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Re Rev. Mr. T. E. Haugel
Quebec

THE GOLDEN CRUSADER.

A MONTHLY JOURNAL, DEVOTED TO TEMPERANCE TOPICS.—NON-POLITICAL, NON-SECTARIAN.

Vol. I. No. 5.

MONTREAL, DECEMBER, 1893.

Price Ten Cents.

A MERRY CHRISTMAS.

The Crusader wishes all its readers a very Merry Christmas. In very land the feeling of Christmastide opens the hearts and pockets of men, who often think but little of the Founder of the Feast in all the glad time. Christmas with all its its happy mirth, brings with it however, a sense of heart sadness, as we look upon the riot and waste committed in memory (save the world) of the birth of Christ. Temperance men and women have much to sadden them at this season, and much to do. The old drinking customs are gradually dying out but still there is a great deal to be done in lessening Christmas excess. The problem is how is this to be accomplished. Only one answer presents itself, by Christian temperance men and women living "more nearly as they pray," and drinking more deeply of the love of Him whose birth they delight to honor. Thus will they "widen the skirts of light and make the struggle with darkness narrower."

ILLICIT LIQUOR SELLERS.

Recently several persons who thought they might venture to evade the prohibitory law, in force in Richmond County, have found that that kind of an experiment is a very dangerous one. Napoleon Roux, of Tingwick, convicted for selling during the exhibition day at Danville was fined \$40 and costs. Thos. Beaudard, of Asbestos, had three convictions secured against him with a \$50 penalty in each case. He has cleared out. There were four Richmond cases; two against a man named Louis Houdoin, who lives in the D'Harnais house, opposite Mr. C. N. Desaulniers. He made confession and was fined the full penalty in both cases. He is a poor man with a motherless family, but a good robust workman. He was given the choice of paying, going to jail, or clearing out of Richmond. He will migrate. The other two cases were against John H. Dyson, who has been suspected of vending liquor at his carpenter's shop. One case was proven and the usual fine of \$50 imposed; in the other case the testimony was very direct as to the sale to the witness summoned. George Noel, a former hotelkeeper, and one of the two Noel brothers who so brutally assaulted Mr. Geo. Goodhue some time ago, was in the shop at the time and swore that Dyson refused to give the witness liquor. Noel got several drinks himself; but said they were Dyson treats and were not paid for. As it was one witness against another, the magistrate gave Dyson the benefit of the doubt saying, however, that he believed the evidence of the first witness. This case was dismissed.

The Women's Christian Temperance Union, who have a lot of old judgments standing against the former hotelkeepers of Richmond, has since collected one of these fines of \$50 from George Noel, for the reason that he had broken faith with the temperance party by encouraging and endeavoring to shield another offender of the illicit sale fraternity in the cases cited above.

It is true the prohibitory law is violated in Richmond, no one will attempt to deny it. But will anyone point out any other law upon the statute books which is more effectively enforced, and whose offenders are more certain of detection and conviction? What's true of Richmond might as easily be made true of any other county, city or province in Canada. Prohibition can be enforced.

MONTREAL WITNESS.

ALARM FROM ENGLAND.

The following cablegram from London, Eng., will be read with interest:

London, Dec. 7.—A deputation from the United Kingdom Templars to-day visited Sir William Vernon Harcourt, Chancellor of the Exchequer, to urge him to use his influence with the Government to have the direct veto bill given first place in the House of Commons at the next session. The Chancellor said that the Government meant to prosecute the measure with all the resources at their disposal and it hoped to see a successful issue. Mr. Gladstone, he added, concurred in the opinion that the day was not far distant when the Government would accomplish the wishes of the temperance party.

This is not only interesting it is encouraging. If a direct veto bill can be introduced in England, why not in Canada, "Faint heart never won fair lady," and unless we attempt something great we shall win nothing great. It is no use to dream of the halcyon period when "shall dawn the poets golden day." Old Pindar hundreds of years ago told us in his odes "If there be any good thing amongst mankind, without hard work, it comes not," and truth then is truth now. Temperance societies and organizations must do something more than hold mutual admiration meetings, and arrange pleasant evenings for the consumption of cake and tea, and the execution (too often literal) of songs and music. If their convictions are worth holding they are worth fighting for. Before any veto bill can be submitted, there must be a change in public opinion. Temperance men and women must add working to praying. They must go to the polls, and vote for the city councilors who are not dominated by the saloon keepers and the liquor men. They must elect temperance men as their representatives in parliament, and the legislatures. They must secure total abstinence clergymen and teachers. In this fight we "war not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." The great objects for which we war are not only bare morality and decency, but the immortal souls of men, and women being destroyed by the thousand through alcohol. Remember we are responsible for these, that we every one of us helps sell them the damning poison as long as we elect governments to become partners in the accused trade by legalizing the sale, and to share the spoils by licensing the traffic. Let us then be up and doing. Strong in the Lord and the fear of His might, and ere long victory will be ours, let who will say us nay.

Personal Notice.

The many friends of the Rev. Father Murphy, the Gold Cure priest of Montreal, will learn with pleasure of his recovery from a severe illness, brought on by want of rest and over-exertion. The dauntless Apostle of Temperance has been on a lecturing tour to Halifax, St. John's, etc., and, as usual, was being welcomed by enthusiastic audiences. Few know the extent of the reverend gentleman's charities, few are aware of the vast amount of good which is accomplished in the great cause of temperance by this zealous and gifted priest. His institutes stand and flourish, monuments of his marvellous success through the enterprise and noble work performed by Father Murphy and his associates in Canada.

PROHIBITION.

Opponents of the Ontario plebescite, and of prohibition are busy proclaiming that prohibition has proved itself a failure, but where is their proof. Allowing that out of those who at present, use and abuse alcohol, only ten per cent were reformed by prohibition, that would be a glorious work, but experience shows that the abolition of the traffic means more than this. It means that the young generation grows up free from the temptation of the saloon, and its accompanying evils, without the taste for strong drink, or the fatal knowledge of its evil effects. This is evidenced by a glance at the newer states of the great Union to our south. In Texas, Nebraska, and other States it is this absence of saloons and of the traffic which causes the rising generation to be a strong minded, temperate race, and which frees their vast territories from so many of the awful crimes engendered by that of drunkenness. The Maine laws may have been violated, but notwithstanding all that has been said, (and more has been said than can be proved) they have been great blessings. The prohibitionists of Manitoba and the North West are extracted from New England sources, and it is the reminiscence of beneficent work done by prohibition in Maine, which causes them to desire to see prohibitory laws in the North West and Manitoba.

MR. W. H. HOWLAND, DEAD.

The temperance cause has lost a warm supporter in the person of Mr. W. H. Howland, ex-mayor of Toronto, who died on December 12. The last illness arose from a cold contracted in the end of November, which developed in an attack of la grippe and pneumonia. On Sunday, December 10, his condition became precarious, and though a slight improvement took place on the Monday it was evident on Tuesday morning that he was gradually sinking, and death claimed him shortly after one o'clock in the afternoon. His death bed was surrounded by his friends. The funeral took place on Thursday 14.

During the morning of the day hundreds of Toronto's citizens of all classes, all grades of society, the poorer predominating, took a last look at their lamented friend ex-mayor Howland as the remains lay at Sir Wm. P. Howland's, father of the deceased, Elizabeth street school children and the inmates of the Old People's Home were among the first arrivals. The floral tributes included one from the children inscribed 'Father,' another inscribed 'Our Brother.' Lady Tilley placed a wreath of white chrysanthemums on the casket, which was of red cedar covered with black cloth. The funeral service was conducted at the house by the Rev. Dr. McTavish and the Hon. Rev. R. Moreton; at Necropolis by the Rev. T. C. Desbarres. The pall-bearers included Mayor Fleming. A large crowd gathered at the residence and vicinity. Six police officers bore the coffin to the hearse. The order of the cortege was: Two hundred boys of the Industrial School, which deceased founded, the hearse, the family, the City Council, friends and citizens in carriages, and citizens on foot.

The late Mr. Howland was born at Lambton Mills, in the county of York, in 1844, and was a son of Sir W. P. Howland. He received his earlier education at the Toronto academy, subsequently attending the Upper Canada college and the Model Grammar School, where he remained until he was sixteen. He entered his father's business, and in 1872

organized the Queen City Insurance Company, becoming its president. He held many responsible positions in connection with the Toronto Board of Trade, the Millers' and Manufacturers' company, and the Dominion Manufacturers' association. He was a strong supporter of the National policy and also supported Sir Oliver Mowat. He was greatly interested in philanthropic work and the temperance movement, in which he became interested when the Dunkin act was submitted to the electors of Toronto in 1877. He was identified with the work of the Toronto hospital, the Eye and Ear infirmary, the Fever hospital, the Lying-in hospital, the Industrial school, the Mercer reformatory, the Toronto Mission union, the Prisoners Aid association and many other kindred institutions. He was twice elected Mayor of Toronto, in 1886 and 1887, being placed in nomination by the temperance workers of the city. He was married in 1873 to Miss Laura Chipman, a sister of the wife of Sir Leonard Tilley, who, with several children, survives him.

AMONGST THE INSTITUTES.

The Gold Cure last Christmas season took \$12,000 out of the saloons in Montreal. This year it is expected that the amount will be at least ten times as much.

Archbishop O'Brien, of Halifax, said recently that "the Gold Cure is a great and noble work. It was the finest institution that ever came into the town." On the Sunday before Father Murphy's lecture all the churches in Halifax endorsed his work, and Rev. Dr. Murphy, at the Roman Catholic Cathedral, recommended it, telling the people it was their duty to send those requiring treatment to the institutes.

The Quebec institute is doing admirably. Since the lamented death of Dr. Arthur de Blois, Dr. MacKay represents the institutes entirely.

Father Murphy contemplates opening at St. John, N. B., at a very early date. During his recent visit he was waited on by a deputation of influential citizens, including le comte de Beauri, Dr. Travers, and Dr. Melmeray, who besought to establish an institute there. Arch. McSweeney stated that he would do all he could to encourage the good work when commenced.

