see the truth, the whole truth, and nothing but the truth, over every distillery and spirit vaults in the land, it should be thus written in letters of blood:—

“LICENSED TO DESTROY FOOD AND CREATE FAMINE.”

In order to be allowed to engage in this wholesale destruction of the grain which was sent by the Almighty Parent for food, men calling themselves free and independent put up with things which, apart from such a wretched system of getting gain, would not be tolerated for an hour. Let any one, for instance, visit a cotton-mill, cloth-manufactory, or any honest business, and then go to a distillery. At once the iniquity of the system by which men are licensed to destroy good food, and make it into poisonous drinks, is revealed. “Law compels the distiller,” remarks Tovey, in his *British and Foreign Spirits*, p. 11, “that the conduit pipes shall be painted *black*, those for the conveyance of *wash*, *red*; those for the first distillation, *blue*; and those for the finished spirit, *white*. This is done that the officer may trace the routine of the processes.” And why all this un-English system of spying? Dr. Ure says, “The inquisitorial system imposed by law upon our distillers might lead a stranger to imagine that our legislators were desirous of repressing, by every species of annoyance, the fabrication of the *fiery liquid which infuriates and demoralises* the lower population of these islands. But, alas! credit can be given them for no such moral or philanthropic motive. The necessity for the Exchequer to raise a great revenue, created by the wasteful expenditure of the State on the one hand, and the efforts of fraudulent ingenuity on the other to evade the payment of the high duties imposed, are the true origin of that system.”

Now if it is right to allow the food of the people to be so destroyed, it must be wrong to lay upon it a tax of *ten shillings per gallon* before it is allowed to leave the distillery. Evidently there must be something radically rotten in the system, or it would not be tolerated by the people for a single week without almost a civil war. It is acknowledged by competent authorities that Gin can be made and sold at a profit, wholesale, at from 2s. to 3s. per gallon. Whisky also can be made at about the same price. This can be easily proved by taking the following admission from one who has been engaged in the traffic, and has written a book, in which “the cat is let out of the bag:”—

Says Tovey, in his work on *British and Foreign Spirits*, “The distiller of malt whisky calculates on obtaining two

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gallons of proof spirits from one bushel of malt in average yields. The highest yield is twenty gallons per quarter of eight bushels, and the lowest is sixteen, when the malt and fermentation are indifferent." This also is confirmed by Merrewood, in his celebrated *Essay*, which is always regarded as a high authority. He says, "Distillers generally use about one-fifth malt, and, supposing the average produce to be about $7\frac{1}{2}$ gallons per barrel of grain mashed (which is considered a fair estimate), it is easy to calculate what the price of Whisky should be when we know the rate of corn. For instance, suppose—

| | | | |
|---|--------|---|---|
| Two-thirds of barley, at 18s. per bshl. of 12 st.—ground grain, | | | |
| One-third of oats | „ 12s. | „ | „ |
| One-third of malt | „ 32s. | „ | „ |

the average cost would be 19s., which we are to divide by $7\frac{1}{2}$ gallons, the supposed produce; this will show the cost for grain to be 2s. $6\frac{1}{2}$ d. per gallon, to which we are to add for manufacture, as above stated, $6\frac{1}{2}$ d.; the total cost therefore to the distiller would be 3s. 1d. per gallon."

Our argument may be briefly stated thus:—If it be right to license men to make Gin and Whisky out of the good grain which

"For food divine was sent,"

then it is wrong for any Government to tax 3s. worth of ESSENCE OF FOOD (?) at the rate of 10s. per gallon before the people can have their real or imaginary wants supplied. Indeed, the wonder is that the spirit-drinkers swallow down so contentedly the "sugar-coated pill." One gallon of *proof spirit* is fixed by law, like a yard stick or a weight, and consists of 50 per cent. of Alcohol and 50 per cent. of water! which, in plain English, means that the Government charge 5s. tax for the half-gallon of spirit, and 5s. tax for the other half-gallon of water! To make matters even worse, it is a common practice to add more "liquor," as the liquor-seller calls it. So that on an average to every two gallons of proof spirits, of which one gallon is already water, another gallon of *water* is added to increase the profits of the seller. Thus it comes to pass that on every 6s. worth of Gin and Whisky the Government get, in the shape of a tax, a profit of 20s., while the publican, if he sells it at only 16s. per gallon, gets as his

share of the plunder 32s. So between these two robbers the foolish victims are fleeced out of £2 12s. for an article which can be made and sold for 6s. Surely we may ask, when will men and women be wise?

But why is it that these drinks are so heavily taxed? Because they are not food, but poison! Time was when Gin could be had as cheap as bread, but with what result? One of the most competent authorities, writing of the times, tells us. "The populace of London," says Smollett, in his *History of England*, "were sunk in the most brutal degeneracy by drinking to excess the pernicious spirit called Gin, which was sold so cheap that the lowest class of people could afford to indulge themselves in one continued state of intoxication, to the destruction of all morals, industry, and order. Such a shameful degree of profligacy prevailed that the retailers of this pernicious compound set up painted boards in public, inviting people to be drunk for the small expense of one penny, assuring them that they might be dead drunk for twopence, and have clean straw for nothing. They accordingly provided cellars and places strewed with straw, to which were conveyed those wretches who were overwhelmed with intoxication." If any further proof of the horrid state of this period is needed, a look at Hogarth's celebrated prints of "Gin Lane" and "Beer Street" will at once satisfy all doubts.

Surely if such results follow the sale of Gin at a price which brings it (as all good food ought to be) within the reach of all, then it must follow that Gin and Whisky ought not to be classed among the good, and licensed to be sold, but be put among the bad things, and prohibited to be manufactured, sold, or imported. To this all-important and needful change in the law of our land may we all resolve to direct our energies, and especially may every one who on bended knees prays to God to "give us this day our daily bread" be equally anxious to "cry aloud and spare not" the law-makers of our land, so that they may ere long decide to stop such wholesale destruction of the food of the people, and a brighter and happier day will soon dawn upon our beloved land.

But it may be asked will it not do us good if we take a glass of Brandy-and-Water, or Rum-and-Water? How often on a cold winter's night do we hear the remark, "Take a glass of Spirits to keep the cold out!" To which we reply, What is the answer of Science and Experience? In both

cases most emphatic—namely, that Alcohol neither warms the body nor helps the body to resist the cold. This is not to be wondered at if we ask the man of science to explain the matter. Nor is it difficult to understand if we ask the traveller in the Arctic regions to tell us how he made the discovery.

Take, for instance, the testimony of Sir John Ross. Writing in 1852 he says, "I went to Greenock and was bound apprentice for four years, during which time I made three voyages to the West Indies, and three to the Baltic. I had, therefore, a good opportunity of observing the injurious effects of intoxicating liquor in both climates. My first voyage was to Jamaica, where the captain and several of the crew died. Excepting that *I never drank spirits*, I took no care of myself. I exposed myself to the burning sun, slept on deck in the dew, and ate fruit, without feeling any bad effects. I soon lost my hat and shoes, and ran about barefooted and bareheaded, but *I never tasted spirits*, and to this alone do I attribute the extraordinary good health I enjoyed. My next voyage was to St. Petersburg, where I spent the winter in like manner. I was running about bareheaded and barefooted on the ice, but *I never tasted spirits*. My next voyage was to the Bay of Honduras, and all the common sailors—twelve in number—died, and I was the only person that went out in the ship who came home alive, which *I attribute entirely to my abstaining from the use of spirituous liquors*. I shall now say a few words on my voyage to the Arctic regions, which occupied the space of four years, from April, 1829, to October, 1833. I was twenty years older than any of the officers or crew, and thirty years older than all excepting three, yet I could stand the cold and endure the fatigue better than any of them, who all made use of tobacco and spirits. *I entirely abstained from these*. The most irresistible proof of the value of abstinence from spirituous liquors was when we abandoned our ship, the *Victory*, in Victoria Harbour. We were obliged to leave behind us *all* our Wine and Spirits, because we could not carry any of our heavy-loaded sledges, which we had to drag 900 miles before we got to Fury Beach. There, indeed, we found provisions, but, *thank God, no Spirit!* and it was remarkable to observe how much stronger and more able the men were to do their work when they had nothing but water to drink."

The same testimony has been borne on all the subsequent voyages to the Arctic regions by various travellers, such as Captain Kennedy, whose crew never tasted a drop of Spirits, and landed on their return in such admirable condition as to call forth the praise of the people, who were well acquainted with the condition in which whalers and others from those regions frequently returned.

Or take the following striking illustration of the mistaken notions of people who often imagine, because they do not see any immediate bad effect, that no injury is done. It occurred in connection with the cross-examination of Dr. Pierson before the Committee of the Legislature of Massachusetts, when the following remarkable facts were brought out in relation to the habits and age of Dr. Holyoake, of Salem :—

Mr. Hallet—"How long may a person use Ardent Spirits moderately without any perceptible injury to health?"

Dr. Pierson—"In very small quantities for a long time. A man may use poison of any sort in very small quantities, and yet may be preserved by the conservative principle implanted in the human system as a defence."

Mr. Hallet—"Were you acquainted with the late Dr. Holyoake, of Salem?"

Dr. Pierson—"Yes; I had the honour of being his biographer."

Mr. Hallet—"How long did he live?"

Dr. Pierson—"One hundred years."

Mr. Hallet—"What were his habits?"

Dr. Pierson—"He was in the habit of being temperate in all things. He was a man of remarkable character—never tempted to excess. He used to live without much care—without thinking whether he would do himself harm or not. He was very cheerful, and of a benevolent heart and easy conscience, and patient of little injuries. He was in the habit of using intoxicating drinks in small quantities. He had a preparation which consisted of one tablespoonful of Jamaica Rum and one tablespoonful of Cider, diluted with water, which he used after dinner while smoking his pipe. I would mention, in connection with this habit, that he did not die of old age. I examined the body myself with very great care and attention. The heart and organs, which are apt to be diseased in aged persons, and to become hardened like stone,

A GLASS OF GIN AND WHISKY, ETC.

were as soft as an infant's, and, for aught that appeared, might have gone on another hundred years; and so of the other organs. The liver and the brain were in a healthy state. He died of the disease which is commonly produced by the use of Ardent Spirits and tobacco—an internal cancer. There was a band three or four inches broad around the stomach, which was scirrhus or thickened. I am far from wishing to say anything to the discredit of the late Dr. Holyoake, who was my personal friend. But if his great age is to be an argument for the moderate use of spirits, I desire that his scirrhus stomach should be put alongside of it."

But now let us listen to the man of science. What has he to say? The following is a recent testimony of Dr. B. W. Richardson, who in the course of a very important address on moderation asked the question—"What is a moderate dose of the 'devil in solution?' I have asked this question of a great many people, and I have written a few notes of certain persons who declare themselves very moderate. I will not give names, but I will put them down as B, C, and D. B is a moderate man, and, what is more, he is a rigidly regular man. He takes one pint of Malt Liquor at dinner, he takes one or two Whiskys at bedtime, and takes half a pint of Wine regularly at dinner. I find that represents 6 oz. of Alcohol; and then I turn to the physiological side of the question, and I find the Alcohol does this for the man—it makes his heart beat 18,000 times a day beyond what it ought to do, and it makes that unfortunate heart raise what would be equivalent to 19 extra tons' weight one foot from the earth. That is the effect of his moderation. I turn to another moderate man, who says he is 'very moderate.' He tells me he takes one pint of Cooper—I don't know what that is, but it is what he says—(it is whispered to me that Cooper is a mixture of Stout and Bitter Ale; but in a tectotal meeting we have no business to know these things). He says he takes a pint of Cooper; one 'B. and S.' in the course of the day if he feels flagging; a pint of Claret at dinner—for that he considers the soundest Wine—and a couple of glasses of Sherry or Port with dessert. That man takes at least 4 oz. of Alcohol a day, the physiological effect of which is to force his heart to beat 12,000 extra beats, and to make it do about 14 foot-tons of extra work. I passed to another man, who is called a 'very, very moderate drinker.' He is really moderate. He takes

two glasses of Sherry at luncheon, and one pint of Claret at dinner. That would represent 3 oz. of Alcohol, and would give 10,000 extra strokes to the heart, 9 extra foot-tons of work. Perhaps you will say, 'If the heart beats 100,000 times in the course of 24 hours, this is not a great additional labour put upon it in this last case at all events.' I have calculated it in a simple way. In a ton there are 35,840 ozs. Now, suppose you had this gross weight of 9 tons divided into 9 oz. weights before you and you used your hand, which is not quite so strong as your heart, or your hand and arm, for the purpose of raising each weight of 9 ounces one foot 35,840 times. You would find in the course of 24 hours that your arms would be paralysed with work before you had got to the end of the labour. Yet this is the extra work we put upon the heart when we indulge in moderate drinking to this comparatively small extent." Certainly if we take evidence of this kind into our careful consideration we shall not be long in coming to the conclusion that we shall never get real help from an article so destructive of real power as Alcohol.

