

tissues of the brain were reduced to their normal condition until the man was elevated and restored to his manhood. In the three days the whiskey habit, but left the patient and within three weeks he was dismissed from the institution.—*Belleville Intelligence.*

And here comes the *Belleville Ontario* :

The Opera House last night was crowded to the doors by an audience composed of people of all ages and classes and creeds, who listened with delight for an hour and a half to the fervid eloquence, keen logic and impassioned appeals of Father Murphy, the man of broad mind and christian charity who is doing so noble a work in the cause of temperance.

Mr. J. J. B. Flint, occupied the chair and opened the proceedings with a brief eloquent address. The key note of which was that alcoholism is disease and the sooner the temperance people recognize this fact and act accordingly the sooner will their efforts to reform the drunkard be crowned with success.

Mr. Murphy is a man of rather more than the medium height, well proportioned, clean shaven face with a powerful and well defined nose and a high forehead. He put himself into touch with his audience at once by an appeal for tolerance and charity among all sects, and accentuated his remarks by walking across and shaking hands with Rev. Canon Burke and Rev. Mr. Bogart, who were seated on the platform. He declared that he would work for or with any church that would help to advance the cause of prohibition. Whiskey he averred, was the cause of three-fourths of all the sin and misery that afflict mankind. The Lord was the first prohibitionist and he was astonished at men like Dalton Carthy and Goldwin Smith coming out and saying that prohibition did not prohibit or that prohibition asked one man not to drink because another took too much. We do not ask men to stop drinking for that reason, but because the habit is bad for the drunkard, socially, morally, financially, spiritually, because liquor ruins the body, destroys the soul, and desecrates God, because 75 per cent of all who drink die drunkards and the rest shorten their lives by 15 or 20 years. It was argued that prohibition would take \$7,000,000 revenue out of the government but the fact of the matter would be three-fourths of our taxes would be lifted from our shoulders if we could take away the liquor traffic. When the W. C. T. U. women in the States went and prayed outside of the saloons then went to the wrong place, they should have prayed at the doors of the churches and rectories and parsonages, for when members of churches stop drinking liquor the business of the saloon keeper will be gone. If people but lived up to the principles taught in the churches the liquor traffic would not last long. But there is no use of people preaching total abstinence while their cellars are full of the stuff. The place to fight this evil is at the polls. There is no use of the preacher or priest sitting in his study praying to God to take away this traffic, they must go out to the polls and work for its abolition.

Father Murphy next referred to the Gold Cure treatment. He pointed out that drunkenness was disease and men who acquire the appetite can't stop of themselves. He explained the physiological effects of alcohol and the rationale of the Gold Cure. Alcoholism is affected by restoring the nerves and tissues to their normal condition. 10,000 drunkards had in the past eighteen months been cured in Canada and 10,000 homes had come peace and joy where before there had been sorrow and despair. In three days under this treatment all desire for alcohol is destroyed and in 21 days the patient is cured. He urged all who wished to destroy their appetite to take the treatment. People who wished to advance the cause of temperance could not do so more effectually than by seeking out all afflicted with this awful disease and sending them to one of the gold cure institutes. When they find a man in the gutter they should not send for a policeman, but pick him up and pity him, for he is not to blame, nor is the saloon keeper to blame, the responsibility rests on society that tolerates and even legalizes this awful evil. He closed by an eloquent appeal to young men to adopt the principle of total abstinence, for before them are two paths, one leading down to misery and ruin and eternal despair, the other leading up to virtue and happiness and prosperity and peace and eternal felicity.

At the close of the masterly address Mr. Johns, a prominent newspaper of Ottawa, spoke a few eloquent and inspiring words, in which he pointed out the great good being accomplished by these Institutes, and closed with an appeal to the people to vote for prohibition at the coming plebiscite.

**What Temperance is.**

Temperance is at once a principle, a motive and a practice. Its principle is purity, for the sake of the highest uses of life. Its motive is abstinence, for the sake of good. Its practice is chastity, for the sake of the noblest ideal ends of being.

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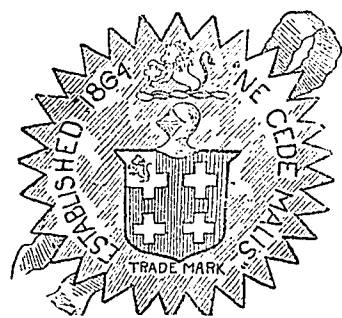
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