Dr. Mackenzie the medical superintendent of the Gold Cure Institute, at St. John, Newfoundland, has been elected a member of the Legislature of the Ancient Colony on the prohibition ticket.

Father Murphy has calls to lecture from all parts of the country.

Ottawa Institute under the genial management of Mr. John Taylor continues to prosper. From 15 to 20 graduates pass through every month, all who can remaining in touch with the institute. Concerts, reunions, and other similar modes of keeping up the graduates interest in the work are of constant recurrence, and are largely attended the members and convalescents taking part. In Ottawa the boon of the cure has been properly appreciated, and like the

"Gentle due from heaven
Upon the earth beneath, it is twice blest,
It blesteth him who gives and him who takes."

Speaking of the Gold Cure the day after Father Murphy's lecture, the *Canadian Recorder* says: "The universal opinion of the people is that it is a blessing to the community, and it is evident that Father Murphy's heart is in the work."

ENCOURAGEMENT.

Up to the strife with care,
Be thine an oaken heart,
Life's daily contest nobly share,
Nor act a craven part:
Give murmurs to the coward throng,
Be thine the joyous notes of song.

If thrown upon the field,
Up to the task once more,
'Tis worse than infancy to yield,
'Tis childish to deplore:
Look stern misfortune in the eye,
And breast the billow manfully.

Close in with every foe,
As thickly on they come,
They can but lay the body low,
And send thy spirit home:
Yet may'st thou stand it out and view,
What giant energy could do.

Soon shall the combat cease,
The struggle fierce and long
And thine be true, unbroken peace,
And thine the victors' song:
Beyond the clouds will wait thee,
The wreath of immortality.

Rev. E. C. Jones.

Father Murphy at Lachute.

It is seldom that the busy life of America's Great Temperance Apostle is brightened by the unanimous and spontaneous endorsement of all classes and creeds. For be the cause what it may, it is an undoubted fact that the grand work of reform to which Father Murphy has devoted his time and talents, does not receive the aid it deserves from those to whom one would most naturally look for help and encouragement. On Tuesday, November 21st however the people of Lachute, rising above all prejudice of race and creed, assembled in hundreds to welcome to their pretty little town, one, who alone and almost unaided, has done such gigantic work in reclaiming the inebriate and assuaging the miseries of the fallen. A very large and cultured audience crowded the hall. On the platform besides the speaker of the evening were—Rev. Mr. Higgins, Baptist Church, Rev. Mr. Waddell, Presbyterian, Rev. Father Derome, R. Catholic Church; Rev. Mr. Robertson and others. The Chairman, Dr. Christie, the popular and learned member for the county presided, and in a few happy words, amidst tumultuous applause introduced the Reverend gentleman. Father Murphy, after a short prologue, proceeded to deliver one of those earnest, soul-stirring addresses, whose echoes will ring through ages yet to come; and whose results will be felt in future years—when the gifted young priest will have long since passed away from the scene of his heroic labors.

The great evils of intemperance—the harrowing tale of a wife's sorrow, a mother's tears and the unfortunate victim's own remorse—was depicted in the pitiful strains of one to whom such scenes have become all too familiar. With a fearless tongue, Father Murphy charged those in high places with indifference towards the temperance cause; and earnestly pleaded for total abstinence among the ordained of all churches. "We cannot hope for a sober people, if their is not a sober clergy, nor can we expect a sober clergy, if we have not a sober hierarchy." After a thing rebute to luke-warm Christians Father Murphy explained the method of his Gold Cure—this wonderful discovery which has brought happiness to so many homes, and whose institutes are already flourishing in the principal cities of Canada.

Were Father Murphy's visit to Lachute productive of no other good: it will long be remembered as the dawn of a new era in the social life of local religious history, if the expression be permitted. For the first time clergymen of all denominations buried, for the nonce, all sectarian differences, and found in the question of temperance reform, as expounded by the silver-voiced orator, a ground for united and energetic actions.

One of the ministers present, with honest enthusiasm, acknowledged that from that hour, his hatred of the Roman Catholic Church vanished and he would hold in reverence any church which could produce such fearless and noble hearted champions of total abstinence.

After the lecture, the chairman moved a vote of thanks to the reverend gentleman, which was rapturously carried by the audience. During his stay in Lachute, Rev. Father Murphy was the guest of Mr. Robertson one of the deacons of the Presbyterian Church—The trip to Lachute was a most successful one, and can not fail to be productive of good.

Mr. MICHAEL McCREADY.

It affords us great pleasure to be able to present this month to our readers an excellent photo-engraving of one of Montreals most successful business men, Mr. Michael McCready, J.P.

Upwards of thirty years ago, Mr. McCready came from Ireland to Montreal and like most of Montreal's successful business men he began at the foot of the ladder of his commercial career.

With no other implement of commendation but a good mind, a plucky spirit and a character noted for its integrity and industry, Mr. McCready gradually pressed his way to the front until to-day he retires from the well-known firm of James O'Brien & Co., with an estimated wealth of \$500,000. Mr. McCready has been connected with some of the largest manufacturing firms in Montreal, and all his business relations have been ever pleasant and successful.

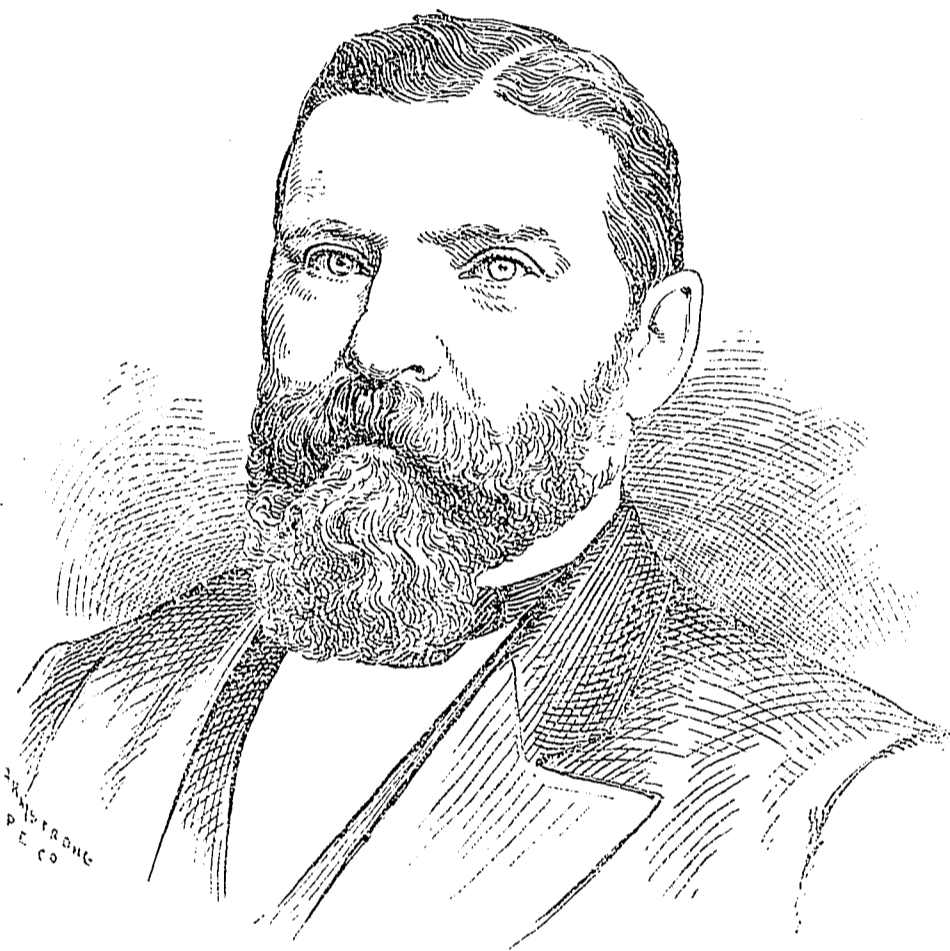
Descended from an ancient and honorable Irish family in the county of Antrim, Ireland, where Mr. McCready was born about sixty years ago, he is a patriotic Irishman of the true type. His money was ever given as free as his great love

this is the logic of Mr. McCready's charity. Thus the practical business man becomes also the practical benefactor. In this latter capacity, as a total abstinence advocate and a supporter of the practical methods introduced by Father Murphy for the total extirpation of the liquor traffic, Mr. McCready adds the brightest jewel to his diadem of benefactions.

That this noble philanthropist and true Christian may live for many years to come, and that these years may be as peaceful and radiant as is the useful life of this superb man is the cordial wish of his large circle of friends.

Temperance Lectures.

As the close of his lecture in the Windsor Hall on November 20 Father Murphy made the following offer. That he would be one of fifty gentlemen to bear the expense of a course of say fifteen lectures on temperance, and probably agree to lecture if the W. C. T. W. would take the matter up, and find the other gentlemen to subscribe. Will the matter be brought to fruition.



MR. MICHAEL McCREADY.

SOME PLAIN TALK.

The following letter was addressed to the Montreal Witness.

SIR,—I am an old commercial man, having been on the road when whiskey sold at one dollar per gallon, and have seen many a sad sight through the demon intemperance. If you will kindly grant me a little space in your columns, I would feel deeply obliged. The question of temperance has been so often discussed and written on in almost all its bearings, that one would imagine that little remains to be said. For a long time I have given it very serious thought, and am of the opinion that more can be done and said to aid the cause. Looking down on our city with all its magnificent churches and Christian institutions, one must conclude that the combined influence of all those professing Christianity must be enormous, and if exercised in any one direction, would assuredly be successful. This being admitted, we must either be remiss in our duties towards our brothers who are weak, or we do not understand what we profess. I would ask our professing Christians, laymen and clergymen who drink beer and wine, to explain the meaning of the passages in the Bible:—Romans xiv., 13, 15, 21; Romans xv., 1; I Corinthians, viii., 9, 10, 11, 12, 13.

With all honor to all the church organizations, which they richly deserve, and to their work which might continue, I would suggest a secular platform for this momentous question, where we all could meet irrespective of creeds or nationalities. This would bring together a most influential, powerful and intellectual body of men, against which this iniquitous liquor business could not stand.