But let us take another view of the subject, with the aid of the South Kensington authorities. They say:—"Both heat force and the mechanical force generated in the bodies of animals are derived from food; an animal, however high its organisation may be, can no more generate an amount of force capable of moving a grain of sand than a stone can fall upwards, or a locomotive drive a train without fuel. All such an animal can do is to liberate that store of force which is *locked up in its food*. It is the *chemical change* which food suffers in the body of an animal that liberates the previously pent-up forces of that food, which then make their appearance in the form of heat and mechanical motion. All the combustible ingredients of food, whether nitrogenous or not, are capable of yielding mechanical force and heat force; but the nitrogenous constituents, such as albumen, fibrin, and caseine, can also be used in the body for the building up of muscle or flesh, hence these constituents are termed *flesh and force producers*. The non-nitrogenous ingredients of food, such as starch, sugar, and fat, are incapable of forming flesh; they are *force producers only*." They then proceed to show, by means of the following table, the amount of FORCE produced by 1lb. of various foods when oxidised in the body:—

A GLASS OF GIN AND WHISKY, ETC.

| Name of Food. | Tons raised 1 ft. high. |
|-----------------------------|-------------------------|
| Cod Liver Oil | 5,649 |
| Beef, Fat | 5,626 |
| Butter | 4,507 |
| Cocoa Nibs | 4,251 |
| Cheshire Cheese | 2,704 |
| Oatmeal | 2,439 |
| Arrowroot | 2,427 |
| Flour | 2,383 |
| Pea Meal | 2,341 |
| Rice, Ground | 2,330 |
| Sugar, Lump | 2,077 |
| Eggs, Hard Boiled | 1,415 |
| Bread Crumbs | 1,333 |
| Ham, Lean Boiled | 1,041 |
| Mackerel | 1,000 |
| Beef, Lean | 885 |
| Veal „ | 726 |
| Guinness's Stout | 665 |
| Potatoes | 618 |
| Bass's Ale | 480 |
| Carrots | 322 |
| Cabbages | 261 |

Or listen to a few extracts from evidence given before the House of Lords' Select Committee on Intemperance, 13th July, 1877, by Sir William Gull, M.D., F.R.S. :—“ *It is a fallacy to say that a man ought to take a glass of Brandy on a cold morning to keep himself warm. . . . You had better give a man food—I would rather eat my raisins or take some cod-liver oil.*”

“ *I very much doubt whether there are not some sorts of food which might very well take the place of Alcohol. I think that instead of flying to Alcohol, as many people do when they are exhausted, they might very well drink water or take food, and would be very much better without the Alcohol. If I am personally fatigued with overwork my food is very simple—I eat the raisins instead of taking the wine. I have had very large experience in that practice for thirty years.*”

“ *All Alcohol, and all things of an alcoholic nature, injure the nerve tissues pro tempore, if not altogether; you may quicken the operations, but you do not improve them. . . . One of the commonest things in English society is that people are*

injured by drink without being drunkards. It goes on so quietly that it is very difficult even to observe. . . . There is a point short of drunkenness in which a man may very materially injure his constitution by means of Alcohol. From my experience, Alcohol is the most destructive agent that we are aware of in this country." "I should like to say that a very large number of people in society are dying day by day poisoned by Alcohol, but not supposed to be poisoned by it." "Strong wine and strong stimulants have a strong effect, and people feel that they give strength. I believe a large number of people have fallen into that error, and fall into the error every day. . . . I hardly know any more potent cause of disease than Alcohol, leaving out of view the fact that it is a frequent source of crime of all descriptions. . . . I am persuaded that lecturers should go about the country lecturing to people of the middle and upper-middle classes upon the disadvantages of Alcohol as it is daily used."

We close with one or two more testimonies. Professor Lehmann, in his *Physiological Chemistry*, says:—"We cannot believe that Alcohol, Theine, &c., belong to the class of substances capable of contributing towards the maintenance of the vital functions;" while Dr. W. B. Carpenter, in his *Manual of Physiology*, says, "Alcohol cannot supply anything which is essential to the due nutrition of the tissues."

Nor are we confined to the evidence of such eminent persons as these. Sir E. Bulwer Lytton, in his famous work, *Night and Morning*, points out the danger of using such drink. Speaking of Mr. Roger Morton, Alderman, and twice Mayor of his native town, and a thriving man, he says:—"He had grown portly and corpulent. The nightly potations of Brandy-and-Water, continued year after year, had deepened the roses on his cheek. Mr. Roger Morton was never intoxicated—he 'only made himself comfortable.' His constitution was strong, but somehow his digestion was not so good as it might be. He was certain that something or other disagreed with him. He left off the joint one day, the pudding another. Now he avoided vegetables as poisons, and now he submitted with a sigh to the doctor's interdict of his cigar. Mr. Roger Morton never thought of leaving off his Brandy-and-Water, and he would have resented, as the height of impertinent insinuation, any hint upon that score to a man of so sober and respectable a character."

If we pass from the Novelist to the Divine we get practically the same verdict in another form. Speaking of Whisky, the celebrated Dr. Guthrie remarked:—"There is nothing like Whisky in this world for preserving a man when he is dead, but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in Whisky—if you want to kill a living man, put the Whisky into him. It was a capital thing for preserving the dead Admiral Nelson when they put him in a Rum puncheon, but it was a bad thing for the sailors when they tapped the cask and drank the liquor till they had left the Admiral, as he had never left the ship, high and dry. . . . No minister ever preached better, but many worse, through the use of Whisky. No woman ever made a better wife, but many a worse one, because she drank Whisky. No son was ever a comfort to his father, but many a son has been a mother's grief and a father's shame, because he drank Whisky. It has lost battles, but never won one; wrecked ships, but never saved one; impaired health, but never repaired it; sapped the foundations of virtue, but never strengthened them; brought thousands to beggary, never one to fortune; shortened life, but never lengthened it; damned thousands of immortal souls, but never helped to save one."

It will thus be seen that, viewed in the light of Science or Experience, the verdict is most conclusively against the use of either Gin, Whisky, Rum, or Brandy. They cannot contribute anything to strengthen or warm the human body, while at the same time it is clearly demonstrated that the use of any or all of them must lay the foundation of disease, besides leading to moral and social results over which thousands have to mourn. To drink them exposes men and women to needless danger at all times, while to abstain from them is free from danger of any kind to everybody at any time. Taking, therefore, all these things into consideration, the wisest course is to *abstain from them altogether*, and also in every possible way to help to hasten the day when the food of the people shall no longer be allowed to be destroyed in the manufacture of such a delusive, deadly, dangerous, and expensive article as British or Foreign Spirits.

A GLASS OF
HOME-MADE OR BRITISH WINE,
ITS HISTORY AND MYSTERY.

IT is surprising how very little is known by tens of thousands of even intelligent persons concerning the History of what are called HOME-MADE WINES. They are looked upon as innocent beverages, which may be safely used by old and young without the slightest harm or danger. How frequently, especially during the Christmas and New Year evening parties, may kind-hearted but mistaken ladies be heard urging little children to "take a glass of elderberry, gooseberry, cowslip, currant, rhubarb, mulberry, and other wines of like character," accompanied with the assurance "There is nothing in it, my dear, to harm you, for it is home-made!" It is therefore needful to attempt an exposure of such mistaken ideas, and to show that *Home-made Wines of all names and descriptions and flavours are as intoxicating as Gin, Whisky, Brandy, Rum, or Ale*, in proportion to the Alcohol they contain, and that, of course, depends upon the quantity of sugar the fruit possessed in its ripe condition, as well as upon the amount added to cover the taste of the acid which frequently is found to exist.

I.—A GLASS OF HOME-MADE WINE—ITS HISTORY.

IN order that we may present the subject in as concise a form as possible, let us glance at the Rise and Progress of some of those most commonly known among us, and in doing so let it be understood that the various methods described are taken from well-recognised guides to the art and myst

of making such drinks. Let us therefore take, in the first place, that which is known by the name of

ELDERBERRY WINE.—To make this, take the following as one of the recipes given:—"To every gallon of Elderberries add one gallon of water, and let all stand to macerate twenty-four hours, stirring often; then put into your copper and boil briskly for half-an-hour; then draw off and strain it through a sieve. Put the juice into the copper the second time, and to every gallon of liquor add $3\frac{1}{2}$ lbs. of moist sugar, 2ozs. of bruised ginger, and loz. of allspice to every six gallons; boil them together for half-an-hour, then remove it into a shallow tub to cool. When at seventy degrees, put to it a toast covered with yeast, and let it work well. When the fermentation has totally ceased, put it into your cask, &c."

It will thus be seen that to make Elderberry Wine, sugar and yeast must be introduced, so that it may be worked, or, in other words, fermented. It is in this process of fermentation the sugar is converted into Alcohol, the same as when Ale is made. Of course, the amount of Alcohol in the Wine is dependent upon the quantity of sugar introduced. This will explain also how it is that when sugar is added, to make it keep, the Wine becomes stronger—that is, more intoxicating.

The following illustration, which came under our own notice, will help to show how needful it is to make this well known:—

One evening, previous to going to a lecture, I ventured to ask the lady of the house where I was staying whether she happened to have such a thing by her as a little Elderberry Wine?

"Oh yes," she replied, "I always keep it. Indeed, I have some of last year's make down in the cellar."

"Will you be kind enough to tell me who made it?"

"I always make it myself."

"Indeed; and whom do you chiefly give it to?" I asked.

"I generally reserve it for the children, for you know," and she laid special stress upon this, "there is nothing in it to hurt any one, for I am careful not to put it in."

"Have you any objection to let me take a little to my meeting to-night, and try whether there is anything in it or not?"

“None at all; take as much as you please, for I’ve plenty in the house. Indeed, I may say I keep it specially for our children’s party at Christmas.”

“You are quite sure,” I asked, “that there is nothing in it?”

“Quite, for I put nothing to it but plenty of sugar to preserve it.”

With that she sent for a supply, and I took with me about half-a-pint for the purpose of seeing whether there was anything in it or not. Never shall I forget the look of surprise with which her children, who sat just in front of the platform, gazed upon the burning spirit as it flamed away from the mouth of the bottle. To make the matter even more convincing I had previously tested some common GIN which had been sent for from a neighbouring public-house; the testing of which showed that this kind but mistaken lady was reserving for a special children’s treat some Wine which was *actually stronger than Gin*, so far as the *Alcohol* was concerned. When the children returned home one of them said—

“You should have seen, mamma, how it burnt. I shall not taste your Elderberry Wine any more.”

This led, of course, to a general explanation of the chemical law by which the sugar had been converted into Alcohol, when it was discovered that the good lady had actually been adding an extra quantity of sugar, in order to its *keeping*, as she said. It kept because of the *extra spirit* that was silently converted out of the sugar.

GOOSEBERRY WINE.—Among several receipts the following sample is given:—“To 12 gallons of soft water put 8 gallons of white gooseberries; let them be well bruised, and steep them for 48 hours; then press them through a coarse bag and add 25lbs. of raw sugar; put all in a cask, *and let it work for three days*; then add $\frac{1}{2}$ gallon of *French brandy*, &c., &c.” The same process precisely, the fruit giving the Wine its peculiar flavour and colour.

CURRENT WINE.—“Gather your currants when fully ripe, strip them from the stalks, and mash them with pressure; press out the juice, and to each gallon put two quarts of water that has been boiled and become cold; let it stand in a sweet tub for 24 hours *to ferment*, &c.; to every gallon of liquor add $2\frac{1}{2}$ lbs. of loaf sugar, stir it well, put it in your

vessel, and to every 6 gallons put 1 quart of highly-rectified spirits of wine, &c., &c."

COWSLIP WINE.—"Take a gallon of soft water and 12lbs. of loaf sugar, boil them one hour, skim them well, and let them get cold; toast a piece of bread *and spread both sides with yeast*; for every gallon of your liquor add 1oz. of the syrup of citrons or a yellow rind of a fine blood orange and its juice, &c.; stir up your liquor for ten minutes, and add the toast while still warm; *then let it work* for 4 or 5 days, and during that time add the cowslip flowers (a peck at least), bruised a little between cloths, and *a pint of any good white foreign Wine to each gallon, &c., &c.*"

Here again we see that the same idea governs the whole process: sugar, fermentation, and even then added spirit to help to keep the wine when made from going sour, and so preventing it from becoming practically useless in the opinion of those who make and use such drinks.

RHUBARB WINE.—We cannot illustrate the History of this kind of Home-made Wine better than by giving another fact which took place in connection with our own experience. It occurred in a town where the lecture on the History and Mystery of a Glass of Ale had been given. After the meeting a Wesleyan class-leader came and asked—

"Do you think there is anything wrong in Rhubarb Wine, sir?"

"It depends upon how it is made," I replied.

"Well, I can easily tell you that, for we have been in the habit of making it for years at our house—indeed, I may safely say for two or three generations. We keep it in the house as a medicine, and have given gallons of it away to the poor, to my knowledge."

"Then perhaps you have had something to do with the making of it?"

"Yes, I have made scores of gallons."

"Will you please tell me how you've made it?"

"In the first place we grow our own rhubarb in our own garden. When ready we pluck it and cut it into pieces and put it in water, and take a *certain quantity of sugar*, and if we find in the course of time that it was not sufficient, we add more, until we think it right."

"Just so," I replied; and feeling that the best plan would be to test it, I asked—

“Will you have any objection to bringing me about half-a-pint in the morning to Mr. B.’s, where I am staying?”

“With the greatest pleasure,” he said; “that is just what I should like.”

In the morning, true to his promise, he came, bringing with him a wine-bottle full of the famous family medicine. I put it into my test-bottle,* and ere many moments had passed away, to his amazement, a bright blue flame darted upwards and burnt for several minutes.

“Well,” he said, “if I hadn’t seen it I wouldn’t have believed it possible. Dear me, what have we been doing all these years?”

“Why, giving the people GIN under another name,” I replied, “for this specimen is as strong, if not stronger, than most of the gin sold at the public-house.”

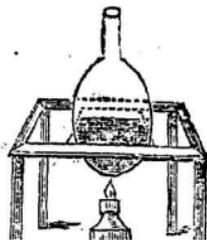
“Well, I’ll go home and turn it all out of the house,” he said, “and I feel very much obliged for your kindness in showing me my error.”

MULBERRY WINE.—“Procure mulberries, but not before they are fully matured, and then to each gallon of fruit put a gallon of pure spring water, and let them macerate twenty-four hours; then strain them through a hair-cloth or coarse canvas bag, and to every gallon of juice put 3lbs. of best refined sugar. When this is perfectly dissolved put the liquor into your cask, and do not bung it down until it has ceased working, &c. Let it stay a year, but two years will not be too long.”

