

Prince's patronage, prescribes vodka for every imaginary ailment. The inducements to drink in the towns are not less than in the country. When the coachman, Ivan Ivanowitch, goes out for a stroll among the fine streets of Odessa he is lured into the tea-shops by the loud music of barrel-organs, and vodka is served him with his tea as a matter of course. If he drives his master to a party, he has no sooner drawn up his trap under the shed in the host's yard, than the servants invite him into a lower room and give him as much spirit as he will drink; if he goes to the corn-chandler's for oats, to the veterinary surgeon about his horse's legs, to the harness-maker's or coachmaker's, the preface to all business is vodka; and when he sets out to visit his kinsmen upon holidays, vodka greets him upon every threshold. It is the same with the dvornik when he ascends to the different flats of the house to collect rent or to carry letters; vodka is offered him before he has had time to state his business; and under these hospitable circumstances the wonder is not that the man should occasionally exceed sobriety, but that he should so often be sober. But in Russia a sober servant means—*exceptis excipiendis*—one who only gets drunk upon the festivals of the church.—(London) *Pall Mall Budget*.

Prohibition in Maine.

REFERRING to recent statements of Governor Garcelon, of Maine, inimical to prohibition in that State, the *Lewiston (Me.) Journal*, says:

"There are probably less opiates used in Maine than in any State in the Union, according to population. We are not sure, however, but the Governor is right in one charge—that relative to the 'disgusting habit of chewing gum.' Maine, doubtless, in this respect, is a sinner above other States. The most prudent and cautious statistics show that there is not over one-tenth the amount of liquor consumed in this State, inhabitant for inhabi-

tant, that there was fifty years ago, and not one-eighth as much as in other States. In the cities of Maine there is some snuff-dipping imported from over the sea, but in the State at large people hardly know what snuff-dipping means. Snuff-inhaling is an obsolete habit. The number of opium-eaters in Maine is less than in most parts of the country. In 1833, in this State five hundred taverns ran open bars, and liquor was sold at almost every grocery. It was popular to drink New England rum. To-day drinking habits are under the ban of public opinion, and the rumseller is justly regarded as the foe of society. Moral suasion has been supplemented by legal suasion, and the law is now well enforced, except in a few of the larger cities, and in these few cities is to be found a large part of what intemperance there is in the State. Prohibition prohibits and supplements, just as the law against larceny prohibits, and just as this law supplements moral forces. Neither suppresses altogether, but both restrain.

Dr. Cuyler at Saratoga.

AT the recent memorable temperance meeting in connection with the Presbyterian General Assembly, the Rev. Dr. Theodore L. Cuyler made the closing address, and, as we hear from a variety of sources, the most effective he has made in many years, if not in his life, and this is saying a great deal. The *Philadelphia Presbyterian* says it was "a powerful oration, a commingling of fact, humour, argument and pathos quite irresistible, making a profound impression on the listeners." The *New York Observer* says: "Dr. Cuyler exceeded himself in the argument, appeal and illustrations with which he urged ministers and elders to make *temperance* a part of Christian work, and to begin with the children, training them in principles and habits of total abstinence." He emphasized the demand for prohibition well backed by public sentiment. He

presented the medical argument, drawn from alcohol's deadly effect on the brain, its paralysis of the moral sense and the spiritual life of man. *This*, he affirmed, was the hold and claim on the cause on God's churches. He explained and advocated the National Temperance Society's work, and made an eloquent, stirring appeal which roused a marked degree of interest and enthusiasm in the immense audience. In such a champion the temperance cause is indeed richly blessed. It was agreed on all hands that, as a whole, the meeting of which Dr. Cuyler's admirable address formed a part, was the grandest temperance demonstration ever made in a General Assembly.

"Stop the Tap."

SIR Wilfred Lawson tells the following very suggestive anecdote, illustrative of the "moderation" theory.

"It was a species of temperance meeting. Three excellent clergymen spoke. They harped on the elastic and indefinite word 'moderation,' condemning intemperance, but setting up Timothy as their model man, morally and constitutionally, lauding and magnifying sobriety, but commending the temperate consumption of alcohol. When they had concluded, an elderly farmer rose and said: "I've heard that kind of talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water, with a small pipe continually running into it and supplying it. They are given a ladle, and told to empty it. Those who have not regained their senses keep ladling away, while the water flows in as fast as they ladle out, but them that isn't idiots stop the tap."