It has also occurred to me that a well equipped and carried on temperance hotel would be a most powerful factor in the cause, and surely we can find capital enough among the temperance people to build one. For my part I would willingly donate an amount towards such a fund, or take shares in a company organized for the purpose. I have no doubt of its success.—OBSERVER.

Father Murphy in Montreal.

On Monday November 20, Father Murphy, lectured at the Windsor Hall, Montreal.

Mr. M. McCready, J. P., provided and in a few well chosen words introduced the Reverend lecturer, speaking strongly in favor of the Gold Cure, and the great work it had done for many some of whom were then present in the Hall.

Father Murphy in strong terms denounced the liquor traffic. He pointed out that a good deal lay with the women, who were forcing their way to the front in most of the important undertakings of the present day. Nine-tenths of the present poverty, sorrow and desolation arose from the liquor traffic. What were they doing to check it? He then proceeded to show that the Methodist church stood out pre-eminently ahead of all others—and was the vanguard in the question of total abstinence. The Roman Catholic church was following the Methodist in elevating men of total abstinence principles to high positions in the church. If they were going to have a total abstaining people they must have a total abstaining clergy. He desired to see more men like Manning, Ireland, and others of the same principles at the head of the church. If they had such men then there would not be any need of prohibition, as they would all be temperance men and women. Withal, prohibition was bound to come. Ontario was awake to the evils of the day, but Quebec was asleep and so were the churches, but they would wake them up. He denied the statement that prohibition had been a failure. After pointing out all the evils arising from liquor, he turned to the practical side of the question, and said it was for them to go to the polls and send men who would give them legislation in the line desired.

Is Drunkenness decreasing?

Father Murphy, the great temperance reformer, says it is. And the reason he gives may be interesting to men—particularly young men who are also ambitious men and clever men—who stay out late nights once in a while.

Father Murphy says that the cause of what he claims is the decrease of drunkenness is the direct result of the demands of business upon men; that competition is so fierce in these times and so much is expected of a man that it is impossible to be intemperate and keep in the race for success. It is an undeniable and well-known fact that an employe, whether at a trade or profession, must be a temperate man if he would feel reasonably sure of holding his position. The employer himself must "keep a clear head," or in the close competition in business and the hustle for a competency he will be distanced. This holds good also in the professions and in politics. In short one cannot drink and be successful, or at the least can not be as successful as his brains and energy entitle.

It has been said thousands of times that intemperance must hurt a man's chances in the world. But this is the first time it has been stated vigorously by a competent authority that the realization by men of this fact is actually lessening the evil. It is one thing for a preacher or reformer to warn people that they are foolish; it is another thing to find that the people have concluded to make fools of themselves no longer.—OTTAWA JOURNAL.

That the Ontario Prohibition plebiscite which is to be voted upon throughout the Province at the Municipal elections on the first Monday in January next, is regarded as an important step towards long sought legislation, is proven by the earnestness with which the leading temperance men and women are preparing for the vote. Many whose interests lie in the opposite direction have been hugging the delusion that the plebiscite was only a device for getting rid of long petitions for Prohibition. Of late, however, the liquor interests seem to be realizing the danger, and there is said to be some anxiety in the Licensed Victuallers' Association. So far no suspicion of politics seems to have entered into the contest. The disputed point as to whether the Dominion or Provincial Governments have the power to prohibit the sale of intoxicants strips the fight of all party politics, and Liberal and Conservative for once, at least as far as Toronto is concerned, are united in a common cause.—THE WINE TRADE.

AN ENTHUSIASTIC AUDIENCE.

Creates Father Murphy's second appearance at Halifax.

Intemperance and its cure, was the title of a lecture delivered by Father Murphy at the Academy of Music at Halifax, N. S., on the evening of Tuesday December 5th.

Stipendiary Motton occupied the chair, and introduced the great apostle of the gold cure to an enormous and enthusiastic audience. He spoke in kindly words of the gold cure and the good it had accomplished in Halifax. He said: It has brightened homes hitherto dark and caused the light of happiness to shine upon them. Father Murphy's name is a household word throughout Canada, and what ever city or hamlet he may visit within its borders, he will be awarded a most hearty welcome. He was glad to see the distinguished gentleman again with us, as his sojourn here is one of vast benefit. His mission so noble, so grand, had the sympathy of the community.

Father Murphy, in prefacing his remarks, said it afforded him great pleasure to be present. Six months ago he came with his associates as strangers to Halifax. To-night we find ourselves in the midst of friends, and realize that a great work has been accomplished. This was not due to the efforts of the lecturer particularly, but to the character of the work. The speaker had just emerged from a vigorous campaign in Ontario. The question of temperance there is

A BURNING QUESTION.

A great fight is being waged and victory is sure to soon be on the side of noble Workers. Whisky will soon be a thing of the past, so far as the demands of the people are concerned. Nine-tenths of the desolation is due to the whisky bottle. How are we going to wipe out the difficulty? Total abstinence must be taught in the school, pulpit and hospital. A great work has been wrought in Canada. There have been no less than 10,000 cures. (Cheers). Whiskey is the greatest curse out of hell, and the greatest enemy to the human race, (applause). Clergymen who are not abstainers should not occupy the pulpit. The quicker God takes away the clergyman that is on the side of whiskey the better for themselves. God works at his examples in an unmistakable manner and shows that such clergymen are working out false philosophy. The lecturer was astonished at men like Dalton McCarthy and Goldwin Smith declaring that prohibition did not prohibit.

He was sorry to learn that Goldwin Smith had attempted to prop up his

FLIMSY ARGUMENTS

by quotations from the Testament, where he said that Christ drank wine. As a matter of fact the wine that Christ drank was not like the wine of to-day, it was weaker than our teas and coffees. Another argument advanced, was that men would obtain liquor even if prohibition was adopted. They would then drink bad whiskey. It was better for such men to be killed off quickly, and bad whiskey would be a good thing for them. Prohibition in Maine and Vermont was a great success.

The people of Ontario waste \$300,000,000 in liquor, and that amount well spent would bring peace, happiness and prosperity to every man, woman and child in the province. Whiskey makes a travesty of the law. It works havoc and demolition of our homes, and cripples many of our industries. Let us put forth the warning, and unfold the signal of alarm so that we may be able to say to the drinkers "stay away from a conflagration that is not only burning the body but damning the soul." It drains the life blood from the poor, blasts our homes and sends thousands to ruin.

THE EVIL IS FUNDAMENTAL

and fundamental methods must be resorted to, to erase and expunge the evil. The burning liquid steals away our mind, sends us to prisons and removes god and the angels from the sacred precincts of the soul. There are many good people in the liquor traffic; but they don't know the enormity of the position they are in. These liquor dealers, although they are drifting with the perpetual current to the open sea of rum, yet they are not as bad as the temperance fanatics, who preach purity temperance, etc., and then sneak round the corner and violate behind cover those very doctrines they preached. They tell us we can not have

prohibition, because the government will not give it to us. We will some day put in the right men at the polls, and the politicians will have to submit to our dictation. The politicians well understand, then, what we want. We want clergymen who will not pray for the defeat of politicians on the eve of elections. Praying is all right, but at election times it is not exactly the thing. Let the clergyman get James. John. William, etc., to vote rather than remain at home and pray for the defeat of the candidate. It's

WORKERS THAT ARE WANTED.

The gold cure is eating into the core of the trouble and soon there will be re-arrangement of things that will bring happiness and prosperity to all. The curse will then be eliminated.

IF PEOPLE BUT LIVED UP TO THE PRINCIPALS 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 stuff. In closing the eloquent priest referred to the 130 patients who had been healed at the Halifax institute. Nearly all of the work done there was for charity. People who wished to advance the cause of temperance could not do so more effectually than by seeking out all affected by this terrible disease and sending them to the gold cure institute. In three days after you enter the institute you feel like a new man, in six weeks we send you out cured. We do it because we love our fellow man, because there is no nobler thing in this world than to rescue the fallen, place them upon a firm rock, and establish their going on the path of honor.

The reverend gentleman resumed his seat amid warm applause.

Carroll Ryan, manager of the institute, spoke briefly but pointedly. He said when he and his associates arrived in the city five months ago many doubted their ability to do the great work promised. Our record has shown that

OUR WORDS HAVE BEEN FULFILLED, and promises redeemed. It is right for those who have been our subjects to acknowledge the good we have done, to enable us to go on with the great work we have started. We had no time to answer the arguments of those who predicted failure. But said if we did not fulfill our promises we would take down our sign and leave the city. Our work is our answer, and such allegations and insinuations cast upon us have fallen to the ground. Father Murphy is a man who loves to work for his fellow men.

HE IS ONE OF STERLING WORTH AND SACRED CHARACTER,

and done his work, not for adulation, but for the good he affords his fellow being. He spent \$60,000 in one year in establishing institutes. He has surmounted many obstacles and gained a great victory. We have now no money, our finances have run out, but we have saved 139 souls at the Halifax institute. When Father Murphy returned he said, "You have no money, but we have fulfilled our trust in Halifax, and we are sure that God will help us through, and for the good we have accomplished we will have money sometime."

139 men and women have been cured; out of these 11 paid the full fee, others have paid from \$1 to \$10, leaving absolutely 77 who have paid us nothing for our time. These 77 cost us \$3,800. We trust that the citizens of Halifax will not permit the institute to leave the city for want of funds. We believe that many philanthropically disposed will come forward and assist us. They know the great nature of the work. They realize the homes we have brightened and the many to whom we have restored honor, and made good citizens of, and we feel that the good work will go on in Halifax.

THE GREATEST MEN NEVER SHOWED A BETTER RECORD.

in such a short time than the one presented by us in this city during such a short time. It is a great thing to be able to stoop down and rescue the drowning from the flood. We have public opinion with us, and we will prosper.

Messrs. W. S. Macdonald, William Scott, A. B. Harrington, and William Miles graduates at the Halifax Institute spoke strongly of the immense benefits they have derived from the Gold Cure.