Here again you see the same point is considered. The sweetness of the mulberry washed well out, then add the sugar then work or ferment it so that the Alcohol may be produced to impart the usual character to these so-called “*innocent Home-made Wines.*”

Surely it must be conclusive enough by this time that in the History of these drinks is carefully considered there never was a greater mistake than to imagine that they can be so harmless or so innocent as people have supposed.

* This can be easily and readily performed by making a stand like the following of a few slips of firewood. Place a common salad oil flask resting on a piece or two of wire across; place a lamp or candle underneath, and a small quantity of Wine in the flask. As soon as it begins to boil



A GLASS OF HOME-MADE OR BRITISH WINE.

If we were to go through the whole of the other Home-made Wines, by whatever name they may be called or colour distinguished, we should find precisely the same History belong to them all. They may differ in flavour owing to the fruit used, but all date back their origin from the same source—Sugar—fermentation—Alcohol. Let us now proceed to investigate what is called

A GLASS OF BRITISH WINE—ITS HISTORY.

FROM what has already been said, it will be readily conceived that if *Home-made Wine* stands condemned because of its intoxicating character, *British Wine*, as it is called, must be convicted in the same manner. Indeed, it is a matter of great surprise to us that there should be the slightest necessity for proving such to be the case. But over and over again we have been asked, “Do you think *British Wine* will intoxicate?” To which we at once reply, “Most decidedly it will!” If any doubt remains, take the following recipe for making what is called

BRITISH PORT WINE.

| | |
|--|-------------------|
| Take British Grape Wine, or good rough Cider . | 4 gals. |
| Recent juice of Elderberries | 1 gal. |
| Logwood, in fine chips | 4 ozs. |
| Rhatamy root, bruised | $\frac{1}{2}$ lb. |
| French Brandy | 2 qts. |

Infuse the logwood and rhatamy root in the Brandy and one gallon of the Grape Wine or Cider for one week; then strain off the liquor, and mix it with the other ingredients, &c.

Surely, with these instructions how to make *British Port Wine*, there need not be any doubt about its history and character.

QUININE WINE.—In many religious, and sometimes even in temperance papers, may be seen frequently an advertisement of this Wine. Persons who use it innocently imagine because Quinine itself possesses very valuable properties therefore they may take it in the form of wine without danger. This, again, is a very grave mistake. Out of one hundred parts of Quinine Wine. usually from 10 to 12 parts are

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agent is *twice as intoxicating as Old Ale!* and as a rule *contains as much Alcohol* as will be found in the GIN commonly sold at the public-house. Surely evidence so conclusive as this ought to be sufficient to convince even the most prejudiced, and also satisfy the most sceptical, that if there is danger and harm in the one there must also be in the other, and therefore it is wiser to have nothing whatever to do with such a deceptive thing.

BRITISH MADEIRA is made in the following manner:—

Into 44 gallons of boiling soft water put, by degrees, four bushels of ground pale malt; mash for infusion; strain off the wort while warm. Take 24 gallons, and add—

| | | | | | |
|-----------------|---|---|---|---|--------|
| Sugar Candy | . | . | . | . | 14lbs. |
| Cream of tartar | . | . | . | . | 3ozs. |

When properly dissolved, and at the temperature of 70 deg., add *fresh ale yeast*, 2lbs. *Ferment*, skimming off the yeast, and when the ferment is nearly complete, add—

| | | | | | |
|-------------|---|---|---|---|----------|
| Raisin Wine | . | . | . | . | 2½ gals. |
| Brandy | . | . | . | . | 2 „ |
| Sherry Wine | . | . | . | . | 2 „ |
| Rum | . | . | . | . | 1 quart. |

Bung it close down in a sweet cask for eight months; then tap it, bottle, cork and seal safely, and—

Why call it MADEIRA BRITISH WINE? Such is a sample of how easy it is to gull the drinking public by a fine name, and then try to persuade them it is *innocent*, it can't do any harm, because it is only *British Wine*. The force of folly can no further go.

BRITISH CLARET.—Soak 2 pecks of recently-gathered vine-leaves and their tendrils in 11 gallons of river-water for two days, then add—

| | | | | | |
|------------|---|---|---|---|--------|
| Red tartar | . | . | . | . | 6ozs. |
| Sugar | . | . | . | . | 30lbs. |
| Dried mint | . | . | . | . | ½oz. |

Boil all together one hour, then cool and *ferment it with brisk ale yeast for one week; add to it a gallon of Cognac Brandy, &c., &c.*

Thus it will be seen that there is no secret made that in every case the British Wine-maker seeks to make a palatable, intoxicating liquor, by whatever name it may be called.

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ORANGE WINE.—"Squeeze the juice from half a chest of Seville oranges in the prime of their condition, and dissolve in it 48lbs. of double refined sugar, broken in lumps; take then half the quantity of the yellow peels (disengaged before the fruit was squeezed), put them into another tub, and pour upon them 10 gallons of boiling water; let this stand till it is cool, then put the liquor to the sugar and juice in your cask. *When the fermentation has ceased add 2 quarts of French Brandy, &c., &c.*"

GINGER WINE.—"Boil well for half an hour 56lbs. of the best raw sugar with 15 gallons of water, taking off the scum until no more rises. Bruise 1lb. of the Jamaica ginger, pare and cut 36 lemons, and when the syrup has boiled sufficiently and is free from dross pour it, boiling, upon the lemons and ginger, and let them remain together until the syrup is lukewarm; then squeeze them out, and *put into the tub a little brisk yeast. Suffer it to work three days, &c., &c.*" You will thus see that unless it is *worked*—or, in other words, the sugar is converted into Alcohol—the sugar and the orange will be of little service so far as the wine is concerned.

BLACKBERRY WINE.—Gather your fruit just as it becomes ripe; pick it clean, &c. To each quart of berries add a quart of water. To every gallon of liquor add 2lbs. of sugar and 1lb. of honey, &c. *Add a gallon of French Brandy to every 20 gallons of the Wine.*

BRITISH CHAMPAGNE.—"Take 7lbs. of whitest raw sugar, 8lbs. best refined sugar, 1¼oz. crystallised lemon or tartaric acid, 8 gallons soft water, 2 quarts white grape Wine or Cider, 4 quarts Perry, 3 pints of Cognac Brandy. Boil the sugar, skimming it clear, two hours. Pour it then into a tub, and dissolve in it the acid; when 70 deg. heat *add yeast and ferment in the usual manner.* A pink and rich champagne may be made by adding preserved strawberry, 1lb., powdered cochineal, 2ozs."

RAISIN WINE.—"Take 30lbs. Malaga raisins, picked clean from the stalks. Let them be chopped into small pieces and thrown into a clean tub. Pour on them 3 gallons of hot water. Throw the whole into a hair-cloth or canvas bag, and with a press force out the juice. On to the *marc* pour 2 gallons more of hot water, and press out as before after 12 hours. Mix the two liquors. Add 3lbs. of refined sugar, and dissolve perfectly. *Fermentation will set in, &c., &c.* A

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$\frac{1}{4}$ oz. of isinglass dissolved in a little Wine is to be mixed with it, &c.”

If space allowed we could give illustrations of a similar character, proving beyond the shadow of a doubt that only one idea prevails in the making of all these drinks. It matters not whether blackberries, raspberries, strawberries, currants, plums, apricots, damsons, cherries, bilberries, marigolds, parsnips, oranges, lemons, or any other fruit or vegetables are used to give flavour to the drink in the process of making, they all have to pass through practically the same complete *destruction* in order that they may be changed from the innocent and beneficial gifts of our Heavenly Father, which He intended to be a blessing, into a poisonous and destructive agent of man's, which in thousands of homes has led little children to acquire a taste for that which has resulted in untold misery, ending too often in cursing and everlasting ruin.

We are now prepared to proceed to the inquiry into—

A GLASS OF CORDIAL, LIQUEUR, OR BITTER—ITS HISTORY.

SURELY you do not condemn the use of Peppermint, Cloves, &c.? it may be asked. To give a proper reply to such an inquiry it is needful to lay aside all preconceived ideas and notions and to let the evidence furnished by the history of facts have its proper influence. To do this we must at once take into consideration the manner in which Cordials, Liqueurs, and Bitters are made, and the materials of which they are composed. Let us take them each by itself, and see how it is brought into existence.

I. CORDIALS.—PEPPERMINT is prepared, in the first place, by getting the oil extracted from the plant which bears its name. It is noted for imparting a feeling of warmth or glow to the system. The following method is taken to make it into the cordial commonly sold at public-houses. “For five gallons take—

| | | |
|--------------------|-------|-----------------------|
| “Oil of Peppermint | . . . | 4 drachms. |
| Spirits of Wine | . . . | $\frac{1}{2}$ gallon. |
| Refined Sugar | . . . | 4 lbs. |

Kill the oil by mixing with the spirit, agitating it continually; dissolve the sugar in 1lb. of soft water; let it simmer over

A GLASS OF HOME-MADE OR BRITISH WINE.

the fire half-an-hour, constantly skimming it; when cool, add the ingredients, stirring it well; this done, put it into *four gallons of spirits*. Fine it down with alum." Such is a recipe for making it as given by one well acquainted with the process. It will therefore be seen that Peppermint is an intoxicating liquor. If any doubt yet remains take a flask, as already suggested, and test it, and it will be clearly understood why it is needful to obtain a licence to sell such things at a public-house—because they are intoxicating, and therefore come under the operation of the Excise laws.

ANISEED is another Cordial often taken by persons under the impression that it is innocent and safe. It is prepared from the seed or fruit of the Anise, which, in its natural state, possesses a warm taste, but is converted into a Cordial in the same way as Peppermint, as will be seen by the following recipe. "For five gallons take—

| | |
|---------------------------|-------------|
| Oil of Aniseed | 7 dwts. |
| Refined Sugar | 4lbs. |
| Good Malt Spirits | 3½ gallons. |

Dissolve the sugar thoroughly in a gallon of soft water, and simmer it, skimming as long as necessary. When cold add the oil, *killed in spirits*, put the whole into your sweet cask, put in the bung, and roll the vessel about for a quarter of an hour, then fill up with soft water boiled and cold, and finish as in other compounds of this character." That is clearing, &c.

CARAWAY is made from the seeds which we use in making cakes. They are bruised to extract the flavour, and to make five gallons the following recipe is given:—"Take—

| | |
|----------------------------------|-------------|
| Cassia, bruised | 3 ozs. |
| Caraway Seeds, bruised | 4 ozs. |
| Refined Sugar, bruised | 4 lbs. |
| Essential Oil of Caraway | 5 dwts. |
| Sound Malt Spirits | 3½ gallons. |

Pound the Cassia and seeds in a mortar, and steep them four days in three pints of spirits. *The oil must be killed with the spirits*, as before directed," &c.

CINNAMON Cordial, in like manner, takes its name from the Cinnamon. To make five gallons the following recipe is given:—

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| | |
|------------------------------------|-----------------------|
| “ Soft Water boiled, cold . . . | 1 gallon. |
| Oil of Cinnamon | $\frac{3}{4}$ oz. |
| Oil of Seville Oranges | $\frac{1}{2}$ drachm. |
| Well-clarified Syrup | 1 gallon. |
| Strong Gin, or LL Whisky | 3 gallons. |

Kill the oils thoroughly by the agency of the strongest spirit you can get,” &c.

CLOVE Cordial, again, is obtained from the cloves so often used to flavour apple-puddings, &c. To make five gallons the following recipe is given. “ Take :—

| | |
|-------------------------------------|------------|
| “ Fine racy, fresh Cloves | 1 lb. |
| Oil of Cloves | 4 dwts. |
| Double refined Sugar | 4 lbs. |
| Clean Malt Spirits | 4 gallons. |

Kill the oil as before directed.”

CORIANDER Cordial is also another to which we must call attention. To make five gallons of this, take, it is said—

| | |
|-----------------------------|---------------------|
| “ Coriander Seed | 5 lbs. |
| Oil of Orange | 10 drops. |
| Muscovado Sugar | $3\frac{1}{2}$ lbs. |
| Good Malt Spirits | 3 gallons. |

Bruise the seeds in a mortar, and set them to steep in the spirits for fifteen days,” &c.

SHRUB is perhaps the most commonly-known article. It is a liquor composed of acid and sugar, the acid being usually prepared from *lemons*. Alcohol (chiefly Rum) is used to preserve it, and hence it is frequently called *Rum Shrub*. To make West Indian Shrub, the following recipe is given :—

| | |
|---------------------------|------------|
| Old Jamaica Rum | 2 gallons. |
| Lime Juice | 2 quarts. |
| Refined Sugar | 12 lbs. |

There are many others to which we might, if space permitted, refer, but as they differ only in name and flavour, it is needless. The main principle peculiar to them all is that of giving to those who use them the feeling of *warmth*, accompanied with the peculiar flavour of the article from whence its name is derived. Beyond this there is no attempt to go.

With a knowledge of these facts, no doubt need remain as to the intoxicating properties of all these cordials, for by

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whatever name such drinks may be known, or their flavour distinguished, they are, to all intents and purposes, as intoxicating as any of the drinks to which we have already given attention.

II. We will now proceed to examine some of the most popular of those which are known as LIQUEURS. In the History or preparation of these also it will be seen that *Alcohol* again plays a very prominent part.

USQUEBAGH is perhaps the most ancient of these Liqueurs. It is supposed to be made in the town of Drogheda, in Ireland, and is *said* to possess the virtue of acting as a panacea for all the evils man is subject to; most likely this is supposed to arise from the mixture of so many and various ingredients. It is made thus:—

| | |
|-------------------------------|----------------------|
| French Brandy . . . | 1 gallon. |
| Raisins, stoned and cut . . . | 1 lb. |
| Cardamoms, bruised . . . | 1 $\frac{1}{4}$ ozs. |
| Cinnamon | 1 oz. |
| Cloves | 1 oz. |
| Nutmegs | 1 $\frac{1}{4}$ ozs. |

The spices are crushed in a mortar, and infused in the spirit fourteen days, then filtered through a flannel bag, and powdered loaf sugar added to suit the taste. From this we can easily see it is the *Brandy* after all which constitutes the main source of its supposed wonderful curative power. It is “the water of death” under another name, flavoured with the essences of the articles used in its preparation.

