

PROSPECTUS.

THE GOLDEN CRUSADER comes before the public with a definite object in view.

It will teach the wisdom and necessity of temperance.

Sobriety is its watchword.

It will strive to show how men and women may lead healthy, happy, contented lives.

It will aim to prepare the mind and heart for the reception of the truth of religion, while refraining from the discussion of all religious questions.

Its mission is purely humanitarian: to teach all who care to learn how they can establish a sound mind in a healthy body.

It will fight to bring about the reign of truth and justice under the banner of Prohibition, while, at the same time extending a helping hand to all movements that may be calculated to advance the cause of moral and social reform.

It will advocate the teaching of temperance in the schools and colleges, in order that the youth of the country shall be impressed from their earliest years with the wisdom and beauty of sobriety, and taught to abhor liquor as the worst curse, morally and physically, that could come upon an individual or a nation.

It will endeavour, through the aid of the Murphy Gold Cure Institutes, their treatment and influence, to restore parents who have fallen into the habit of drinking to a healthy temperate condition of mind and body.

It will thus seek to establish and maintain two great powers for the reformation of society—the school and the house—where temperance will be taught and practised.

By these means the conductors of THE GOLDEN CRUSADER hope, with the divine blessing, to hasten the time when this Dominion will be a temperate, sober country, the home of a nation great in all the virtues that dignify human character and make men worthy of their immortal destiny.

To accomplish these noble purposes we expect the hearty, earnest support of all good citizens, all temperance workers, all men and women who would see poverty, vice, and crime driven from the land, and replaced by prosperity, virtue, and good conduct.

We feel, however, how inadequate are the means at our disposal for the fulfilment of the great programme we have here proposed. We, therefore, appeal to all right-thinking people to aid and assist us by all means in their power.

We regard it as an honour and a happiness to be permitted to engage in this great work, for it offers the most direct and practical means of temperance reform, and encouragement of the social virtues, that has yet been presented to the people of Canada.

All communications, contributions, subscriptions, etc., should be addressed to The Editor, GOLDEN CRUSADER, No. 8, Palace Hill, Quebec.

Prompt acknowledgment of all correspondence will be made in each issue of the paper.

FATHER MURPHY'S MISSION.

(Extract from an address delivered at Quebec, April 25, 1893.)

"I would like to say to those who think that my position is not entirely clerical that it is not only clerical, but practical and evangelical. The good we do, we do in the midst of you and it shows for itself. Our Blessed Lord ministered unto the physical wants of the people by the sweetest and tenderest ministrations of mercy and benediction before He undertook to touch by the divine alchemy of his righteousness and love the deeper, sadder sorrows of the soul. I am not making my pathological knowledge a profession. I am using it merely as a simple follower of the sinless God-man, curing diseases which the doctors confess they cannot cure, and that, too, not for pay, but for the love of humanity and of God. The doctors, too, should not forget what they owe to the Church and the holy monks for perfecting and ennobling the science and art of healing. At all events the men whom I have saved, and am saving, are not particularly anxious to know whether I operate according to the old school, or according to the most enlightened discoveries of science in these latter days. One thing they do know,—and that is essential,—before they went through our wonderful treatment they were excessive drinkers, now they abominate the thought of strong drink. The poor blind man, whose eyes our Blessed Lord unsealed that he might view the magnificence and beauty of creation, above all, the radiant face of Jesus, had no questions to ask as to the signs of the Saviour's Messiahship. He knew he was the Son of God because he saw. It is so with our graduates, and to them we refer the incredulous as the living manifestations of the efficacy and beneficence of our treatment."

PRAYER AND NATURAL AGENCY.

(Extract from an address by Father Murphy at Quebec.)

"God forbid that I should say aught that would seem to derogate from the efficacy of prayer and the sacraments, but I want to put you right on this question. God will infallibly grant us what we ask in spiritual matters through prayers and the pious reception of the sacraments, but God does not bestow on us temporal blessings unless the blessings asked for be for the good of our souls. God acts reasonably with us. For instance, we cannot expect God to send an angel from heaven to find us our daily bread, for He expects us to earn it, and through the energy of the effort God dispenses the effect. In curing the blind man by the mediation of clay and spittle, conjoined with omnipotent power, Our Lord taught us to use the agencies of nature before expecting divine interposition. I am often accosted on this point by misinformed theologians. The other day the head of the Old Brewery Mission attacked me on this point.—"Jesus," said he, "would save a man from everything, if he only goes to him and trusts him." I responded by saying that his proposition was entirely too sweeping. Our sweet Jesus will not save a man from getting burned if he is mad enough to put his hand in the fire. He will not prevent a man from having a big head in the morning if he gets drunk at night. "Ah," he said, "If any man comes to the mercy seat Jesus will save him." I replied that I had not the slightest doubt of the omnipotence and