Amongst the audience were clergymen of all denominations and many influential citizens and politicians.

THE ONTARIO PLEBISCITE.

Picton, Prince Edward County was the scene of a plebiscite convention on Monday, November 13. All the townships of the county were represented but two. Mr. John Laird was elected permanent president, and Mr. G. D. Platt, secretary-treasurer. A business committee was appointed, and the raising of funds for an active campaign was undertaken. Delegates from townships were called upon to organize. In the afternoon the following organizations were reported: Town of Picton—W. J. Porte, president; J. D. Gilbert, secretary-treasurer. Wellington—J. W. Clarke, president; W. McDonald, secretary-treasurer. Athol—E. M. Breckenridge, president; W. S. Blakely, secretary-treasurer. Hallowell—Peter Burr, president; W. A. Christie, secretary-treasurer. South Marysburg—Rev. W. E. Seecombe, president; A. M. Clarke, secretary-treasurer. Sophiasburg—Rev. W. Doan, president; G. A. Davis, secretary-treasurer. Ameliasburg—Rev. H. McQuade, convener of meeting for organization. Hiller—T. G. Raynor, convener of meeting for organization. North Marysburg—Levi Williams, convener of meeting for organization.

The Rev. Dr. Carman was present and delivered an eloquent and stirring address, emphasizing the importance of the issue presented, and calling upon young and old to make the campaign a hot one, and to stir up the voters and bring them to the polls. "Never mind the constitutional question," says the doctor. "The bald moral question is upon us, and must be grappled with. The royal commission and the plebiscite may be bitter doses to take, but they must be swallowed. Perhaps one will be an antidote to the other. If we carry this vote in Ontario and the other provinces we can go up en masse to the Dominion Government and demand prohibition."

Where is the beginning of this? The Government has not yet ordered the

COLLECTION OF THE FINES

due by the saloon-keepers who kept their places open on Sunday, June 25. The secretary was again instructed to press this matter. In view of the pressing need of money by the province a return is to be asked for in the house of all uncollected fines for the past five years. It is believed that a very large amount is due the province in fines which should be collected.

In view of the fact that the City Council has neglected to take any action to have the early closing by-law acted upon the secretary was instructed to prepare a statement of the case from the first, and send a copy for each of the churches and other organizations represented in the petition to the Council in favor of this by-law.

A delegation was appointed to wait upon the Municipal Reform Association and urge that in the selection of candidates for

THE APPROACHING ELECTIONS

due consideration be given to temperance and other moral questions. Otherwise, temperance electors will hold themselves free to take such action as may seem to them necessary. The delegation is to consist of Dr. Bazin, Mr. James Baylis, the Rev. S. D. Chown, Mr. S. J. Carter, Major E. L. Bond and Mr. J. H. Carson. Dr. Christie, M.P., of Lachute, stated

that the friends in Lachute were willing to assist in the plebiscite campaign in Ontario, as they felt the importance of securing as strong a vote as possible for prohibition.

Mr. F. West, grand scribe of the Sons of Temperance, was present and reported that the temperance friends in the Eastern Townships were active and watching with interest the campaign in Ontario.

St. Patricks T. A. and B. Society.

The members of St. Patrick's T. A. & B. Society assembled in St. Patrick's Church for religious exercises on Sunday Dec. 10. The service was conducted by the Rev. J. A. McCaden, S.S., rev. president. "Zeal for the spread of total abstinence," being the subject of his discourse, and "I promise to discontinue the cause and practice of intemperance," the concluding words on the total abstinence pledge. The pledge was administered to fourteen persons after the sermon.



J. H. WALKER
DESIGNER,
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ON WOOD.

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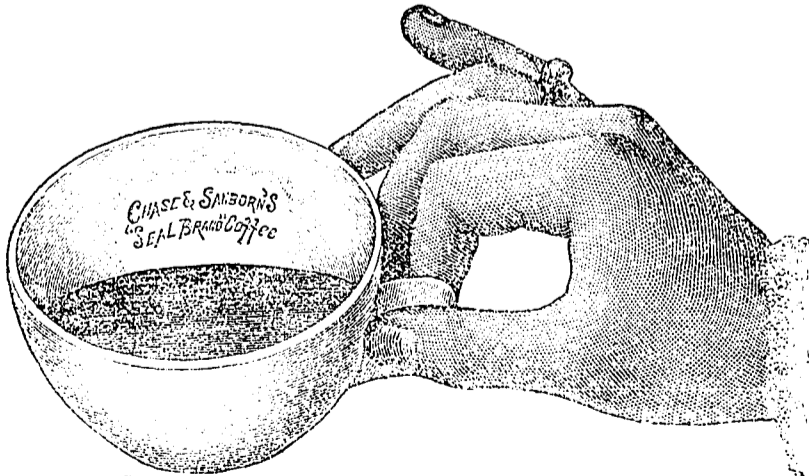
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TO ADVERTISERS.

It is almost unnecessary at this date to draw the attention of business men to the advantages to be derived from advertising especially advertising wisely. The commercial princes of the world have given their testimony in its favor. We would however, draw the attention of business men to the advantages of advertising in the GOLDEN CRUSADER. The rates are low, the circulation extends from the Atlantic, to the Pacific, and even reaches the Ancient Colony of Newfoundland, and, young as we are, we have a bona fide circulation of 10,000 monthly with every prospect of rapidly increasing. These facts speak for themselves.

UNION IS STRENGTH.

The Wine Trade a new journal devoted to the interests of the licensed, and kindred trades of the Dominion, contains an earnest appeal, which we reproduce in another column, to the Licensed Trade to organize. "The time has arrived when there is to be a struggle to the death, between the Licensed interests of Canada, and its enemies." So says the Wine Trade, and it does not overestimate the seriousness of the situation. Long has the disgrace of a licensed liquor traffic shamed and sullied our civilization, and it is to be hoped that the Government of this christian county will soon dissolve its partnerships in the accursed trade. The fact that the Wine Trade has made its appearance, under the patronage of the Licensed Victuallers Association of Montreal, and the Hotel Protective Association of Toronto, shows that the Trade are awake to their position. The fight will commence at the polls in Ontario in January, and though the immediate result of that vote will not greatly affect the trade, no pains should be spared to secure an overwhelming majority in favor of prohibitive legislation. The women of Ontario must remember that this is essentially a question on which it is their duty to vote. Wives and mothers are the chief sufferers through the effects of the liquor traffic, and every woman who is entitled to vote should exercise that privilege, we would rather say, perform that duty, next January. Our own experience has shown that there is hardly a family where the evils of the liquor traffic are not felt, either through the father, son, or brother, and we should not only rejoice that we are honored to take part in the coming struggle, but should so bear ourselves as to make it decisive. The enemy is strong and wily. He is supported by monied interests, and political power, and we must go forth "strong in the Lord and the fear of His might."

The plea is being used that prohibition would interfere with the liberty of the subject, and strange to say this plea is put forward by at least one prominent politician, who was a strong supporter of the Public Works Act, which act prohibits the importation of intoxicating liquors on public works in Canada. The argument, however, has strongly the appearance of bolstering up a bad cause. Do the various precautions which hem around the sale of poisons by chemist and druggists interfere unduly with the liberty of the subject? Where arsenic, strychnine, and prussic acid have slain their thousands, Alcohol has slain its tens of thousands. All the laws we live under if argued from the same stand point interfere with the liberty of the subject. The argument appears to us to confuse licence and liberty. The very men who advance it would interfere to prevent a man committing suicide, by any other means than that of alcohol. But the drinker not only commits suicide, he breeds crime and misery, makes the innocent suffer with the guilty, and to our mind if there be one blot on the statute book, it is that which makes Christian governments partners in the sale of this the commonest and most deadly poison.

THE PLEBISCITE.

Before the Golden Crusader again appears the Plebiscite in Ontario will have been voted on. We would again urge our readers to spare no effort to secure such an overwhelming force in favor of prohibition as shall force action on the part of the government. This is but the beginning of the struggle. The plebiscite of itself means nothing more than a declaration of opinion but a vote for legislation will surely follow if the vote is large now. Success next month must be used as a powerful lever for further organization and renewed effort.

WHAT TOBACCO COST.

Mr. Chauncey M. Depew once remarked that he regarded his success in life as due, in a great measure, to his firmness in breaking off the habit of smoking. He enjoyed his cigars as much as did any ardent lover of the weed, but when he found that smoking interfered with his thinking apparatus he promptly stopped it.

Mr. Luther Prescott Hubbard is another New Yorker who attributes not only his financial success, but his long and contented life to his total abstinence from the tobacco habit. When a mere lad he chewed and smoked, but was induced to abandon both the quid and the cigar by the reasoning of a dear friend. For many years Mr. Hubbard has been in business at 76 Wall street, and just after he had passed his eighty-fifth year he printed and circulated a little treatise on 'How a Smoker Got a Home.'

Mr. Hubbard says; 'My smoking was moderate compared with that of many, only six cigars a day at 6½ cents each, equal to \$136.50 per annum, which, at seven percent interest for sixty-one years, amounts to the small fortune of \$118,924.26. This has afforded means for the education of my children, with an appropriate allowance for benevolent objects.'

This contented octogenarian began saving his cigar money by depositing it in the Seamen's Bank for Savings. In a few years he had accumulated enough to buy a comfortable home near the city, and overlooking Long Island Sound. During the long period of his patient economy he has been in the receipt of but a moderate income.

MONTREAL WITNESS.

DOMINION ALLIANCE.

The executive of the Dominion Alliance met in Montreal on Tuesday afternoon November 14.

The secretary's report referred to the recent great gathering of the prohibitionists of Ontario, where over eleven hundred regularly appointed delegates were present, and the plebiscite campaign enthusiastically inaugurated.

This province was represented at the recent meeting of the Dominion council in Toronto by the president and the secretary. Among other resolutions adopted by the council was one strongly urging provincial alliances to press for a plebiscite in each province on the question of prohibition. Another important matter was the submission by the Dominion Government to the Supreme Court of the question of Dominion or provincial jurisdiction in regard to prohibitory legislation.