CHERRY BRANDY is another form in which Brandy is presented to suit the palate, and provide an additional excuse for drinking. To make this, the following simple recipe will explain the process:—“Bruise 8lbs. of the small black cherries in a mortar, put them into a *gallon of Cognac Brandy*, and stop them down for ten weeks. Strain off the liquor, and add 1lb. of refined sugar.” In other words, it is still Brandy, only flavoured with cherries. Our advice is, take the cherries when they are ripe, without the Brandy.

RASPBERRY BRANDY.—“Take equal quantities of *Brandy* and raspberry juice; add a little oil of cinnamon *killed with strong Spirits of Wine*, sweeten it with powdered loaf sugar, &c.”

NOYEAU is a French Liqueur made of bitter almonds,

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essence of lemons, orange-flower water, celery, kernels of peaches, apricots, nectarines, and prunes. It contains a large amount of bitter almond oil, and when it is known that the oil of almond contains the deadly poison prussic acid, it will be seen that, like *Absinthe*, it is a *double poison*, because they use in its making a *large addition of Brandy or proof spirit*.

SEVILLE ORANGE LIQUEUR—

| | |
|----------------------|----------------------|
| Thin yellow rinds of | 18 Seville oranges. |
| Cinnamon broken | . $\frac{1}{2}$ oz. |
| Brandy | . . . 3 quarts. |
| Double refined sugar | 1 $\frac{1}{2}$ lbs. |

Macerate the orange-rinds in the Brandy for 3 weeks; boil the sugar with 2 quarts of water an hour, &c., &c.

IMPERIAL NECTAR.—Wipe 18 fine lemons clean, take off the thin outside rinds, which put immediately into a gallon of *pale French Brandy*, and let them macerate closely corked and sealed 60 hours, &c., &c.

CARAWAY WHISKY.—1lb. of caraway seeds soaked in 2 gallons of *old malt whisky* with 4 sticks of cinnamon, &c., &c.

OUR OWN LIQUEUR.—“To make this take

| | |
|----------------------------------|--------------------|
| “Orleans plums, full ripe | . . . 2 quarts. |
| Greengages, full ripe | . . . 3 quarts. |
| Gooseberries and currants | . . . 13 quarts. |
| Ripe old Raisin Wine | . . . 7 pints. |
| Three-year-old Whisky | . . . 17 pints. |
| Highly-rectified Spirits of Wine | . . . 1 pint,” &c. |

Certainly if “Our Own Liqueur” is to be taken as the combination of all the possibilities for making a perfect article, we shall have no difficulty in coming to a speedy conclusion as to its character. What with “Wine,” “Whisky,” and “Spirits of Wine,” independent of the sugar and other things introduced, such as “Sherry high-flavoured,” and having treated it even then with “more spirit,” the maker tells us he obtained “a very nice light liquor.” What would be needed to obtain a “heavy liquor” he does not inform us. But we think such a confession fully justifies us in saying that it is a sad illustration of the degenerate taste of man when he can deliberately set to work to so completely destroy such luscious, innocent, and beautiful fruit to make an article so abounding in alcohol, disease, and death.

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III. We must now, however, hasten on to speak very briefly of what are called

BITTERS.—Persons who happen to be troubled with bad appetites are frequently in the habit of taking one or the other of these preparations. Not content with using the particular thing which contains the medicinal property, which might, under ordinary circumstances, assist nature in appropriating their food, and indeed, after all, is the only thing which can impart real strength to the body, they fly to the artificial substitutes prepared and sold under the following names. It will be seen at a glance that, wise in their generation, the manufacturers have varied the names and flavour of their articles to meet the different tastes of their customers, but *Alcohol* is to be found in each of them in large proportions. Take for illustration the following receipt for making 5 gallons of GIN BITTERS:—

| | | |
|-----------------|-------|-------------|
| Oil of Orange | . . . | 3 dwts. |
| Oil of Caraway | . . . | 3 dwts. |
| Oil of Wormwood | . . . | 3 dwts. |
| Refined Sugar | . . . | 1 lb. |
| Spirits | . . . | 3½ gallons. |

“Kill the oils by mixing them with spirits. Steep loz. of Virginia snake-root and loz. of coriander in 1 quart of spirit four or five days,” &c.

BRANDY BITTERS are made nearly after the same way, only adding gentian root, cardamoms, cinnamon, &c.

WINE BITTERS differ very slightly from the above, as will be seen from the following recipe:—“Take the dried yellow rinds of 20 oranges,

| | | |
|---------------------|-------|-----------|
| “Caraway Seeds | . . . | ½ oz. |
| Virginia Snake-root | . . . | 8 dwts. |
| Gentian Root | . . . | 2 ozs. |
| Spirits of Wine | . . . | 1 gallon. |

Infuse all together, closely cork for ten days, then strain, filter, and colour with burnt sugar.”

ABSINTHE is, after all, the worst of these bitters. It was used in France with terrible results some time before it was introduced into this country. Notwithstanding this fact it is now looked upon as a legitimate article of commerce, and as such it is to be found among the list of articles for sale in all spirit-dealers' lists.

It takes its name from the plant called *Artemisia absinthium*, which, being interpreted into English, means Wormwood. All who know what the common Wormwood which grows in our gardens is will easily recognise it as a very bitter herb. If it is rubbed between the fingers the oily principle will be discovered, and it is this which makes *Absinthe* bitter. If very small doses are taken of Wormwood no immediate injurious effects result, but if its use is continued injury is sure to follow. If large doses are taken it is very poisonous. Like all other bitters, its tendency is to create an appetite, but if it is continued to be used it injures the stomach so much that practically digestion is ruined.

By distilling the herb a large amount of the Essence of Wormwood is extracted, and it is *this* which gives the special feature to *Absinthe*. Like the other intoxicating liquors "it grows upon what it feeds." It creates an appetite which can never be satisfied, while the craving for more becomes so strong that the body trembles, the mind is confused and troubled; and although these effects may pass away, yet it is only to leave the victim so miserable that he seeks it yet again, or becomes insane or dies. It has been already seen that Alcohol is a poison bad enough in itself, but here we have another poison introduced as well. Need we wonder that under the combined influence of these two deadly agents those who allow themselves to come under their deadly influence pass speedily away the deluded victims of a double poison?

Depend upon it, if *Bitters* are required, the best and cheapest form to take them is to prepare them from the original Chamomile or Gentian from time to time as they are wanted. In this way all the good desired may be attained, and at the same time the *bitter* fruits of Alcohol surely and completely avoided.

If, therefore, we wish to avoid the evils which sooner or later follow the use of Alcoholic drinks in every shape or form, our plain duty is totally to abstain from using them. If we require the medicinal aid of any such agents which impart their flavour to these drinks, then let them be taken pure, and uncontaminated by the introduction of such a deadly poison as Alcohol.

HOME-MADE WINE—ITS MYSTERY.

HAVING shown so conclusively how these drinks are made, as well as given evidence of the main purpose which is kept in view while making them—namely, the production of ALCOHOL—it does not seem needful to enter into any lengthy argument to show that the supposed medicinal virtues, if they possess any at all, result from the presence of an agent which, if allowed to act by *itself* on the body, might possibly do some good; but, accompanied as it generally is by the deadly poison *Alcohol*, all its goodness is more than neutralised. Many persons seem to forget the fact that the ginger or other medicinal agent, if required, can be taken in many different forms without the risk which always accompanies its use when mixed with Alcohol.

But it may be said, "I believe a glass of Home-made or British Wine does me good." It is easy to make such a confession, but not so easy to prove its correctness. Many people believe in so-called history, but on investigating the facts have to give up their belief. It will be so with all who will take the trouble to examine into the evidence which is herewith submitted. In no part of the process of making these Wines is there any attempt to produce an article calculated in the slightest degree to impart health or strength to the human body. "If wine be productive of good," says Dr. E. Johnson in his *Letters to Brother John on Life, Health, and Disease*, "what is the nature and kind of that good? Does it nourish the body? It does not, for the life of no animal can be supported by it. Besides, it is evident from the nature, manner, and mechanism of nutrition that to be capable of nourishing it must be susceptible of conversion into the solid matter of the body itself. But fluids are not capable of being transmuted into solids, but pass off by means of the kidneys, as everybody knows. If, indeed, the fluid contained solids suspended in it, then these solids can be assimilated to the body, and so nourish it, as in broths, barley-water, &c. But the fluid in which these solids were suspended must pass out of the body. If, then, Wine contains some nourishment, it must depend upon the solid particles suspended in it. Now, if you evaporate a glass of Wine on a shallow plate, whatever solid matter it contains

will be left dry upon the plate, and this will amount to about as much as may be laid on the extreme point of a penknife blade, and a portion—by no means all—of this solid matter is capable of nourishing the body—a portion about equal to one-third of the flour in a single grain of wheat. If you really drink Wine for the sake of the nourishment it affords, why not eat a grain of wheat instead of drinking a glass of Wine, from which grain you would derive thrice the nourishment? Why go this expensive round-about to obtain so minute a portion of nutritious matter, which you might so much more readily obtain by other means? Wine, therefore, has no power to nourish the body, or in so minute a degree to make it wholly unworthy of notice.”

Surely with evidence like this there can be no longer any doubt about the worthless character of these drinks as an article of food. It is impossible to get out of them help, inasmuch as it cannot be found in them. Like all the other drinks of the same character, they are delusive, deceptive, and deceitful so far as real nourishment is concerned. Hence it comes to pass, if we correctly investigate the matter, that if the real wants of the body are to be supplied with those things which will either contribute what is needful to furnish the material by which the wear and tear is to be met, or its heat maintained, we must supply it with such articles as are found to contain them. Anything worthy of the name of food must be capable of being converted into tissue or force in such a way as will contribute to healthy vitality; and so definite is the relation between the human system and the usual foods by which it is kept going from day to day, that, as we have seen in our former tracts on “A Glass of Ale, Porter, Stout, Gin, &c.,” we are not left in the least doubt as to their power to do what we need. The more carefully the chemist examines them the more correctly does he reveal how admirably they are adapted to do what we need.

If we commence with milk, for instance, how plainly does the chemist show that the one food needful for our life in its earliest stages is illustrative of the other classes which we continue to need all our life long! If we seek to know how and why meat, eggs, grains, vegetables, and seeds are foods, we are able to get a good reason how they can be assimilated, and why they can generate force. But when we come to the examination of Intoxicating Drinks we find they are, to all

intents and purposes, destitute, on the one hand, of the very things which we need, while, on the other hand, they all contain the very thing which both Science and Experience have demonstrated to be not only unnecessary but positively injurious to all parts of the body with which it comes in contact. If you have any doubt about the matter, take the following sample of testimonies given by eminent men of science:—"It has been conclusively proved," says Dr. Beale, in the *Medical Times*, 1872, "that Alcohol is not a food, and does not directly nourish the tissues."

"There is nothing in Alcohol with which any part of the body can be nourished," says Dr. Cameron in his *Manual of Hygiene*.

"Alcohol contains no nitrogen," says Dr. B. W. Richardson, in his *Cantor Lectures on Alcohol*. "It has none of the qualities of the structure-building foods; it is incapable, therefore, of being transformed into any of them; it is, therefore, not a food, in the sense of its being a constructive agent in the building up of the body."

The food-tables of Drs. Letheby, Frankland, E. Smith, and others of authority in such matters give no place to Alcohol as a tissue-forming food, and only allude to even Ale and Porter as containing some nutritious elements from the small presence of other substances; and it is also remarkable that even these, together with others who have either written or spoken on the subject, have with one accord excluded such drinks from the diet of children, although we should have considered that the period of youth would be the time in which, from the great necessity which exists for the development of the muscular powers and the building of the structure, if such drinks possessed any value at all, they would have thought it so needful that they would be sure to find a place among the things required "to make the man." But just as we find in the animal kingdom the laws of growth, repair, &c., are similar to those in man, and as they grow strong and continue in health without Alcohol, so in like manner daily experience has demonstrated that our boys and girls can gather strength and increase in stature not only without the assistance of a single drop of intoxicating drinks, but a great deal better. Such being the case, we need not be surprised that one after another of the medical faculty have had to abandon their old theories, and to say with

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Dr. Markham that "It is scarcely possible to read fairly the works of the distinguished physiologists who have discussed the question without feeling that they have been, in spite of themselves, as it were, drawn by the legitimate consequences following from their premises to the conclusion that Alcohol is unnecessary and injurious to the human body."

In order to give some idea of the large amount of Alcohol these drinks contain, let us take the evidence furnished in Brand's *Chemistry* and elsewhere of a few of the principal ones:—

| | | | | | |
|-----------------|---|---|---|------------------|-----------|
| British Port | . | . | . | 19 | per cent. |
| „ Sherry | . | . | . | 17 $\frac{1}{2}$ | „ |
| Currant Wine | . | . | . | 20 $\frac{1}{2}$ | „ |
| Gooseberry Wine | . | . | . | 11 $\frac{3}{4}$ | „ |
| Orange | „ | . | . | 11 $\frac{1}{4}$ | „ |
| Elderberry | „ | . | . | 8 $\frac{3}{4}$ | „ |

Thus showing that even the *weakest* of them contains more Alcohol than strong Ale. These, again, differ in strength according to the quality and quantity of the fruit used, and also to the quality and quantity of sugar introduced. So that, looked at from any standpoint, it is positively certain that as a rule their Alcoholic strength is very much greater than is generally supposed, or even imagined, by their best admirers. "British Wines, as Elderberry, Cowslip, Orange, Coltsfoot, contain from 8 to 14 parts of Alcohol in the 100. A sample of Ginger Wine, bearing a label "Walker and Walton's Ginger," was found by Mr. W. Jones, F.R.M.S.,* to have the following composition:—

| | | | |
|---------------------------|---|-------|--------|
| Saccharine (sugar) matter | : | . | 140·4 |
| Alcohol | . | . | 59·7 |
| Acetic acid | . | . | 4·9 |
| Mineral matter | . | . | 2·9 |
| Water | . | . | 792·1 |
| | | | 1000·0 |
| | | Total | 1000·0 |

The cost of this Wine is one shilling and a penny, and contained 25 ounces. Four bottles would contain 14 ounces of sugar and 6 ounces of Alcohol. The value of the Alcohol as

* *What will you Take to Drink?* p. 12.

food is nothing, the mineral matter and acetic acid nothing, and the sugar very little. Considering the actual return for our money spent on four bottles, we get 14 ounces of sugar at 4d. per pound, which is equal to—including the ginger flavour—say 4d. The cost of the Wine would, therefore, be exactly 4s. in excess of its nutritive value. Can we not get a ginger flavour at a cheaper rate and in a far more wholesome way than when associated with Alcohol in Ginger Wine?

