

that deeds are more potent than words in winning converts to a cause. And, certain it is, as a general rule, that vain will be the attempts of men, however talented or eloquent, to persuade others, by words, to pursue a self-denying line of conduct, which they themselves eschew. Is it to be wondered at, then, if the attentions of 1600 physicians and surgeons (many of whom of the first eminence,) in favor of the principles of total abstinence, have been a most powerless in advancing the cause, if their professional and private acts have been at variance with their public declarations? and that such has been the case, in numerous instances, can hardly be doubted. For, if it had been otherwise, it is not possible to conceive that the solemn protest of such a phalanx of men of high professional distinction, and spotless integrity, against the drinking usages of society in Great Britain, could have existed, substantiated, and enforced, for any length of time, by strict adherence to the rules of total abstinence—neither taking nor giving intoxicating drinks (except when rendered necessary, according to an enlightened judgment, in the treatment of disease,) without a tremendous effect in paralyzing the demon of intemperance, who, hitherto still stalks abroad, destroying his victims with most formidable violence and unsubdued ferocity.

I would further respectfully submit for candid consideration the expediency of convoking a meeting of total abstinence physicians in some central city of the United Kingdom, for the purpose of deliberating upon and devising the best means for exciting a general interest among the medical profession upon this important topic, and for organizing a society for the elucidation and extension of anti-alcoholic principles, chiefly in relation to the healing art.

At the same time, it is desirable that the friends of the cause should distribute extensively, through all classes of the medical faculty, the work of Dr. Carpenter, the second edition of which can be obtained at a very small cost—that they may be induced to qualify themselves for becoming members of the proposed convention.

As a still further incentive to united philanthropic effort, I would request medical men to ponder the following propositions, which contain the germs of a sublime and glorious work of human amelioration, in the accomplishment of which, if they are not blind to their own high vocation, or, Esau-like, willing to sell their birthright for a mess of pottage, they may and must bear a conspicuous part, under the guidance of an all-wise and over-ruling Providence:—

'Bad air, insufficient and unwholesome food, impure water, foulness of the skin and garments, and similar departures from the strict laws of health, must exert their influence on the system, all the alcohol in the world notwithstanding; and it is one of the greatest benefits of abstinence, that by making these evils less endurable, it prompts the sufferers to seek a remedy.'—*Carpenter*.

'The true way, in short, to improve the habits or ameliorate the condition of the poor in great cities, is to furnish them with the means of feeling the enjoyment of virtue and industry.'—*Alison*.

Now is the crisis. If the medical profession do not bestir themselves at once, they will lose the most precious opportunity ever afforded them, or which may ever occur, of becoming the permanent benefactors of their species.

To christian physicians let the love of Christ be the constraining motive to rouse them from their apathy in regard to the temperance cause:—and may none forget the soul-inspiring words of Jesus: 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me;' or the emphatic sentence of St. James: 'To him that knoweth to do good, and doeth it not, to him it is sin.'—I have the honour to be, Sir, your faithful servant,

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Wine and Water; as Compared by our Great Poets.

In Shakespeare's tragedy of Othello the following dialogue takes place between Cassio and Iago:—

Cassio.—Drunk? and speak parrot? and squabble? swagger? swear? and discourse fustian with one's own shadow?—O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil!

Iago.—What was he that you followed with your sword? What had he done to you?

Cassio.—I know not.

Iago.—Is it possible?

Cassio.—I remember a mass of things, but nothing distinctly; a quarrel, but nothing wherefore.—O, that men should put an enemy in their mouths, to steal away their brains! that we should, with joy, revel, pleasure, and applause, transform ourselves into beasts!

Iago.—Why, but you are now well enough; how came you thus recovered?

Cassio.—It hath pleased the devil, drunkenness, to give place to the devil, wrath; one unperfectness shows me another, to make me frankly despise myself.

Iago.—Come, you are too severe a moraler: I could heartily wish this had not befallen; but since it is as it is, mend it for your own good.

Cassio.—I will ask him for my place again; he shall tell me I am a drunkard! Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast! O strange! every mordant cup is unblest, and the ingredient is a devil.

Such is the confession of Othello's drunken lieutenant. Now let us hear Shakespeare's praise of Temperance in the words of the trusty servant Adam:—

Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead wear
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly; let me go with you;
I'll do the service of a younger man
In all your business and necessities.

The testimony of our sublime poet, Milton, in favor of water rather than wine is still more decided. This elegant scholar, the earnest searcher into Scripture history, gives his sanction to the supposition that the Divine Being intentionally connected the surpassing strength of Samson with the practice of water drinking. It is true that for certain purposes Samson had also a supernatural strength which departed from him when, in disobedience to the divine command, he permitted his hair to be cut off; but, besides this, he had a natural strength greater than that of ordinary men; for when the Philistines took him captive and put out his eyes, although his miraculous power had departed, yet we find him set to grind in the prison house; and they found it necessary to bind him with fetters of brass. Assuredly it was not without meaning that He who speaketh unto men in parables that they may exercise the faculties of mind which he has given them in asking "What meaneth this?" gave such distinct directions to the mother of Samson not to drink wine. "Thou shalt conceive and bear a son. Now, therefore, beware, I pray thee, and drink not wine nor strong drink." Assuredly it was not without meaning that in order to rear this prodigy of strength, as God usually accomplishes his purposes by suitable means, that the angel further said, "the child shall be a Nazarite to God from the womb to the day of his death." And what was the peculiar characteristic of a Nazarite. This is the command given to such as wished especially to dedicate themselves to God, and given with an especial view to their own benefit, that they might escape the many evils which strong drink brings upon both body and mind; "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink." And to make their total abstinence more complete, it is added; "and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes nor dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." With more than total caution was the Nazarite to be kept from all temptation; but it was that caution which the divine wisdom knows to be the greatest security and which led Solomon to lay down the law of safety, "Look not at the wine when it is red." That Milton, mighty in the Scriptures, and lofty in his aspirations after truth, so regarded the divine will as intending, in the birth and life of Samson, to give useful instruction to all that have care