The City Council has continued to ignore the proposed by-law in favor of early closing of saloons. The executive has again sought from the Government amendments to the License law. A reply had been received from the Premier to the effect that some amendments will be prepared for the present session. It has been thought well to defer any further action towards a plebiscite in this province until after the vote in Ontario, in January.

Communications were read from the plebiscite campaign executive in Toronto, asking the Alliance to assist in the work in eastern Ontario, particularly in the French-speaking sections. The secretary was instructed to immediately communicate with the workers in Prescott and Russell counties, and assist in the work of organization.

A request is to be forwarded to the Provincial Government asking that the Alliance be supplied with copies of bills presented to the Legislature, so that the Alliance may be able to keep informed of all legislation having reference to the temperance question.

UNDERHAND METHODS.

As usual the towns and cities in which Father Murphy recently lectured have been flooded with scurrilous literature, emanating from an apparently unknown source attacking, not the Murphy Gold Cure, but Father Murphy himself. Many marvel that these papers are allowed to pass through the Post Office, printed as they are in a foreign country. The sender of all these abominations reminds one of a word-picture drawn by Spencer.

"And next to him malicious Envy rode
Upon a ravenous wolfe, and still did chaw
Between his cankered teeth a venomous tode,
That all the poison ran about his gaw;
But inwardly he chawed his own man
At neighbor's wealth that made him ever sad,
For death it was when any good he saw;
And wept that cause of weeping none he had;
And when he heard of harme he waxed wondrous glad."

We can endorse Fanny Squeers, 'pity his ignorance and despise him,' for—

"What made the man of Envy what he was,
Was worth in others, vileness in himself,
A lust of praise, with underserving deeds,
And conscious poverty of soul, and still
It was his earnest work and daily toil,
With lying tongue to make the noble seem
Mean as himself."

As to the object of the attacks, "a just man cannot fear," and Father Murphy stands unscathed by all their fulminations,

"His life is parallel'd
Even with the stroke and line of his great justice;
He doth with holy abstinence subdue
That in himself, which he spers on his power
To qualify in others."

The people of Canada will judge Father Murphy by his life amongst them, and the fruit thereof. By thousands now clothed and in their right minds, who erst while dwelt amongst the tombs of their own higher nature, by homes made happy, and the full measure of his own charity, rather than the libellous traditions of strangers. The only gain the heavy circulation of these papers produces is to put the Dominion to the expense of carrying and delivering them.

A NEW CHAMPION.

HON. A. S. HARDY AS A TEMPERANCE ADVOCATE.

Hon. A. S. Hardy, Ontario Provincial Secretary made his first appearance as a temperance advocate at a meeting of Zion Church, Brantford, on Tuesday December 6th.

In his speech Mr. Hardy said he was present to show his sympathy with the movement rather than with any idea of enlightening the people on the subject. Those who had come there expecting to hear a temperance oration from him would be disappointed. On the other hand, he repudiated the assertion that he was a raw recruit on behalf of temperance. He had always taken his stand on behalf of temperance, but had not spoken publicly on prohibition, largely because the administration of the license law had fallen to his lot, and he had therefore been engaged in the work of restriction, repression, limitation. He had always spoken for temperance, and raised his voice on the floor of the Local House in favor of it. The plebiscite was a distinct step in advance, and gave people an opportunity to say by the ballot whether or not they wanted prohibition. Doubts had been cast on the Government's sincerity in this matter. That did not matter. The main point was, the Ontario Government had given the prohibitionists a chance to test public opinion. The speaker gave the number of petitions received by the Government to hold this plebiscite:—From temperance societies, 495; churches, 314. What would be the result? His own opinion was that it would be largely *yea*. As regards the action of the Government if the plebiscite carried, Mr. Mowat had stated that they would first have to ascertain the opinion of the courts as to their legal power in the matter. The Government would, of course, require the vote to be a decided one. It would have to have public sentiment behind it. A government would have to be formed for the express purpose of submitting a prohibition measure. This went without

question. Of the members of the Government, Messrs. Mowat, Ross, and himself would vote *yea*. He did not know how the others would vote. Of the other provinces there could be no doubt that Nova Scotia, New Brunswick, and Prince Edward Island, would carry prohibition shortly. The demand would then be made on the Dominion Government to legislate. Mr. Hardy touched in a general way on the revenue side of the question, and closed by stating that the voice of Ontario would undoubtedly be in favor of the measure.

Now that Mr. Hardy has made a new departure it is earnestly to be hoped that other of the ministers will shortly follow.

Sir Benjamin W. Richardson.

Since the death of Sir Andrew Clark, president of the Royal College of Physicians, the leading medical authority in London Eng., is undoubtedly Sir Benjamin Ward Richardson. Perhaps best known as a scientific worker, in all that pertains to physiology and the secrets of vitality and health, Sir Benjamin is also a consultant of high rank, and men who have been influenced by his writings come from far and near to get the benefit of his judgment. Like Sir Andrew, he is strong in hygiene, in diet, and in the application of common sense; like Sir Andrew, too, thought to an incalculably greater extent, his researches have led him to the strongest known deliverances on the temperance question. On an Exeter Hall platform he is always enthusiastically received; and though not a brilliant, is ever a solid and interesting speaker, holding his audience by the weight of his facts, and by the clearness with which they are given. He has lately given several powerful blasts on his trumpet, in remonstrance to the usual method of stooping or bending in cycling. Himself a cyclist, he has watched the action of the postures assumed, and decides that life is positively shortened by the bad attitudes so common with users of the newer machines. The cyclist's stoop gets rapidly developed in young men; its action on the heart and lungs is disastrous in the extreme, and he urges a return to the more rational and manly posture, his favorite mode of relaxation. Astounding as it may appear, he has again and again found racers with the heart's action over 200 a minute, at the close of the effort, and this extra strain on the vital organ is always followed by depressing results. Of course the gain to the man is only temporary, namely, in increasing the momentum by throwing forward the centre of gravity, and also by giving less resistance to the wind.

The result of alcoholism.

On Sunday Nov. 5, Very Rev. Dean Carmichael lectured on "The Injury done to the human body by the excessive use of alcohol."

The Dean based his remarks on the views of the late Dr. Carpenter and contended that alcohol is a poison and drunkenness a form of insanity. "Delirium tremens," said he, "arises from the accumulation of alcohol in the system, consequent on the abuse of stimulants, and the strain is often fatal. The restoration, after each successive attack of the disease, is less complete, until it is altogether despaired of, and then the patient settles down into one of the saddest things which can be seen, a state of melancholy madness and finally death." He claimed that the steady use of alcohol predisposed the system to apoplexy, paralysis, epilepsy, and diseases of the liver, kidney and other organs, and he quoted Dr. Carpenter as his authority. As to the use of alcohol in sustaining the bodily or mental powers, the Dean said that the power of sustained exertion was impaired and injured by its use, the strength it gave simply lasting as long as the exhilarating influence of the spirit acted, after which the system was weaker than before the stimulant was taken. While Dr. Carpenter was of opinion that alcohol was useful in toning up the system where it had been run down through sudden exposure to cold or want of food, he at the same time pointed out that in cases where a man was liable to continued exposure, no greater mistake could be made than to rely repeatedly on alcohol; hot tea, coffee or cocoa were better in every way, and they built up the body, which alcohol certainly did not.

TRUE REPENTENCE.

FROM THE "PRODIGAL SON."

Oh! for some remnant of the lavish waste,
My servants made in my unhallowed days,
How have I sinned, and fallen fearfully,
How sweet the flower, which once I might have culled,
But now how far from every good I've strayed,
How many servants in my Father's house
Have all they need, and plenty more to spare,
Whilst hungry eyes envy the feeding swine;
A nd deep remorse makes bare the hideous sin,
How much of earthly good I might have done!
How many evil deeds, instead I've wrought,
The pains of hell will soon take hold of me,
(Unless from pity some one brings me food)
A nd drag me down into the depths of hell
Impenitent. Oh! what an awful curse
Midst mine own anguish in that hopeless place;
To see, around me, those whom I have made
Companions of the devils there who dwell,
That very thought will make me want to live,
And strive to undo that which I have done,
If but one soul may crown my latest hours.
Oh! Father! Father! fearfully I've sinned,
And done this evil in the sight of heaven,
I will arise and tell these ere I die
That I repent and ask to be forgiven,
Thou wilt forgive, such grace within thee dwell,
How can I meet the Father, who has loved
His erring son, through all these evil days:
Whom I have grieved by mine every sin,
Whose law I've broken in my every act
For whose great love I've made such poor return,
I will arise, and ponder as I go
What I shall say, when at his feet I fall.

How can I seek my Father in these rags,
He who gave half his very all to me,
These rags that bear the stains of riot such
As in that sweetly pure and quiet home,
They little reek of. Of my penance this
Is no small part, and in these says of shame,
I, penitent, must seek my Father's house.

Need I go to-day? I cannot I wait awhile
And gather courage for the dreaded task?
No, I must start at once, or else I feel
That dark despair will overcome penitence,
And I shall sink, forever, in that slough."

PLEBISCITE NEWS.

A prison plebiscite on prohibition has been taken. By special request, with the consent of Warden Massie, Mr. W. H. Snider, of the Helping Hand Mission, has made a canvass of those incarcerated at the Central Prison on prohibition. Mrs. O'Reilly, of the Mercer Reformatory, has also taken a vote of the unfortunate women at present in that institution. The following figures give the result: Central Prison, for prohibition, 257, against 58, neutral 26; total, 341. Mercer Reformatory—for prohibition 72, against 10; total, 82. So that the vote was 75 per cent of the male prisoners and 88 per cent of the females in favor of a prohibitory law, while only 17 per cent and 12 per cent respectively are against it. An investigation of the records show that about 85 per cent of all those at present in prison are there directly or indirectly through drink.

THE SITUATION IN KINGSTON.