But perhaps it may be answered—"Well, I do not take these drinks either to build up my body or to warm it, I take them as a luxury because I like them." To which we reply—"You may like them, but it does not follow that your body will like them." Indeed, all experience goes to show that Dr. B. W. Richardson is perfectly justified in saying, as he does in his Cantor Lectures, "If it be really a luxury for the heart to be lifted up by Alcohol, for the blood to course more swiftly through the brain, for the thoughts to flow more vehemently, for words to come more fluently, for emotions to rise ecstatically, and for life to rush on beyond the part set by Nature, then those who enjoy the luxury must enjoy it—with the consequences. . . . If this agent do really for the moment cheer the weary, and impart a flush of transient pleasure to the unwearied who crave for mirth, its influence (doubtful even in these modest and moderate degrees) is an infinitesimal advantage by the side of an infinity of evil for which there is no compensation and no human cure."*

We only add to this the testimony of Dr. James Edmunds. He says:—"We are told in an off-hand way that in cases of exhaustion we should support the strength with 'stimulants,' meaning alcoholics. What is the meaning of such phraseology? How is it that we can support a man's strength with stimulants? If words have any meaning, a stimulant is a goad—a something that increases action, and therefore exhausts power, by getting out of a man remnants of strength that otherwise would not be parted with. In short, a stimulant is that which gets strength out of a man, instead of putting strength into him; and it is as absurd to talk of supporting the strength with stimulants as it would be to talk of supporting the strength of a jaded horse by means of the whip, when what the animal needs is food and rest. Unnatural exhaustion is

* Cantor Lectures on Alcohol.

inevitable after the use of the goad, so that, in case of exhaustion, to administer a stimulant instead of a food would be a fatal error."

BRITISH WINE—ITS MYSTERY.

HERE again we have to face a common error into which even some so-called temperance people have fallen, in supposing that because *British Wines* are compounded (or supposed to be) of British fruits, and then called by a fine name, therefore all harm must be excluded. It is a mystery how people can be so easily deluded. But it is asked with frank simplicity by many people, "*Surely there is no harm, is there, in drinking a glass of British Wine?*"

To which we reply, "Most decidedly there is."

"But some temperance people drink it."

"If they do they cease to be true temperance people, for they break the pledge, which specially requires total abstinence from *all* 'intoxicating beverages.'"

"But British Wines surely are not intoxicating?" it is asked.

"Yes, every one of them. Indeed, it may safely be said that often they are as strong as the GIN, which you would shudder to give your children or take yourself."

Let us illustrate this by a simple fact. I once sent from a public meeting to a grocer's shop for a bottle of Ginger Wine. I uncorked it and put it through the test, and plainly demonstrated it was as easy to get drunk upon it as upon Gin, Whisky, Rum, or Brandy, for the simple reason that all *British Wines*, as they are called, are obliged, as we have seen, to be "worked," as it is termed, in order to make them fit for keeping. It is in this "working," which is the same process as fermentation in brewing, that the sugar is converted into Alcohol, and in addition to this also, as a rule, large quantities of some kind of spirit are added, in order to fortify them and make them palatable to the taste. Safety, therefore, can only be secured by total abstinence from all such drinks.

That such is the case may be gathered from the following remarks:—Speaking of British Wines, the South Kensington authorities say, "Other so-called British Wines are usually made-up or compounded liquors into which a large quantity

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of cane or beet sugar has been introduced. *They cannot be regarded as true Wines, nor are they generally wholesome.*"

Or take the following testimony given by Dr. B. W. Richardson:—"Alcohol, like chloroform, is a narcotic; it is in no sense a food; it reduces the animal heat and force; overtaxes the heart; weakens the muscles; paralyses the brain and nervous systems generally; destroys the vital organs; induces many bodily and mental diseases; implants evil influences which pass from one generation to another; lessens the happiness and usefulness, and shortens the life, of every generation that indulges in its dangerous use. I would earnestly impress that the systematic administration of Alcohol for the purpose of giving and sustaining strength is an entire delusion. This chemical substance, Alcohol, an artificial product devised by man . . . is neither a food nor a drink suitable to his natural demands. As a rule, in every form of strong drink the source of the action of it, for good or for evil, is the spirit it contains, and the influence of the drink is potent according to the amount of that spirit present in it. To put the matter simply, if all the liquors sold under the name of wine, brandy, gin, rum, whisky, ale, stout, perry, cider, and so forth, were divested of their alcoholic spirit, they would contain comparatively little of anything that would affect those who partook of them."

CORDIALS AND LIQUEURS—THEIR MYSTERY.

FROM what has been said respecting Home and British Wines, with their *supposed* freedom from Alcohol and its poisonous effects, it may be readily understood that inasmuch as all Cordials and Liqueurs contain, as a rule, even a larger portion of Alcohol, therefore they must of necessity be more mischievous in their influence and pernicious in their effects upon the human body. True, the colour may be brilliant, the odour very agreeable, the flavour captivating, yet every one has within it the self-same poison, disguised as it may be. Some of them contain as much as 21 per cent. of Alcohol. "Gin and bitters" may be a favourite cordial for some, but the bitter results will sooner or later follow its use. If the bitters are required, why not buy a pennyworth of chamomile, gentian, quassia, or some other equally noted herb from the herbalist, and in this way obtain the good

without the danger? And so with Peppermint. A few drops of the oil of Peppermint can be readily obtained at a chemist's, and if mixed with water can impart all the virtue needed without any risk. It is the same with Aniseed, Caraway, Cloves. A small quantity of these put into some boiling water, and sweetened with sugar, and allowed to stand a short time, will give all that is wanted. None of them can be classed among the foods which are needful, and if they are taken, even at the best of times, under the notion that the *flavour* is pleasant, or that they will answer some medicinal purpose, it is certainly unwise to run the risk of introducing into the body such a poisonous agent as Alcohol, when all that is absolutely required can be obtained without it, in a much cheaper and safer way, and also in such a form as will meet all the necessities for which they are supposed to be required.

Speaking of Absinthe, Dr. B. W. Richardson remarks:—
“The admitted addition of some actively poisonous substances to Alcohol, in order to produce a new luxury, is the evil most disastrous. The drink sold under the name of *Absinthe* is peculiarly formidable. In this liquor five drachms of the essence of Absinthum or Wormwood are added to one hundred quarts of Alcohol. Thus the liquor is not only very strong as a mere Alcoholic drink, but it is charged with another agent which has been discovered to exert the most powerful and dangerous action upon the nervous functions. The essence of Absinthum in doses of from thirty to fifty grains produces in dogs and rabbits signs of extreme terror and trembling, followed by stupor and insensibility. In larger doses it causes epileptiform convulsions, foaming at the mouth, and stertor of the breathing. Its effects, as they occur from the taking of it in the form of Absinthe by man, have been described to me by one who indulged in it until it induced in him the peculiar epileptiform seizure. . . . If the use be continued these phenomena become permanently established, and the result is inevitably fatal. . . . I am doing, therefore, a public duty in denouncing its use.”*

To prove the peculiarly dangerous character of Absinthe various experiments have from time to time been made. M. Magnan has found that even its fumes threw guinea-pigs into convulsions, while Alcohol itself only intoxicated them.

* *Cantor Lectures on Alcohol.*

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Dr. Debourge, in a lecture delivered at Brussels, took two vessels containing a pint of water in which some small fish were swimming. He poured into one of the vessels six drops of the essence of Absinthe, and into the other six drops of pure Prussic Acid. The result was that the fish were struck down by the Absinthe before they were by the Prussic Acid.

Thus we have seen that, viewed either in the light of HISTORY, which traces so accurately and so completely how and from what they are made, or examined by the aid of the chemist, who takes them to pieces when they are made, it is equally certain that there need be no longer any MYSTERY as to their real character and effects. It is as clear as noonday that they are completely destitute of anything whatever in the slightest degree calculated either to benefit the body or to aid it in the performance of the daily claims which may be made upon it, while it is also equally certain that every one of them possesses more or less an amount of ALCOHOL, a poison so destructive in its influence, that words fail to express in all its significance its terrible character. No wonder when we see the ravages it is making, the crimes it is prompting, and the moral ruin it is producing, that a distinguished physician was led to call it "THE DEVIL IN SOLUTION." Such being the case, need we solemnly urge upon all, and mothers especially, to cease making such drinks, and to resolve at once to abandon the foolish, dangerous, destructive custom of tempting either young children or persons of older growth to taste their "HOME-MADE WINE?" To abstain from such drinks is perfectly safe to old and young. To use any of them, even in the smallest quantities, is fraught with danger, inasmuch as it may sow the seeds of eternal shame and produce a harvest of woes of the most heartrending description. Resolve, then, now to abstain from even the appearance of evil, and to aid you to this duty listen to the words of Him who said, "Woe unto him that giveth his neighbour drink, that putteth the bottle to him and maketh him drunken . . . the cup of the Lord's right hand shall be turned unto thee."

A GLASS OF PORT, SHERRY, OR CLARET, ITS HISTORY AND MYSTERY.



A GLASS OF PORT—ITS HISTORY.

TO give the true history of a Glass of Port Wine would tax the resources of the most industrious inquirer, especially if he endeavoured to give an account of the rise, progress, and present condition of much which passes by the name of PORT. Our business at present, however, is with the real genuine article—that is, supposing we can get it—of which, by the way, we indeed have very grave doubts. Nevertheless, we can suppose for once we have succeeded in tracing it up to its real source. If we do so we shall find that Port Wine is made from the grapes which are grown on the craggy slopes, mainly in a mountainous district of Portugal, called Cima de Douro; whence they are exported from Oporto to Lisbon. At the commencement of September to the middle of October the grapes are carefully gathered, and when we consider the limited district from whence they come, it is certainly surprising that they should be sufficient to produce enough Port Wine to send to all parts of the world; but this is one of the mysteries of which we shall have to say something by-and-by.

Sir Emerson Tennant tells us that “The finest known wines are the produce of soils the combination and proportions of whose ingredients are *extremely rare and exceptional*, and, co-operating with these, they require the agency of peculiar degrees of light, moisture, and heat. The richest vines are grown on the sites of extinct volcanoes!” May

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we not ask, is this the reason there is so much of the fiery element to be found in them and in their effects?

Let us in the first place, then, take a glance at the GRAPE itself. If the wine which is made from the grape is to be so wonderfully helpful in contributing to the health and strength of the body, then the material of which it is composed is, or ought to be, rich in those elements which will contribute to the human body those things which its wants require. If we ask the South Kensington authorities what they have to say on the subject, they give us a very clear account of how the matter stands. The analysis given by them says that

| 1lb. OF GRAPES CONTAINS | | |
|------------------------------------|------|---------|
| SOLID PARTS. | Ozs. | Grains. |
| Husks | 0 | 218 |
| Seeds | 2 | 220 |
| JUICE. | | |
| Water | 10 | 222 |
| Glucose or Grape Sugar | 1 | 316 |
| Gum | 0 | 79 |
| Albumen | 0 | 158 |
| Tartaric Acid | 0 | 50 |
| Ashes, or Mineral matter | 0 | 50 |

If we take another example from the same source we shall, perhaps, have sufficient evidence. They say, "Fresh grapes contain much sugar, sometimes nearly 20 per cent. The acid of grapes is chiefly tartaric, part of which is combined with potash. Fresh grapes of average quality contain—

| | In 100 parts. | Ozs. | In 1lb. |
|---------------------------|---------------|------|---------|
| | | | Grains. |
| " Water | 80.0 | 12 | 350 |
| Albumen | 0.7 | 0 | 49 |
| Sugar (glucose) | 13.0 | 2 | 35 |
| Tartaric Acid | 0.8 | 0 | 56 |
| Pectose and Gum | 3.1 | 0 | 217 |
| Cellulose | 2.0 | 0 | 140 |
| Mineral matter | 0.4 | 0 | 28 |

"For 1 part of flesh-formers in grapes there are about 20 parts of heat-givers reckoned as starch." We are, therefore, not surprised to find them acknowledge in their *Inventory of Foods*, in speaking of grapes, that "Grapes contain a large quantity of grape sugar, and a quantity of tartaric acid, which

give them their acidity. *The nutritious matter is small in quantity.*"

Having thus seen the nature of the material of which the "real nourishing Port" is made, let us now and only briefly glance at the process by which the grape is converted into Port Wine. In the first place let us notice the fact that the *juice of grapes never ferments while the skin remains perfect*. The all-wise Creator has so wonderfully constructed the skin of the grape that the water can pass out, but the air cannot pass in. The large grapes may dry up by a natural process and become raisins, and in this way find their way into our puddings, with which we are familiar, especially at Christmas-time, while the currants are also grapes of a smaller kind, grown in the Ionian Islands. These are still grapes, only *minus* the water.