Kingston, Ont., Dec. 22—There was a large meeting in the City Hall last night to consider the prohibition question and the coming plebiscite vote. Much interest has been aroused. This was the second meeting of the campaign. The first was held on Saturday evening last when the Revs. Ernest Thomas and C. O. Johnston, Methodist ministers, urged voters to support the plebiscite, and the Rev. W. Royson, Anglican, offered opposition to the measure on the ground that it interfered with personal liberty. He claimed he was in favor of a curtailment of the traffic, desired the Government to assume all control, but he could not accept the prohibitionists' view making it a crime for any man to sell or drink liquor as a beverage. Some little feeling was aroused through a question asked by the Rev. C. O. Johnston regarding a saloon, not now licensed, and which had been in a building owned by the Kingston rectory authorities. The Anglican clergymen, having only lately secured the return of a lease granted 42 years ago, have declared that no liquor will be sold on the premises hereafter. The collision of the Methodist and Anglican caused friction for a day, but Mr. Johnston's declaration that he accepted the statements of the Anglicans and had asked his question in an enquiring mood has created a calmer and happier feeling. The campaign will go on with vigor and with a determination to make a big 'yes' the opinion of this city regarding the desirability of prohibiting the liquor traffic.

There are 600 women voters in Kingston, and all have been sounded on the prohibition plebiscite question. Some oppose the measure, and others will not go to the polls.

The W.C.T.U. women are working hard and will be at the polls in good force on

New Year's day to get the votes of their sisters recorded.

At the meeting of the Kingston Presbytery on Tuesday night this resolution was unanimously carried:

'That the attention of the office bearers, members and adherents of the church throughout our bounds be called to the decided stand taken by the General Assembly with regard to the evils of intemperance, and that all the people of our church be urged to cast their ballots in favor of the total suppression of the liquor traffic in our province on Jan. 1st 1894.'

—Montreal Witness.

A LIQUOR ARGUMENT.

Some one has sent the 'Expositor' a copy of the 'Wine and Spirit Gazette,' which is published in New York, and is the organ of the liquor traffic. It contains some rather racy reading. Following is a sample:

'It is not the wives and daughters of drinking men who compose the W. C. T. U., and in the name of injured, oppressed and outraged womanhood so lustily denounce the liquor traffic. These temperance women are the wives and daughters of equally fanatical husbands and fathers, and, like the male cranks, imagine the evils they so eloquently depict. The beer drinker's wife or daughter takes the pail or pitcher to the saloon and procures the refreshing beverage they all enjoy together at the family meal, and they fail to appreciate the dreadful sufferings their temperance sisters claim for them.'

Funny, is it not, that the evils of the liquor traffic should be only imaginary? That the wives and daughters who patronize it most should be the last to complain? The only thing that spoils the joke is the fact that the government of every civilized country under the sun has been foolish enough to place this harmless traffic more or less under the ban.—Bramford 'Expositor.'

STARTLING FIGURES.

Mr. W. H. Orr, Canadian manager of the Etna Life Insurance Co., and treasurer of the Dominion Alliance, gave the following evidence before the Royal Commission on the liquor traffic.

I am one of the citizens who established the central lodging house in this city three years ago, with a view of providing poor men with beds, and a bath if wanted, at a nominal fee of ten cents. There is a mission work connected with it. The father of one of its directors is now erecting a \$10,000 building for the lodging house and mission, on the corner of Queen and Jarvis streets. There are several other such refuges in the city; but this one last year furnished 30,000 nights' lodging to people unable, from drink and poverty, to pay more than from zero up to 10 or 15 cents for the night's rest. Such a work would have been entirely unnecessary but for the drink traffic. The other similar refuges would be more than enough to shelter the poor of a larger city than Toronto if the legal drink temptation were removed. The following figures copied last evening from the books of this lodging house amply prove that convenient opportunity to get liquor is the crying evil in Toronto, and that when liquor is legally sold, this class of people can preserve sobriety and can be restored to usefulness:

TORONTO CENTRAL LODGING HOUSE.

Statement of number of patrons each night from Saturday, Oct. 14, to Monday, Oct. 23, inclusive:—

Date.	Admissions.	Drunks.
Oct. 14—Saturday.....	57	6
" 15—Sunday.....	53	0
" 16—Monday.....	56	5
" 17—Tuesday.....	52	7
" 18—Wednesday.....	62	4
" 19—Thursday.....	56	5
" 20—Friday.....	57	2
" 21—Saturday.....	63	5
" 22—Sunday.....	50	0
" 23—Monday.....	56	7

Many are seriously under the influence of liquor, who are not classified as drunk or put in a separate room. During the winter season the beds occupied increase to about double the foregoing numbers, and with similar proportion of persons helplessly intoxicated. On Sabbath evening they all come in early and seldom show the least signs of having obtained liquor during the prohibition.

IN UNION THERE IS STRENGTH.

This is an old adage and like most old sayings its truth cannot be controverted. Strange to say, however, this very patent fact is being neglected by the very people who ought to practice it. The time has arrived when there is to be a struggle to the death between the licensed interests of Canada and its enemies, nevertheless despite the momentous position of affairs we have yet to hear that the trade either wholesale or retail has taken any active steps to protect themselves. On every hand the prohibitionists and anti-liquor men are gathering to the fray and are sparing neither time nor money to secure victory. Is this a time to hesitate? You can conquer only by being united and how much are you united. It is true there is a slight stir among the men of Ontario, but they of Ontario cannot fight this battle alone. You must follow the example of your enemies and draw your strength from outside as well as fight yourselves.

The plan of the Prohibitionists it so attack in detail! They will first win, if they can, in Ontario, then move on Manitoba, and British Columbia, overwhelming each with the forces drawn from every province. Quebec will be the next attacked, then on to the sea. The Licensed Trade must bring all their force to the contest and not depend on local arrangements. The men of Quebec, of Manitoba, and Nova Scotia are just as much interested in the issue of the plebiscite in Ontario as the Ontario men themselves, and being so must join hands to help them. And men of independent thought who know the ruin this curse of Prohibition has been to the States, which have adopted it, they too will lend a hand in the fray. The present position of Toronto to-day is a terrible example of what an unfortunate thing fanaticism and misapplied religion can be to a city governed by hypocrisy. The Queen city of the West if not retrograding is at least standing still.

If the fair province of Ontario, aye, all Canada is to submit to this cry for Prohibition then will you see the same wretched state of affairs re-enacted in every town, village, and hamlet, which now weighs down what ought to be the most prosperous community in Canada. Look how Prohibition has taken care of the great State of Iowa. The consumption of liquors and beer in that State represents an annual expenditure of over \$20,000,000. The State law forbids the fermentation of beer or the distillation of whiskey within its borders, and the result is that the farmers deprived of a home market for a large percentage of their grain, the money goes to enrich other communities. The Prohibitionist is a pure type of an Anarchist. So long as he secures the imposition of his pet fad, he cares little whether his country is ruined as the result.—THE WINE TRADE.

A SALOON OR DEATH.

'WANTED—A man who will be willing for a consideration of \$5,000 to submit to an experimental surgical operation that may possibly prove fatal. Address, etc.'

To this advertisement in a New York paper 142 men replied, the majority of whom, no doubt, realized what it meant and were willing to undertake the risk for the consideration named. The same surgeons, two gentlemen residing in Guayaquil, Ecuador, made a similar offer five years ago, but that brought only 23 replies.

Professor Osbaldson, West Forty-sixth street, New York, through whom the present offer was made and who had sent two subjects to Ecuador before, says that surgeons in question desire the present subject for the purpose of better acquainting themselves with the actions of the stomach.

The person selected this time and sent south is an ex-pugilist who aspires to become proprietor of a saloon, but is too impatient to bide the time when the "pile" would be large enough from his wage savings.

Man is a strange creature. Every new investigation of him develops new peculiarities.—NORTH WESTERN WITNESS.

CHIEF JUSTICE ARMOUR.

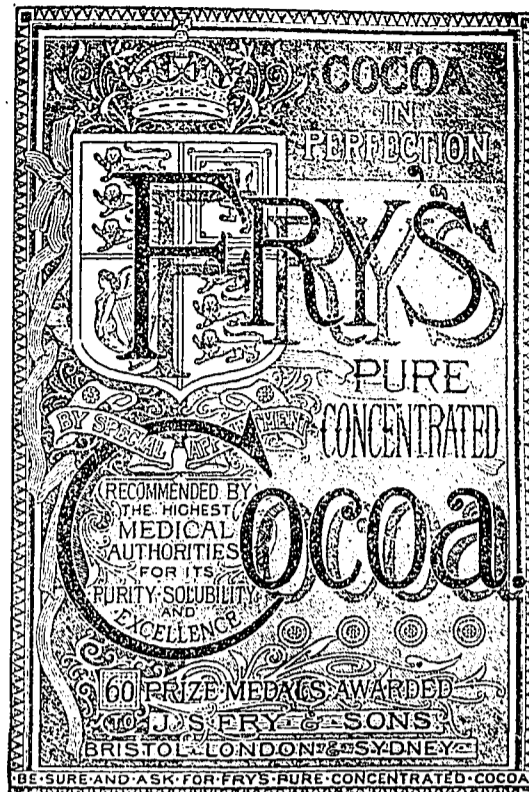
HOLDS VERY DECIDED OPINIONS ON PROHIBITION.

Before the Royal Commission on the liquor traffic, Chief Justice Armour deposed that he had been on the bench for eighteen years. 'Intoxicating liquor,' he said, 'injures a man physically and mentally, and I should be glad to see it banished forever.' He was favorable to prohibition but was afraid it could not be successfully enforced.

'In case of prohibition, Chief Justice Armour, do you think that the manufacturers should be compensated for their property rendered valueless,' asked Judge Macdonald.

'I don't think any man should be compensated for any change in the law, any more than by a change in the tariff. We all are subject to changes of law and hold our positions subject to changeability.'

Asked if prohibitory liquor laws did not tend to cause perjury the Chief Justice made the important declaration: 'Perjury pertains as much to the license system as to prohibition.'



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REV. FATHER MURPHY'S WESTERN LECTURE TOUR.

A great reception accorded him everywhere.

Over 10,000 people listen to the convincing and eloquent words of the great Temperance Advocate.

He is wished "God Speed" in his noble work by thousands.

Good results sure to follow.

On the first day of November, Rev. Father Murphy, the famous Gold Cure Priest and eloquent temperance lecturer, started for the west on a lecturing tour, and held his first meeting at Cornwall, in the Music Hall. Long before his arrival his coming had been heralded in the press, the churches, and by those who are zealously devoting themselves to the cause of temperance, and when the hour for the lecture arrived fully 800 persons were present in the Music Hall. From the start to the finish of Father Murphy's discourse, close attention was given to his remarks, and many and frequent were the outbursts of applause accorded his touching and eloquent appeals to his hearers to plant the banner of temperance at the top of the column and keep it waving there in defiance and triumph until the day of victory for total prohibition had arrived. At the close of the lecture the rev. gentleman was accorded a hearty vote of thanks, and ere parting hundreds came forward to shake hands with him and to wish him "God Speed" in his noble work.

The next point reached was Prescott, and here as at Cornwall the reception was large and enthusiastic, people arriving from Ogdensburg and surrounding points to hear this appropriately named "Second Father Matthew," whose voice for the past fifteen years has been heard all over the United States and Canada in the defence of man, woman, and child against the deadly evil—Alcohol. Although it had been previously said that Prescott was not ripe for temperance lectures, Gold Cure Treatment, and Prohibition, over 1,000 crowded Victoria Hall, and on the appearance of Rev. Father Murphy on the platform, the entire audience rose as one in according him a hearty welcome, and as many who were present afterwards said "the reception extended to Father Murphy by the people of Prescott was as pronounced as any ever given to the most prominent who had visited the town."

Referring to the lecture the *Prescott Journal* says:—

Last Thursday evening Father Murphy, of the Gold Cure Institute, Montreal, delivered an eloquent temperance lecture in the town hall. The hall was comfortably filled, there being upwards of 1,000 in the audience, who were well pleased with the reverend gentleman's arguments. Mayor Steel presided and introduced the lecturer.

And the *Prescott Messenger* has to say:

FATHER MURPHY.—This Rev. gentleman gave one of the most brilliant lectures in Victoria Hall last evening to over his 800 of an audience who enjoyed what they heard in the cause of temperance immensely and with rapt attention. Father Murphy's arguments are fraught with sound sense and liberality to all. He wants bigotry left behind and human kindness to come to the front to all mankind, so that a man may hold the hand of fellowship out to a brother who is sinking into the slough of despair through drink, no matter what his nationality or creed. Father Murphy intends visiting Prescott again and will, we are sure, receive a warm reception. During the lecture Mayor Steel presided.

Gananoque was next visited, and notwithstanding that just 24 hours were allowed to bill the town, nearly 500 persons were present at the lecture in Turner's Opera House. The impression made by Father Murphy upon the audience was such that at its close not only did the majority present shake him by the hand, but a gentleman, a good Orvansgeman came forward and said "Father Murphy, after what I have heard you say, I think we can shake hands as brothers," and they shook hands much to the satisfaction of all who witnessed the pleasant scene. Of the lecture the *Gananoque Journal* speaks as follows:—

A very representative audience greeted Rev. Father Murphy on Friday night. The Rev. Father spoke very eloquently and plainly on the great evil of intemperance, and in unmistakable language informed the people that if reform was to come, it was to come from the leaders of society. Christians should stop drinking whiskey, then there would be no saloons. The Rev. Father praised Archbishop Ireland, who will not now ordain a candidate for the priesthood unless he promises solemnly to be a total abstainer. This, said Father Murphy, was the work that would tell. He further said that ministers of the gospel and public officials should lead the lower classes, and not by preaching total abstinence alone, but also by boldly practicing it. Father Murphy is an earnest and eloquent speaker, and we do not wonder when we hear of the thousands of people that greet him everywhere. One thing is certain—if the people knew what they would have heard on Friday night, Turner's opera house would have been filled to overflowing. Father Murphy said he saved ten thousand men and women in his institutions within the last year, and expected to save one hundred thousand the coming year if the churches and temperance workers helped on the good work.

Mr. James T. Johns, a learned journalist of Ottawa, followed Father Murphy with a very able and telling address on the evils of intemperance and the curse of the liquor traffic. He hoped for the day when no more liquor would be manufactured in this country.

His worship, Mr. Heaslip, made some very good and very practical remarks, and before closing the meeting tendered Father Murphy and Mr. Johns the enthusiastic and hearty thanks of the audience.

After the meeting Father Murphy shook hands with a great number of ladies and gentlemen, and a very pleasant and informal conversation followed, after which all departed, delighted with the success of the meeting.

On Saturday evening, Father Murphy reached Brockville, and in spite of all the stores being open, thereby keeping business men, employees, and others away, Victoria Hall had within its walls over 500 persons who received the great apostle of temperance in a most enthusiastic manner. At this point, indeed, the audience seemed heart and soul in favour of prohibition, as was shown by their rapturous applause as the lecturer proceeded in his remarks. It was a happy, sincere, enthusiastic and representative gathering, so much so that the *Brockville Press* reported the meeting as follows:—

An audience numbering fully 500 greeted Rev. Father Murphy at his lecture on total abstinence in Victoria Hall, Saturday evening, and a more thoroughly satisfied audience never left the hall, as witnessed by the hearty applause as the Rev. Father dealt crushing and telling blows at the great evil of intemperance. The Rev. Dr. Saunders, as chairman, made a forcible speech on the issue now before the people and introduced the speaker of the evening who for over an hour held the rapt attention of the audience. He prefaced his address by stating that he was proud to see the Rev. Dr. as chairman, though differing in creed yet they could meet on the same platform as brothers and shake hands as such in opposing the gigantic evil and curse of our land, it was not by telling the masses that they must stop drinking liquor that it would be done away with, it was by the clergy stopping using it themselves first, and then could they hope to get the members of their churches to follow their example. In graphic language he pictured the ruined homes, the blighted lives of the drunkard and of the drunkard's family. His natural eloquence swayed those who listened that they could almost see the scene enacted before them, of the gradual step by step downward from the time the first glass is taken, until the end comes. It is seldom we hear such a temperance orator in our town and it was unfortunate Father Murphy could not have come some other night. Mr. J. T. Johns also briefly addressed the meeting and was heartily applauded. At the close Col. Cole moved a hearty vote of thanks to the lecturer which was seconded by J. M. Gill, Esq., and carried. The audience testified by loud applause that they appreciated the remarks by the speakers.—*Brockville Recorder.*

And the *Times* delivers itself the following strong terms:

Last Saturday evening, Victoria Hall was crowded with an audience anxious to see and listen to Rev. Father Murphy, whose name as a temperance lecturer is well known all over the American continent and in Europe, and those who heard him were not disappointed. The lecturer was well received by the audience on being introduced by the Rev. Dr. Saunders, the chairman of the evening, and from the start to the close of his discourse he held the close attention of all present. His outbursts of eloquence, his patriotic appeals, his condemnation of the liquor traffic, and his well drawn pictures of higher life were wonderful pieces of oratory and brought forth many outbursts of applause. He condemned liquor because it was bad morally, physically and spiritually; because it not only killed its victim but damned the soul; because seventy-five per cent. of those who drink die drunkards, and the twenty-five remaining live in a hell of their own and make a hell for those with whom they come in contact. He contended that it was not at the saloons we should start to create reform but at the churches and in high places where examples could be set to the masses. He referred to the contentions of Dalton McCarthy and Professor Goldwin Smith that prohibition would interfere with the liberty of man and that the \$7,500,000 lost revenue would have to be made up by increasing the taxes of the people. He showed that if that ten million dollars were put into the homes of the people, given to them to prepare homes, to buy clothes to cultivate the soil and to establish themselves in laudable pursuits in life, they would be better able and better willing to pay the burden of taxes that they are shouldered with than they are to-day. He illustrates how liquor kills the mind, destroys the brain, rots the heart, and liver and makes tottering the once vigorous man. He showed the loss of manhood that it creates, how it incites to crime, how it is against the will and command of God, and how it makes man worse than the beast of the field. In glowing terms he spoke of the noble work of the temperance people, of the Catholic church and the Methodist church, and in conclusion called upon all present to engage themselves in the fight against liquor. His address all through was a masterpiece and will be long remembered by those who heard him. Mr. Johns followed and made an elaborate appeal for temperance. He showed what good work had been made happy,

wives who once were careworn in appearance were now buoyant, how little ones were well clothed, whilst a short time before they were in rags and hungry, and how in hilarious moments when the liquor cup is before the eye intoxicating the brain the victim takes down the poisonous drug. Mr. Johns was attentively listened to, and his able address was well received. Colonel Cole moved a vote of thanks to Rev. Father Murphy which was carried unanimously. After the meeting was over hundreds shook hands with the learned and eloquent lecturer and thanked him for the able manner in which he had warned them of the horrors of liquor.

In Kingston on Tuesday evening, the City Hall was crowded to the door, even the platform was crowded, and hundreds were turned away unable to get admission. It was one of the most enthusiastic meetings ever held in the limestone city, as the following press reports will show:—

Judging by the mass of people which crowded the City Hall to the doors last night, prohibition sentiment in Kingston has experienced the benefits of the gold cure or some other potent species of invigorator. Old-timers were there—grey-headed men who have marked their ballots for temperance in many a losing contest. And the young fellows were there in throngs—the boys who are leopards of the brandy bottle with which their country has presented them and mean to cast it on the right side every time. The women were there too—they always do turn out to temperance meetings, and it is perhaps needless to say that they enjoyed the lecture, laughed at the funny stories, applauded with all their might when a good point was made, and wished—O! so much—that they had votes so that they could show the men the way to prohibition.

Rev. Dr. Griffith, of Sydenham Street Methodist church, took the chair. The fact that the meeting was not to be run on the lines of a demonstration was clearly enough shown by the presence on the platform of Rev. S. Houston, of God's Prospect church, and by the fact that the audience was thoroughly representative of all creeds and classes.



REV. FATHER LAWRENCE W. MURPHY.
(Founder of the Father Murphy Gold Cure Institutes.)