The first step the wine-maker takes is to press out the juice of the grape. Various methods are adopted, but the most common is to put them into a large cask or vessel, into which men and women get and press out the contents by treading it with their feet. Perhaps the following conversation will make the matter clear, as given by Dr. Druitt, an advocate of wine-drinking:—"I was at dinner one day," says Dr. Druitt, "sitting next to the late Archdeacon — from the Cape. I asked him the reason of the earthy taste in Cape wine. He said, 'My dear sir, if you were at the Cape, and were to see the black fellows and their families in the vineyard at the vintage season, and how they make the wine, you would think *earthy* a very mild term indeed to be applied to it.'"

Nor is this the only difficulty in the way of making a genuine article as it is called, for the All-wise has placed, as it appears to us intentionally, all kinds of obstacles in the way of those who thus try to pervert His good gifts by transforming grapes from an innocent and refreshing luxury to a fiery and deadly compound in the shape of "Port." By way of proving this let us notice the testimony of one who has given considerable attention to the best methods of testing wines, &c., and he acknowledges that wine-making is not a natural but "strictly a chemical manufacture. Every step of it ought to be watched. . . . The grape-juice, as soon as prepared, should be tested; the must, when prepared for fermentation, should be tested. The new wine should be tested; and, in short, in all its stages through the processes of principal fermentation,

after fermentation, cellaring, and preparation for bottling, the wine should be frequently tested and the results recorded; but in most cases all this is neglected. Wine-making, instead of being carried on upon scientific principles, is conducted on the old long-established principles of *rule of thumb* and *rule of mouth*; often on no principles at all, and, no doubt, thousands of gallons of bad wine are made yearly.* It will thus be seen that the chances of getting a glass of genuine Port are very few indeed. But even if this process of pressing out the juice is attended to with proper care the difficulties are not ended, for Messrs. Gilbey, in speaking of "pure wines," acknowledge that "it should be explained, however, without the least prejudice to such wines, that this natural fermentation *throws off much of the body and richness of the fruit*, so much so, indeed, that it must be admitted the similarity of the juice of the grape before and after fermentation is scarcely discernible." So far, therefore, as nourishment is concerned, if it be true that grapes contain but a small portion to start with, then, by the confession of the wine-merchant, it gets "small by degrees and beautifully less" by the process of fermentation, inasmuch as the most careless observer must notice the difference between the "pure juice of the grape" and the stuff called wine. Chemical analysis shows that the grape-juice contains some elements which are useful to the body, and which it would be difficult to trace in wine at all, while the wine contains, as the result of the fermentation, a deadly poison in the shape of Alcohol.

It strikes us, therefore, that before any one can boast decidedly of the properties of "good nourishing Port" they should be able to tell us something about where it was made, how it was made, what it was made of, and of what it consists after it is made; if this were done we should be able to come to a practical conclusion, whether it would aid to strengthen or in any other way contribute to the health of the body. Until that is done we shall continue to say of intoxicating wine, even if it is genuine and unadulterated, that it is a "mockery," and the only wonder to us is, that people who are wise enough on almost all other matters are content to be "deceived" by it, year after year, without for a moment raising a single doubt.

* *Griffin's Chemical Testing of Wines.*

Nor would our difficulties be ended if we could be well assured of these preliminary matters; for if we are to take the testimony of Dr. Druitt, it is also exceedingly difficult to get all the desirable qualities in wine which are desired. In his report on cheap wines there is a chapter on the parts, properties, and desirable qualities of wines, in which he tells us that—

1. The wine should have an absolute unity, or taste as one whole.

2. Wine should contain a certain amount of Alcohol.

3. Wine should be slightly sour.

4. Sweetness is characteristic of a certain class of wines, while certain other wines are dry, or free from sugar.

5. Wine should have a taste free from mawkishness and indicative of stability.

6. Roughness or astringency is a most important property and belongs to most red wines.

7. Wine must have *body*. This is the impression—the extractive which gives *taste* to the tongue.

8. *Bouquet* is that quality of wine which salutes the nose. *Flavour* gratifies the throat.

9. The wine must *satisfy*. A man must feel that he has taken something which consoles and sustains.

Whether it is possible to combine all these needful requirements in wine may be a matter of doubt, even to the most prejudiced lover of the drink. Even Messrs. Gilbey, the wine-merchants, have acknowledged this difficulty, for in one of the circulars, referring to the importance of getting pure wines, they confess that “there are those who advocate the use of what is known and rightly called ‘pure wine,’ which is simply the juice of the grape allowed to ferment and generate a sufficient amount of spirit for its own preservation, without any addition whatever.” (?) We should be glad if they would tell us where such wines are to be had, and at the same time it would be as well if they would kindly tell us the easiest method by which ordinary persons may test them, so as to be able to detect “real wine” from these “spurious wines,” which may have been “doctored” or “blended” with “syrup,” “spirit,” &c. But, alas! this is a thing they cannot do, for they acknowledge, with a frankness which is quite refreshing, that “any attempt to lay down rules for the guidance of the private purchaser in the selec-

tion of wine must be more or less a hopeless and arduous task." Every drinker of wine, therefore, is obliged to be guided by his "taste" or the "bouquet." At the same time he ought not to forget that chemistry has furnished very ready means of deceiving both the taste and the smell so well that any flavour or odour may be produced almost at will. Indeed, this is so well known that Mr. Griffin gave a chapter in his work on the manufacture of wine without grape-juice. A wine-grower in Burgundy made the discovery. The process is as follows:—

"To the grapes left in the vat cold water is added to the volume of the must previously drawn away. The grapes are covered and allowed to soak in the water for two days, being frequently stirred. The water dissolves various soluble materials in the mask or grape-skins, including the substances which give to wines their special taste and odour, and which, it appears, adhere strongly to the grape-mask. At the end of two days the liquor is withdrawn and tested for sugar and acid. It usually contains but 2 or 3 per cent. of sugar, and must have 17 or 18 per cent. added to it. Usually also it is deficient in acid, and must have as much tartaric acid in substance dissolved in it as testing shows to be needful. It is then set to ferment."*

Mr. Griffin also tells us that a third quantity of wine of excellent quality is made in the same way, and, indeed, according to the discoverer, "the first wine that succeeds the true juice is preferable to the wine which the true juice produces." Yes, more can be made with water, tartaric acid, sugar and grape-skins, which shall possess the flavour and the much-admired bouquet, equal to, or even superior to, the wine actually made (if ever it is) out of grape-juice. So much, therefore, for the glass of genuine Port, of which we so often hear, but rarely, if ever, see.

It will thus be seen that in the process of making wine the first thing to be secured is the *sugar*, and it is *that* which governs the alcoholic strength of genuine wine. The next is the *flavour*—bouquet—or aroma, as it is called, which is governed by the source from whence the grape-sugar comes. This flavour, as we have seen, may, and often does, depend upon, to a great extent, a variety of chemical compounds

* *Chemical Testing of Wines and Spirits*, p. 126.

which are formed during the process of fermentation—during the time they are kept in the bottle—or (still more likely process) by the addition of certain chemicals. Some of these “compounds, as ænanthic ether, occur in all wines. Others, acetic, butyric, caprylic ethers, and oxide of amyl, are only found in old wines; whilst some are peculiar to the wines of particular districts, as the flavouring principle of the muscatel grape.” Even Mr. Denham, the wine-merchant, acknowledges this when he asks—“What is pure or natural wine?” In reply he quotes M. Lebeuf’s *L’Amélioration des Liquides* as follows:—“In the vocabulary of wine-growers, natural wine is the term applied to the product which contains no other matter than the grape when fermented produces. . . . One must not forget that the most important principle in wine is Alcohol. Wine without Alcohol is not wine, for if it be destitute of it, or deficient in Alcoholic strength, it has not the tonic property of warming the stomach, and of promoting throughout the animal organisation the activity and warmth of life,” &c. But what said Messrs. Brett, the distillers, in *Bradshaw* for three months in 1874? “Vin Rouge—natural wine of France—Port in character, rich in quality, *free from spirit*, and highly nutritious.” Yes, *natural wine*—that is, the pure juice of the grape—is and ought to be entirely free from Alcohol.

The French Government at one time formed a nursery for the cultivation of the vine, in which they collected not less than 1,400 varieties. It is evident from this that if grapes were not so wickedly destroyed in the manufacture of so-called wine, we might have the rich bunches of various flavour brought within the reach of the humblest at a moderate price. In this way we should not only add to the pleasure of the people, but be conferring a great boon upon thousands who at present scarcely know the taste of such fruit. Speaking of this perversion of the gifts of God, Dr. McMillan, in his eloquent work on the “True Vine,” says:—“Others there are who are guilty of a still deadlier sin. Like the man who perverts the juice of the grape into a means of intoxication, they change the cup of salvation into the cup of devils.”

The following is an account of the process of making wine as given by the South Kensington authorities:—“Wines are prepared by the dried fermentation of the sugar which exists

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in the juices of the fruits. The wines of Europe are mostly made from the juice of the grape, which before fermentation is called 'must.' Wines vary according to the quantities of sugar, Alcohol, and acid they contain. When wines contain much sugar they are called 'sweet;' when little 'dry.' The quantity of Alcohol depends upon the amount of sugar changed during fermentation. *It is frequently added to wines to give them* STRENGTH, as in Port, Sherry, and Madeira. Clarets, Hocks, and the light wines of the Continent will not bear the addition of Alcohol. The acid in wines made from grapes is tartaric. It forms an insoluble salt with potash, which is the tartar of the lees of wine, and thus wine is freed from too much acidity. The colour of red wines depends on a very small quantity of colouring matter contained in the grape. The market value of wines depends to a great extent on the development of a variety of chemical compounds which are formed during their fermentation or keeping. These form the 'bouquet' and peculiar flavour of wines." It was frankly acknowledged in a pamphlet issued in France that "the humbler classes in England know very little about wine; for them the idea is something strong and exciting. Port is sometimes found with 30 and 40 per cent. of Alcohol, and is more destructive to health than even Brandy."

Even when Port Wine has passed through the process of being made, it has to stand for some years before it comes to perfection, as may be seen from the following remarks in *Chambers's Encyclopædia*:—"Port Wine, when pure and unadulterated (which is very seldom the case), does not acquire its full strength and flavour till it has stood for some years, but care must be taken likewise that it is not allowed to become too old." Surely it is a matter of great moment to decide whether it is too young or too old. Nor is this all, for the article goes on to say:—"By far the greater portion of the wine made is mixed with spirit even during the time of fermentation, in order to give the new wine the ripeness and strength which exporters require, and which the wine does not naturally attain till it has stood for some time," &c. "The extreme 'headiness' of Port is chiefly due to the liberal admixture with spirit, and this is the case with all the sorts generally exported."

Sheen admits also that another difficulty has arisen since Port was first made and brought to this country; he says,

“There is little doubt but that Port on its first introduction here was a much lighter wine than it became afterwards; but an increased consumption, and a demand for wines of a fuller body, led to the practice of extensively mixing brandy with the shipments intended for English use. In 1844 the wine trade was startled from its propriety by the appearance of a pamphlet entitled, *A Word or Two upon Port Wine*, from which we extract the following:—‘To produce black, strong, and sweet wine, the following are the expedients resorted to:—The grapes, sound and unsound, are thrown with the stalks into the vat indiscriminately; they are then completely smashed and left to ferment. When the wine is about half fermented it is transferred from the vat to tonels, and Brandy (several degrees above proof) is thrown in, in the proportion of twelve to twenty-five gallons to the pipe of *must*, by which the fermentation is generally checked. About two months afterwards the mixture is coloured thus:—A quantity of dried elderberries is put into coarse bags; these are placed in vats, and a part of the wine to be coloured being thrown over them, the whole of the colouring matter is expressed and the husks thrown away. . . . Another addition of Brandy, from four to six gallons per pipe, is here made to the mixture, which is then allowed to rest for about two months. At the end of this time it is, if sold, transferred to Oporto, where it is raked two or three times, and receives probably two gallons more of Brandy per pipe, and it is then considered fit to be shipped to England, it being about nine months old. At the time of shipment one gallon more of Brandy is usually added to each pipe. The wine having thus received at least twenty gallons of Brandy per pipe is considered by the merchant sufficiently strong, an opinion which the writer at least is not able to dispute.’” These remarkable statements were made by Mr. Forrester, at that time a wine-grower and partner in a large wine-merchant’s firm.

Many persons are puzzled to know what is meant by “dry wine,” “sweet wine,” and “generous wine.” Perhaps this may be understood if we quote from Dr. Lardner’s *Theory of Fermentation* a few extracts. He says, “The quantity of Alcohol producible from *must* is proportionate to the quantity of the sugar it contains. Grapes of a very saccharine nature will afford the most Alcoholic, or, in other words, generous

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wine, provided that the whole sugar undergoes decomposition; or the whole sugar will not be decomposed should the temperature be reduced very much towards the end of the process, for then the fermentation will cease. This will always happen when the quantity of *must* under fermentation is so small that it does not maintain its own heat by the energy of the chemical action going on; such *must* be occasionally invigorated by the addition of warm *must* to that which is fermenting feebly; or, what is much better, the process must be conducted in some apartment kept sufficiently well aired. The consequence in any of these cases will be that the resulting wine will be sweet and less Alcoholic. If there be a sufficiency of yeast present to decompose the whole sugar, and the quantity of the sugar is considerable compared with that of the water, there will be a continued formation of Alcohol until its quantity become superabundant. The fermentation of a liquid may be extinguished by adding much Alcohol to it; hence the abundant formation of it in a fermenting liquor will have the same effect. The consequence in this, as in the last case, will be that unaltered sugar will remain, and the wine will be 'sweet.' Suppose the relative quantity of yeast, sugar, and water to be such as will conduce to a perfect attenuation, then the fermentation will proceed until the whole sugar is converted into Alcohol. When this happens, the yeast will also be exhausted; there will be little fear that the acetous fermentation will set in, and the wine will be full-bodied, spirituous, and sound, provided that there had not been too much water present. This wine will not be sweet, or, as it is technically expressed, it will be a 'dry' wine."