Father Murphy is a man of rather more than medium height, slightly built, clean-shaven, with aquiline features, a strong Irish-American accent, and a powerful voice. His argument all through was that drunkenness is a disease, and should be treated accordingly. He nevertheless held that if men were really convinced that they should not drink it if it ran in the street, and argued that reformation must start at the top. "Three-quarters of all the sin, misery and sorrow in the world," said the lecturer, "are caused by drink."

"Nothing brushes off the thin veneering between the Divine and the animal in man," he continued, "more quickly than the use of alcohol as the blade of grass comes up out of the ground the animal will grow and flourish in the man who tampers with drink. It will obliterate in him every high idea and every aspiration for the Divine life. It is the curse of youth, the rack of manhood, the despair of old age. It is the giant evil of all evils. Take it out of the world, and happiness and holiness will increase tenfold. We spend upon it \$300,000,000 every year. Give me that sum and I will abolish poverty."

How is it that the able Archbishop of Kingston is not here this evening? Why is the great and learned Archbishop of Ontario not upon this platform? Where is the Principal of Queen's—why is he also not here?

The watch-dogs upon the towers of Israel are muzzled. But that should make us all the more vigilant—it should make us see to it that we are at least as active and earnest as the saloon-keepers; and if we are only that, no governments can stand before us. Government may be sure will never do our bidding until we make them. We must be down in earnest and resolve that if the Government will not put its foot down upon the liquor traffic, we'll put our foot down upon the Government. We need more of the spirit of Mrs. Hayes—that noble woman who, when as the President's wife, she entered the White House, said to the drunken Congressman who had made that mansion a brood: "While you are my guests you will drink cold water." (Applause.)

The lecturer referred here to Lady Aberdeen. Lady Aberdeen had told an assemblage of women that while she always recommended total abstinence as the only safe course for the common people, it really wouldn't do for peers and peeresses. (Laughter.)

"Drunkenness is a disease, and I want to see it cured in as many cases as possible. We have gold cure institutes elsewhere, and I hope to see one established here. We are animals at bottom, subject to animal conditions, limitations and appetites. Drunkenness is the gratification of an animal appetite, and yet I say it is a sin, for it is a deliberate weakening of the body, rendering it unfit to resist disease and to do its proper work. Drunkenness is always punished. There is no hell worse than that experienced by a soul in anguish, and the drunkard knows what that means. What effort can be too great to put forth in the rescue of these men? It doesn't matter very much what you believe—it's what you do for others that will count in this world and the next."

The friends of a confirmed drunkard proffered a coffin in which they laid him during one of his debaucheries, intending to frighten him into sobriety. The scene of the plot was a cellar and here they awaited developments. Presently the drunkard woke up, exclaiming "Where am I?" "You're in hell," came the response from a distant corner. "My God!" he rejoined, "I wonder if we can get a drink here?" It was to cure such an overbearing appetite as that that the gold cure was invented and established. (Applause.)

Dr. Griffith expressed the thanks of the audience to the lecturer, and affirmed that Methodist preachers everywhere were total abstainers. He gloried in the fact that this rule was universal. He was proud to be

long to the first religious body which had made total abstinence binding on its ministers. He urged the audience to work for the success of prohibition in the coming Plebiscite, and asked those who would do so to stand up. The audience rose as one man. J. T. Johns, the Ottawa newspaper man who is acting as Fr. Murphy's manager, said a few telling words, and the meeting then closed with prayer. A number of men remained, however, and organized for active work in connection with the Plebiscite.—*Kingston News.*

And the *Kingston Whig* reports the meeting as follows:

A political campaign meeting could not have drawn a larger audience than did Father Murphy in the city hall last night. The place was packed to the doors and many who desired to get in were turned away. Fr. Murphy has both the Irish face and Irish accent and his words rolled out in earnest advocacy of temperance. The audience was the largest and most enthusiastic had yet appeared before in Canada, and he was proud of it. He was glad to be able to shake hands with Rev. Dr. Griffith and call him brother. There should be no English, Irish and Scotch here, but all Canadians. The clergy and priests should be the ones to give the example for total abstinence. The Lord was the first prohibitionist and he was astonished at men like Dalton McCarthy 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. It was agreed that prohibition would take \$7,500,000 revenue out of the government but the fact of the matter would be three-fourths of your taxes would be lifted from our shoulders if we could take away the liquor traffic. Another argument was that in case of prohibition some people would drink anyway and they would get bad whiskey. Was it no better that such men killed off very quickly and had whiskey would be a good thing for them? Prohibition was an act of mercy. Goldwin Smith further asserted that prohibition was a fairer game than the present. This was a downright falsehood. These places are now in a state of total abstinence. When Christians and the clergy stop drinking whiskey there will be no vocation for the saloon-keeper. Prohibition must be taught in the hospital, pulpit and school and the people shown that the liquor traffic is the cause of three-fourths of the wrongs perpetrated in the world. The liquor traffic was a stumbling block to young men and despair to grey-headed men. Over \$300,000,000 goes to the liquor traffic directly and indirectly every year. Why were the archbishops and clergy of the Catholic and English churches and the principal of Queen's college not on the platform? If Christians were only half as zealous on election day as the whiskey men, the results would be different. The government would never do its duty until it was made. He hoped to be able to establish one of his institutions in Kingston soon. By the gold cure process a man could be relieved of the desire for drink within three days' time. He would never care to touch it again. Over 10,000 had been saved in Canada in a year and a half, and he wished to save 100,000 next year.

Rev. Dr. Griffith spoke on the subject and thought the Ontario government had done the right thing in allowing the people to cast their votes on the matter. If the people wanted prohibition they would get it. The government should not act before the people were ready to follow, however.

Mr. Johns, who travels with Fr. Murphy as a journalist, had seen many vicissitudes of life. Prohibition was a grand thing, but the high places had first to act.

Napanee was the next place visited, and Father Murphy was greeted by an audience of over 600, who like all the previous audiences were most hearty and enthusiastic in their reception. The usual shaking of hands being kept up, and the greetings and good wishes extended and expressed. The following is the Napanee Beaver's report of the meeting.

Notwithstanding the counter attraction of the Salvation Army in the Western Methodist church last Tuesday evening, the town hall was packed with people anxious to hear the eloquent priest; every seat was full, and standing room was at a premium. The rev. gentleman is tall of commanding appearance and was dressed in the garb of a priest. Mr. J. S. Madole was called on to preside, and introduced the lecturer in a few well chosen remarks. The lecturer speaks with a strong Irish accent, and told one or two stories, which kept the audience in a good humor. His arraignment of the liquor traffic was very scathing and logical, and his many unanswerable arguments were greeted with applause. He claimed that drunkenness is a disease, and is curable by his gold cures, and thought that if money spent by churches in their effort to convert the heathen, who did not desire our interference, were used to restore to usefulness the helpless inebriates in our midst, more glory would result to them and our common humanity. Mr. J. F. Johns, of Ottawa, who is traveling with Father Murphy, then made a short address, and the meeting was brought to a close by a vote of thanks moved by Rev. Mr. McMullen, of Morven.

Belleville as was expected was not behind in greeting Rev. Father Murphy, and the reception accorded him was one that he will long remember. In the face of many counter attractions, the Queen's Opera House contained a fine audience who duly appreciated the trenchant, pathetic, and appealing words of the lecturer. Hear what the Belleville, Ontario, and the *Intelligencer* have to say:—

That was a magnificent audience which greeted Rev. Father Murphy at the Queen's opera house last night. Before eight o'clock every available seat was taken and those who came in after that hour, as many did, were forced to stand. Mr. Johns, Father Murphy's agent, formerly connected with the Ottawa *Citizen*, in a few words introduced the chairman of the evening, J. J. B. Flint, P. M. There were also on the platform Rev. Canon Burke and Rev. D. F. Bozert. Mr. Flint made a forcible speech in which he paid a high compliment to Rev. Father Murphy. In the speaker's capacity as magistrate the awful effects of alcoholic stimulants on man had been brought so constantly under his notice that his heart had pulsated with anguish at the miserable, fallen wretches which whiskey had everywhere wrought.

Rev. Father Murphy is an excellent speaker and at times his bursts of beautiful language thrilled his hearers. His illustrations were practical, and from start to finish he held the attention of his audience. Seventy-five per cent. of those who drank liquor died drunkards, while the other twenty-five per cent. made a misery of their existence, here and died fifteen years before their time. Prohibition was not impracticable, it had not been a failure in the States. The young came up with the temptation of the saloon removed and were models of total abstinence and morality. The wine that Christ drank was weaker than the tea and coffee some of his holy hearers drank in the morning, and as to the loss of revenue to the Government it was a standing disease to civilization that a Government should be forced to tax the homes of widows and orphans for its sustenance. Let the Government tax the homes of sunshine and happiness and not bring its revenue from the miserable, destitute homes made so by whiskey. The speaker illustrated that the liquor kills the mind, destroys the brain, rots the heart and liver and made tottering the once vigorous man. He showed the loss of manhood that it created, how it incites to crime, how it is against the will and command of God, and how it made man worse than the beast of the field. Whiskey was the cause of three-fourths of the physical ailments, it kept doctors busy in their offices and the priest weary in his confessional. It blighted charity, withered love, and extinguished the light of the soul. It was the greatest desecrator out of hell.

The speaker then in a few words explained the system of the Gold Cure treatment; those who have not the means to pay for it would be gladly treated for nothing. The patient was treated as for a disease. The alcoholic poison was driven from his system as you would treat the presence of any other poison in your system. The Gold Cure was injected into the patient and it at once commenced its rebellion against alcohol. The nerve

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 had 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 drinker, 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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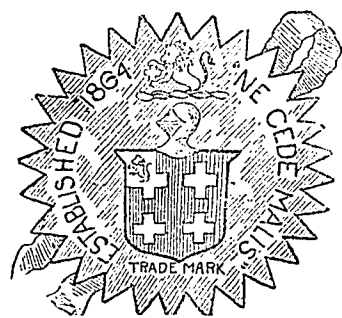
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