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THE word *Sherry* is taken from the town Xeres, or, as it is called, Xeres de la Frontera, in order to distinguish it from other towns of the same name. The wine bearing this name (if genuine?) is made from grapes grown in the districts between Xeres and San Lucar. The highest classed Sherries are said to be noted for their great dryness and delicate character, and there are, of course, several kinds to select from. It is the custom to bring these wines down the country in leathern vessels which the Spaniards call *boots*,

from whence we get our term *butts*, or the casks containing the wine. What kind of process they pass through before they reach the consumer may be judged from the following candid confessions. One firm pride themselves upon the fact that they were the first who called attention to “un-branded Sherries,” feeling tolerably certain that they would give general satisfaction—and that it is shipped to them from Spain in its natural state, with no more spirit than is absolutely required to insure the wine keeping—and acknowledge that it is less fiery on the palate than ordinary low-priced Sherries, and thus suits the taste of a great many people. And in order to secure the patronage of the public they use the following attractive titles to the different qualities;—“Pale wine, fine delicate pale, very fine dry pale, pale, good strong wine, fine amber colour, dark brown, fine gold, light dry pale, very fine soft amber, very delicate pale, very fine golden, very rich old golden, delicate dry pale, rich high-flavoured pale,” &c. Posted up on the tops of the omnibuses we noticed some time back the following advertisement: “THE NATURAL STANDARD OF SHERRY.” We fancy it would, however, require Diogenes with his lantern to discover where such could be found. Indeed, we rather suspect that, as a celebrated writer in one of our Quarterly Reviews observed, “If we could only get at the real constituents of the Spanish white wine that has so long ruled in England, we should undoubtedly find that a very large portion of the cheaper sorts was made up of light wines of other countries brought up to the requisite standard of strength by potato spirit.”

Dr. J. Gorman, who lived a long time in the wine districts of Spain, in his report on the wine duties so far back as 1852, gave some startling evidence concerning the way by which “Sherries” are made up for the English market. Indeed, he honestly and boldly told the naked truth by saying that “*no natural Sherry came to this country* ;” and on the chairman asking in astonishment the question, “None at all?” the witness replied—“None whatever; no wine house will send it you; your demand is for wine to suit an artificial taste, and you send out your orders—that is, the wine-merchants in England—and they confine their exports to certain marks, numbers, classes, and qualities of wine, and the article you get is a mixed article.” “No natural wine; if they gave you the natural produce of Xeres it would not suit you; in all

probability you would say it was an inferior wine; therefore your taste is artificial."

To this we may add the testimony of the *London Times* of December 10, 1873—a paper which is certainly not remarkable for attempts to promote the principles of true Temperance among the people, yet it was obliged to confess that—

"The correspondence which we have lately published on the manufacture of the liquid sold in this country under the name of 'Sherry' seems calculated to shake even the robust faith of the British householder in the merits of his favourite beverage. The correspondence had its origin in the fate of an unfortunate gentleman who was found, by the verdict of a coroner's jury, to have died from an overdose of Alcohol, taken in four gills of Sherry; and as it proceeded it gradually unfolded some of the mysteries of the process by which the product called 'Sherry' is obtained. In the first place it seems that the grapes, before being trodden and pressed, are dusted over with a large quantity of plaster of Paris (sulphate of lime), an addition which removes the tartaric and malic acids from the juice, and leaves sulphuric acid in their stead, so that the 'must' contains none of the bitartrate of potash which is the natural salt of wine, but sulphate of potash instead, usually in the proportion of about two ounces to a gallon. Besides this the common varieties of 'must' receive an additional pound of sulphuric acid to each butt, by being impregnated with the fumes of five ounces of burning sulphur. When fermentation is complete, the wine may contain from a *minimum* of about 14 to a *maximum* of 27·5 per cent. of proof spirit; but it is not yet in a state to satisfy the demands of the English market, neither can it be trusted to travel without undergoing secondary fermentation or other changes. It is therefore treated with a variety of ingredients to impart colour, sweetness, and flavour; and it receives an addition of sufficient brandy to raise the alcoholic strength of the mixture to 85 per cent. as a *minimum*, or in some cases to as much as 50 per cent. of proof spirit. When all this has been done it is shipped in the wood for England, where it is bottled as 'pure' wine, or is subjected to such further sophistications as the ingenuity of dealers may suggest."

It goes on to add the startling statement that—

"There are thousands of butts manufactured yearly at Cette, at Hamburg, and at various places on the Elbe, which

contain no Spanish wine at all, probably no wine of any kind, and which consist only of Alcohol, water, and chemical flavouring. These 'Sherries' are stronger than any which come from Spain, and they are largely used in this country, not only at 'refreshment bars' and in public-houses, but also as a cheap form of diluent for Alcohol by the manufacturers of Whisky and Brandy. The liquids sold under these names, even when they have been sent to France and re-imported as 'Cognac,' consist, in a great measure, of Hamburg 'Sherry,' fortified by the addition of more Alcohol; and so long as Hamburg Sherry is recognised as 'wine' at the Custom House, and is admitted at the higher wine duty instead of being taxed as spirit, so long this employment of it will continue. . . . It was once believed that the soil and climate of Spain and Portugal produced more 'generous' wines than those of other countries, and that these 'generous' wines were especially adapted to English consumption. It is now not only established, but admitted, that the wines of Spain and Portugal are no more 'generous' than those of France, the Rhine, Greece, or Hungary, and that they owe their presumed 'generous' qualities solely to the addition of Alcohol."

Nor are we confined to these confessions, for we find the same told us by Mr. Ford in his *Gatherings from Spain*, who plainly says:—

"The ruin of Sherry has commenced from the number of second-rate houses which have sprung up, which look for quantity, not for quality. Many thousand butts of bad Nubla wines are thus palmed off on the enlightened British public, after being well brandied and doctored. Thus a conventional notion of Sherry is formed, to the ruin of the real thing; for even respectable houses are forced to fabricate their wines so as to suit the depraved taste of their consumers. Sherry (he says in another place) is a foreign wine which is drunk by foreigners; nor do the generality of Spaniards like its strong flavour, and still less its high price. . . . More of it is swallowed at Gibraltar, at the messes, than in either Madrid, Toledo, or Salamanca. . . . The men employed in the Sherry vaults, and who have, therefore, that drink at their command, seldom touch it, but invariably, when their work is done, go to the neighbouring shop to refresh themselves with a glass of innocent Manzanilla."

The following is also a specimen of the candid confessions

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of a wine-merchant's circular in our possession:—"Unbranded Sherry is unquestionably better because it has not been so strongly fortified; in fact, it is more nearly pure wine instead of being wine mixed with Brandy. All Sherry has of necessity a small quantity of Brandy added to it as soon as it is made, otherwise it would not keep at all, but the great bulk of the spirit in ordinary Sherry—say 15 to 20 per cent.—is added immediately before its shipment to this country. It is a well-known fact that spirit kills the flavour of wine. Let any one, for instance, take a glass of Claret, and after adding a few drops of Brandy, compare it with the same wine unbranded, and he will soon find that the bouquet, the flavour, is wholly gone. This is just what happens with Sherry—the Brandy kills the flavour of the wine, and the more highly you brandy it, the more thoroughly you destroy the flavour. Sherry intended to be put in bottle must have a great deal of spirit added to it to prevent the risk of its 'turning up,' as the shippers term it—that is, getting cloudy and thick. Sherry in cask requires no such fortification, as the wine can be drawn off, remaining pure and bright to the very last. Of course, with fine old Sherry to be kept long in bottle, a finer wine will be produced by bottling fortified wines, and laying them aside for some years; but for everyday use during dinner a much more palatable wine at a moderate price is obtained by using Sherry not so highly fortified, and drinking it off the cask."

It was all very well for a poet in 1619 to sing—

"Give me sacke, old sacke, boys,
To make the muses merry;
The life of mirth, and the joy of the earth,
Is a cup of good old sherry."

But where to get it is the rub.

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THE question is often asked, Where does Claret come from? and he is a wise man who would undertake to give a positive reply, seeing that the "authorities" differ so widely among themselves. Take, for instance, the following statement by Mr. T. G. Shaw, who, whilst writing upon French wines, says, "It is usually supposed to be from the vineyards of the Médoc, a small strip of land down the river below Bordeaux.

Wine is there produced which can be nowhere surpassed, *but the quantity is so limited that it does not amount to a hundredth part of the shipments from that place as Claret.* This causes continual misstatements in every possible way, but it is true, and the figures given are sufficient to prove it." "The annual supply of Claret in 1865 was 11,836 hogsheads; in 1867 it was 6,442 hogsheads. It is here seen that in 1865 only 1,840, and in 1867 only 1,080, persons could have had a hogshead of the first growth of these years. It is, therefore, not surprising that branding-irons and labels are often regarded with much suspicion."

Even Mr. Denham, the wine-merchant, in his little book, entitled *What Should we Drink?* is obliged to confess that "very few indeed, even amongst the most experienced in the wine trade in this kingdom, have studied the subject, and there are fewer still whose private interests permit them to speak out boldly in favour of the truth." Now, as we have no "private interest" to serve, we will try to speak the truth about the matter.

Or let us take the testimony of Spiers and Pond, the wine-merchants. They tell us that "The wines called 'Clarets' in England are not known by that name in France. They are the products of the department of the Gironde, and are shipped from Bordeaux. The French people know them as Bordeaux wines, and value them according to the district in which they are produced, those of Médoc taking the highest rank among the red wines. They are followed in rank by the Graves, St. Emilion, Bourg, Blaye, and Côtes. Among the white ones those of Sauterne rank the highest. It is thought by many writers that the 'Claret' of old days in England was the white variety. The word 'Claret' is of doubtful etymology. It may come from the 'clairette' grape, or from the word 'clair' (clear, light), or as Professor Michel most feasibly suggests, from 'claré,' a name given to a drink prepared for the special use of the English when they were in possession of the Bordeaux district of France."

The most celebrated vineyards are Chateau Lafitte, Chateau Latour, and Chateau Margeaux. From these come the grapes of the highest quality, but whether much of the real juice of the grape finds its way into the market may be judged from the following remarkable testimony of Mr. Beckwith, one of the judges of wines at the Paris Exposition

in 1867. In his report, prepared by command of Her Majesty's Commissioners, he says, "Without wishing to assert anything which might cause offence to the merchant-princes of Bordeaux, it is notorious that there is openly sold every year at least one hundred times as much Chateau Lafitte and Chateau Margeaux as is actually produced. I believe this to be much more the result of a vicious habit than a desire to defraud, yet very many respectable (?) firms, whose integrity is otherwise unimpeachable, and who would scorn to descend to the small chicaneries of trade, do not scruple to sell as Chateau Lafitte and Chateau Margeaux wines which they know perfectly well do not proceed from those vineyards."

The properties and peculiarities of Claret are, when genuine, said to be very peculiar. "Its colour, for instance, is difficult to describe even in these days of new hues. It is, in fact, claret colour, and nothing else." Having mentioned this matter of colouring, let us ask M. Lebeuf to tell us what it is worth. "When a wine infected with oïdium has lost its colour, it must be restored either by adding some black wine, or by putting a litre of Bordeleuse dye to each hectolitre."

Then as to flavour or bouquet. It is described by Mr. Beckwith as "a combination of raspberries and violets." The "body" is "round, fruity, and soft as satin. . . . *a mild stimulating and inebriating drink.*" This confession at once includes it among those drinks which contain more or less Alcohol, according to the taste of the drinker and the custom of the manufacturer! By way of illustrating the innocence of some who say, "I only take a glass of Claret, for you know it is so light," meaning that the amount of Alcohol it contains is small indeed, let us give the following incident, which occurred while staying with a lady who had been ordered to take a little Claret as the weakest stimulant she could have. A bottle was brought up from the cellar, and a portion of its contents placed in a flask with a lighted spirit lamp under it. In a few minutes the *spirit* began to rise, and in applying a light to it it burnt with a blue flame for a much longer period than the spirit from a similar quantity of old ale, proving beyond the shadow of a doubt that many people may be taking more Alcohol into their bodies under the name of "light wines" than if they had been drinking "heavy wet" in the shape of ale or beer.

II.—A GLASS OF WINE—ITS MYSTERY.

How often have we heard it said, "Take a glass of wine; you need it to get up your strength!" and how many fond mothers, in their anxiety for the health of an only daughter at school, have written, "Be sure and take your glass of wine!" All this implies that such people believe there is a something which is absolutely needful to be taken if a proper measure of health and strength is to be secured, or most serious results will be sure to follow. Let us, therefore, ascertain if there is any good foundation for such opinions, or whether it is not altogether a mistake to suppose such drinks can contribute anything which will either help to repair the waste which is going on in the body by the labour it has to perform, or contribute to its real welfare in any other way.

I. In our other tracts* we have shown at greater length that Food, by whatever name it may be called, is required by the body for two main purposes:—I. To generate heat. II. To produce and maintain the structure under the influence of life and exertion. We need, therefore, only to remark that this arises from the fact that the body is undergoing a constant change. The atoms of which it consists at one hour may be gone the next, and when they are gone, unless something is done to renew them, a general waste will, of necessity, set in which would soon end in complete decay. If it is a bone, then we must supply that which will make bone; if flesh, that which will make flesh; nail or hair, that which will make nail or hair, and so on. Hence, while the body is always changing, it is always the same. It is, therefore, the work of the food we take to supply each part of the body with the very same material that has been lost by waste.

Now a careful examination of the various parts of the body reveals that it contains water, fat, fibrin, albumen, gelatine, besides compounds of lime, phosphorus, soda, potash, magnesia, silica, iron, sugar, and various acids. Indeed, when we think about it we may say with Dr. Smith, "So great an array of mysterious substances might well prevent us from feeding ourselves or others, if the selection of food depended solely upon our knowledge and judgment; but it is not so,

* See *A Glass of Ale, its History and Mystery; A Glass of Stout, &c. &c.*

for, independently of the aid derived from our appetites, there is the great advantage of having foods which contain a proportion of nearly all these elements; and combinations of foods have been effected by experience which protect even the most ignorant from evil consequences." Such being the case, it has been discovered that when such foods are examined by the chemist he finds how well adapted they are, either to repair the wear and tear of the body, or to contribute the material by which its heat can be sustained. In like manner all kinds of wines have been tested by the most able and experienced chemists, and we shall see presently of what they consist.

II. But we notice also that in addition to *food* we also require *drink*, and that which is the most natural is water. Yet how strange it is that so many people have such a strong prejudice against it! They forget that it forms two-thirds of the whole body, and therefore must be a great necessity. Indeed, we soon discover that animals and plants, as well as man, absolutely require water. We know how quickly plants die if they are kept short of water. No animal or plant can exist without certain quantities of water. Sometimes it is so large as to make up the great mass of the animal or plant. Some plants that grow in water contain as much as 90 to 95 per cent. of water. Many of the little animals, if exposed to heat so as to evaporate all the water, almost entirely disappear. The quantity of water in each of the following 100lbs. of food will soon show why it is required:—100lbs. of oatmeal contains 5lbs. of water; flour, 14; rice, 15; bacon, 22; cheese, 34; bread, 40; potatoes, 75; lean of meat and fowl, 73; fish, 74; grapes, 80; apples, 83; carrots and cabbage, 89; onions, 91. It is because of this that, as Dr. Carpenter observes, "Water serves as the medium by which all alimentary material is introduced into the system; for, until dissolved in the juices of the stomach, food cannot be truly received into the economy. It is water which holds the organisable materials of the blood either in solution or suspension, and thus serves to convey them through the minutest capillary pores into the substances of the solid tissues. It is water which, mingled in curious proportions with the solid components of the various textures, gives to them the consistence they require."

III. Let us now proceed, by the aid of the chemist, to

A GLASS OF PORT, SHERRY, OR CLARET.

examine some of these wines—that is, take them to pieces, and see of what they consist. We shall by this means easily discover whether they possess the wonderful powers for which they have been given credit, or are, like the rest of the drinks known as intoxicating, absolutely worthless as articles of diet. Of course we are at present only dealing with “real,” “genuine,” or “unadulterated” wine. If *that* can be proved worthless and pernicious, then, of course, the “rubbish” and “trash” so universally condemned by makers, sellers, and drinkers alike will also be doomed to the same verdict.

The chemist discovers that genuine wines consist of *Water, Alcohol, Sugar, Acids, Bouquet, Colouring Matter, and Salts*. If we can ascertain how much of each of these is to be found in the wines commonly used we shall be able without much trouble to discover whether their real or supposed virtues exist or not. The South Kensington Museum Government authorities tell us that

ONE IMPERIAL PINT CONTAINS—

| | Water. ozs. | Alcohol. ozs. | Sugar. ozs. | Sugar. grains. | Tartaric Acid. grains.* |
|----------------|----------------|------------------|----------------|-------------------|----------------------------|
| Port | 16 | 4 | 1 | 2 | 80 |
| Brown Sherry . | 15½ | 4½ | 0 | 360 | 90 |
| Pale Sherry . | 16 | 4 | 0 | 80 | 170 |
| Claret | 18 | 2 | 0 | 0 | 161 |

It will thus be seen at a glance how much one wine may differ from another. Indeed, we may add, no two samples are ever found alike, either with regard to the Alcohol or the other ingredients they contain. In other words, it proves that there is no standard by which we can judge of the character of wine at all. The name of a particular wine may refer to any kind of stuff which is sold, but beyond the name nothing else in common may belong to it at all.

Or let us take the evidence published by a well-known wine firm in London:—

“I have completed the analysis of the sample of Sherry you left with me, and proceed to report the results. Judged by the palate it might be represented as a light, moderately dry wine, with nothing to object to in its flavour or apparent

* One ounce contains 437½ grains.

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strength. . . . I proceeded to make a more minute analysis, the results of which were as follow:—

| | |
|--|---------------------|
| “ Absolute Alcohol, by volume | . 20.0 parts in 100 |
| Free or unneutralised acid, partly volatile and partly non-volatile | 0.54 ” ” |
| Volatile acid (acetic acid) | . . . 0.1 ” ” |
| Sugar and extract | . . . 2.5 ” ” |
| Ash; from incineration of extract | 0.45 ” ” |
| Mineral acid or inorganic matter not yielded by grape-juice | . NONE. |

“ These results are all satisfactory. The proportion of Alcohol is that found in the best samples of Sherry; the volatile acid (acetic acid) is not more than is usually present, and the fixed acid is the true acid of the grape—namely, tartaric acid. The ash is not more than it should be, and contains nothing foreign to the grape. . . . In preparing this analysis I have been enabled to observe that the Alcohol, when separated from the other constituents of the wine, was pure in flavour and of good quality, and that there was nothing objectionable in the extract or other products that were separated in the process of analysis. . . .

“ I am, yours truly,

“ (Signed)

“ T. REDWOOD.

“ London, Dec. 5, 1873.

“ Analytical Department of the Pharmaceutical Society of Great Britain.”

All experience proves that the wines which are regarded as the strongest are those which contain the largest amount of Alcohol, and this is dependent first upon the quantity of sugar in the grape, and second upon the quantity of Alcohol added in the process of manufacture. Not only is this the case, but “ Grape wine differs in composition and quality with a thousand circumstances: the climate of the country, the nature of the season, the soil of the locality, the variety of the grape, the mode of culture, the time of gathering, the way in which the fruit when gathered is treated and expressed, the mode of fermenting the juice, or *must*, the attention bestowed upon the young vine, the manner in which it is treated and preserved, the temperature at which it is kept, the length of time it is preserved—upon these and numerous

other conditions the composition and quality of wine are dependent. All grape wines, however, contain a notable proportion of Alcohol, or pure spirit of wine. This proportion is different in different kinds of wines, and varies considerably also in wines of the same kind.”*

IV. Such is the testimony of one who advocates its use, but who fails to give any good reasons for doing so. Let us, however, here ask, Does the Alcohol which we find in any of these wines contribute anything which will help to repair the body or maintain its heat? Dr. B. W. Richardson says—“I have failed in all my experiments to discover the slightest good done to the body by the use of Alcohol.”

Dr. Pereira (*Elements of Materia Medica*), speaking of the physiological effects of wine, says:—“In a state of perfect health its use can in no way be beneficial, but, on the contrary, its habitual employment in many cases proves injurious by exhausting the vital powers and inducing disease. The actual amount of injury which it may inflict will of course vary with the quantity and quality of the wine taken, and according to the greater or less predisposition to disease which may exist in the system. Maladies of the digestive organs and of the cerebro-spinal system, gout and dropsy, are those most likely to be induced or aggravated by it.”

V. It will be seen that out of about 21 ounces of wine 16 ounces are water. No wonder that Dr. Lankester said, “Of course I need say nothing about the water—that will always be in proportion to the absence of other things. I may as well, however, say that it is never less than 75 per cent., and seldom more than 90 per cent.” Certainly it looks very much like looking for a needle in a bottle of hay to expect to find nourishment in broth where 10lbs. of mutton has been boiled in 90lbs. of water!

If the body is to be built up it must be done with *solid* material. Now a careful examination of the analysis will clearly show how *little* solid is left after the wine is made. Indeed, it has been truly said that “a half-pint of what is considered the best wine in the world does not contain 50 *grains* of real flesh-forming matter.” Then how perfectly worthless must such things be to those who desire to get up their strength! As the *Lancet* confessed, “in 1,000 grains

* *Johnston's Chemistry of Common Life.*

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of beef there are $207\frac{1}{2}$ grains of nourishment. In 1,000 grains of wine there are only $1\frac{1}{2}$ grains of nourishment. The raw flesh of beef contains 156 times more nourishment than wine."

VI. Even supposing we could get the genuine article, it is clear that the amount of benefit to be obtained is small compared with the cost and dangers attending its use, for Dr. Hassall tells us in the *Lancet* that, in order to ascertain their nutritive qualities, he analysed specimens of Sherry, Claret, and Port. In one bottle of Claret he got a grain and a half of nitrogen. In a bottle of Sherry he got two grains and a half of nitrogen! In order to supply the amount of nitrogenous material necessary for the formation of flesh and blood a man daily requires 250 grains of nitrogen. Therefore, when a medical man recommends Sherry and Port to his patient to nourish him, though he would, perhaps, repudiate homœopathy, he certainly is treating his patient on homœopathic principles when he recommends an article which yields a grain or a grain and a half of nitrogen to the man who wants 250 grains! The absurdity of the thing is evident. Suppose a person pays 3s. for a bottle of Claret, or 5s. for a bottle of Port, and sometimes (at an hotel) they charge for a bottle of Sherry 8s. or 10s. Now, in a pint of beef-tea you will have 40 grains of nitrogen; in a pint of milk, costing 2d., you will get 44 or 45 grains of nitrogen; so that you will have more nutriment out of one pint of beef-tea, or out of one pint of new milk, than you will get out of forty bottles of Claret, or out of twenty bottles of Sherry or Port, even if you pay 8s. each for them.

We may strengthen these remarks by a statement made by Dr. Martin, of Manchester, who said:—"With regard to wine, it is notorious—and I am astonished that medical men should not recognise the fact in their practice more fully than they do—that *there is scarce a drop of pure wine to be got in this country*; that the vast majority of the specimens of Port, Sherry, and Claret, and even of those lighter wines which come to this country, are more or less drugged; and we know perfectly well that at Hamburg, and at Sette, in France, ay, and in this very great City of London—yes, and in many of our country towns too—the Port Wines and Sherries are manufactured by men who vend them, and that in the manufacture of these wines there is often not one drop of the pure juice of the grape employed."

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There was a good story told in the *Pall Mall Gazette* of a gentleman staying in England in a county town. Passing through a portion of the premises belonging to the hotel he saw a witchlike-looking old woman stirring up something in a cauldron. Excited by curiosity, he examined into the matter, and found a mess of something like blacking bubbling up in the cauldron. He inquired of the woman what she was doing. In reply, she told him that the county militia were just going to assemble in the town, and that they were making wine for their use. Of course the militia messed at that hotel, and that was the kind of mess put before them for wine. As far back as 1754 the agents of the British merchants of Oporto said of Port Wine, in describing its peculiar qualities and influence, that "it should feel like liquid fire in the stomach, it should burn like inflamed gunpowder, it should have a taint of ink, it should be like the sugar of Brazil for sweetness, and like the spices of India for aromatic flavour." Even *Punch* could not help exposing such absurdity. Making allusion to the practice of grocers becoming wine-merchants, it introduced a *little girl* saying, "Please, sir, I want a bottle of shillin' Port." *Grocer*: "My dear, we have nothing in Ports as low as a shilling; but—we've some delicious Damson at 15d., and it's much the same thing!" No doubt, and equally worthless and pernicious.

VII. But perhaps it may be imagined that the *sugar* which is left in the wine (that is, some of it) will do some wonderful good. Well, let us ask Dr. Lankester, who is by no means opposed to its use. He says:—"The quantity of sugar in grape-juice varies from 13 to 30 per cent. *When the fermentation is complete, the whole of the sugar is converted into Alcohol.*"

VIII. The next thing we have to consider is that which is termed the *bouquet*, or odour, which is given out from the wine. This becomes stronger as the wine becomes ripe. It is peculiar to certain wines, and is generally supposed to arise from the union of the Alcohol and the acetic acid in the wine, which forms a third property unlike either of them in its properties, and emitting the odour or bouquet. It can, however, be obtained by other means, and is often so produced. Says Dr. Lankester, "You can buy it of the chemist, and ten or twelve drops will give a bottle of new wine a sort of flavour of old, quite enough to deceive people who never take wine

but when they go out to a dinner party." Such are some of the methods by which the people are deluded and poisoned.

IX. Nor is this the only difficulty, for, according to testimony of the best character, wine-makers have learned *how to make first-class wines without grape-juice at all*. M. Pétiot, a wine-grower of Burgundy, discovered that after the juice had been perfectly pressed out of grapes, the grape-skins contained the important ingredients which seem to give the aroma and flavour to wine. That by soaking the skins in water for two days, adding sugar and tartaric acid in proper proportion, and setting it to ferment, wine would be produced even superior to that produced from the true juice of the grapes. In these and other ways any amount of wine may be manufactured, whatever may be the state of the grape-crop.

X. We now come to the *colouring matter*. It is this which makes the great distinction in the various kinds of wines, but does not affect their action on the body. Port Wine is red. Sherry is yellow or brown, and other distinctions prevail with Claret, Burgundies, &c. They depend mainly upon the presence of three substances—a brown colouring matter—a blue—and tannic acid. These are produced from the skins of the grapes, the presence of tannic acid, and sometimes from burnt sugar, &c. But we have not space to speak of the articles, such as logwood, and other things to impart colour, or of the queer compounds to produce flavour. It is certain that it is done, and that to an enormous extent.

We have said enough, we trust, to show the utter delusion under which all labour who take wines of an intoxicating character to get up their strength, or in any way to do them good. If any real good is to be had it is to be secured by taking the pure juice of the grape, either in its natural condition from the bunch, or in its *unfermented* state when pressed into the cup pure and fresh as God gives it. Facts prove that those who abstain from all Wines, Spirits, and other intoxicating liquors live longer, enjoy life better, and discharge its duties more easily than those who use them even in moderation, in addition to which they escape those dangers which have always and everywhere accompanied their use. Of such wine it was and is still true, "it is a **MOCKER**, and he that is deceived thereby is not wise."

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