mercy of Our Blessed Lord, but the difficulty with most excessive drinkers lies in the fact that excessive drink makes them unfit to approach God. They are prostrated by their physical ailments, and we by our treatment put them on their feet and help them to walk rightly and live righteously. We become the scaffolding on which they climb to their reasonable religious selves. The best proof of this is the fact established beyond doubt that our graduates become diligent and earnest in attending to their religious duties, when we send them forth freed from the bondage of drink. If drunkenness was merely a vice, the world by prayer would have been sobered long ago. Experience, however, proves that only about five per cent. of all drunkards are saved by prayer and other religious and moral influences, while 95 per cent. and more are cured by our treatment. Recollect also that it is God himself who has given us this method of cure, and that it is through the blessing of God on the agency of this treatment that we do cure; for whatever we do, sin excepted, we do in God and with God. It is our Blessed Lord, my dear friends, who gives us everything and to Him alone we give all the glory of the good we do. Another potent reason why God does not hear our prayers must appear to you in the fact that we are ourselves the authors of this moral evil by permitting the curse to be manufactured. God expects us to be reasonable and practical. Suppose there was a club room near the church where young men could go on Sundays and get drunk, desecrate the Lord's day and damn their souls; think you not that God would be more ready to assist the man who would vote against the alderman who tolerated such a curse and stairway to exist, than He would be if the man prayed all day long for the conversion of his son. Undoubtedly, and this is precisely why God does not hear us. We neglect to perform our part. There is in every stage of this mortal life God's part and man's part. Man must roll the stone away, as did the bystanders at the tomb of Lazarus, before God infuses the word of life. If we stop the manufacture of whiskey, for it is at our doors that this sovereign curse lies—we are the sovereign people and the authors of all civil law—God will do his part and send into the world the angels of happiness. If we roll the stone away from the moral tomb of society, God will speak the word of life and society will arise from a sepulchre more lamentable than mortal death to enjoy a perfect day of new glory, beauty and holiness—the full reign of spiritual life in its truest sense—the reign of God!"

THE CURE FOR CHARITY.

The Murphy Cure stands on its own approved merits before the public. It does not avoid, but rather courts comparison with any alleged cure yet invented. Its chief distinction, however, in such comparisons is that it is purely humanitarian. It is not the patented property of a syndicate of mere money grabbers or speculators, like the Keeley concern, the sole object of which is to make money out of the miseries and misfortunes of the people. Its benefits are freely extended to the poor as well as the rich, the only limit to its charitable work being the lack of means. The Murphy Institutes are purely private. While Father Murphy is willing and anxious to extend the blessing of his treatment to the poor, his ability to do so is limited by his means. He must pay for everything he buys and can only treat the poor out of the balance remaining after paying all legitimate expenses. It is astonishing, nevertheless, how large the amount of charity he dispenses really is. It amounts to many thousands of dollars annually, whereas the Keeley syndicate cannot show one instance of having effected a cure for charity or without charge. This alone should decide in favor of Father Murphy in the minds of all sensible and charitable people, while all who care to investigate the working of his Institutes must admit the enormous power for good they exercise wherever they have been established.

IS DRUNKENNESS A CRIME?

Medical science having proved and declared inebriety to be a disease, it is the duty of those who make, and of those who administer the law to revise their statutes and change their methods of dealing with it. At one time in history insanity was regarded as a crime, as at a still more remote period it was held to be demoniacal possession. But science came to the aid of humanity, with the result that insanity was placed in the category of physico-mental diseases, and chains and whips were abandoned for treatment founded on kindness, sympathy and gentleness. The same change must take place with regard to the treatment of drunkards. To take a drunken man off the street, cast him into a cell and leave him there to get sober is an act of cruelty that sometimes amounts to murder. How often are men thus inhumanly treated found dead, having perished most miserably in agonies the horror of which only those who have suffered under like conditions can imagine or realize. But now that the Murphy Gold Cure is established in all our large cities, and its efficacy in saving the lives of unfortunate inebriates, as well as in restoring them to health and sobriety, thoroughly proved and acknowledged, it is the duty of the civic authorities to provide for the commitment of drunkards to the Murphy Institutes, instead of to the police cells or the common gaol. This plan has been adopted in some cities in the United States, where also it is the custom to give habitual drunkards the choice between taking the Gold cure or serving a term in prison. Wherever this plan has been adopted the best results have followed. The drunkards have been reclaimed and the civic treasury as well as charitable institutions have been relieved of the burden of supporting their families. There are many charitable institutions receiving public aid in the shape of money grants who are certainly not more deserving of such aid than the Murphy Cure Institutes. There can be little doubt but the plan here suggested would be a great saving to any community that should adopt it, for it offers the only certain remedy for a class of so-called crimes which fill the Police Court and populate the common gaols.

Influence of the Murphy Cure on character.

We are at the end of the nineteenth century; the greatest of all the centuries, so far as material human progress is concerned. It is an age of rapid transit, of perfected machinery, of electricity. Already steam has become too ponderous and slow for the demands of the lightning express existence which men must lead in order to keep up with the times. In an age like this a quick, clear intellect is the first necessity in him who would not be knocked down and trodden under foot in the rush towards the goal of personal success and independence.

In every occupation open to men who have only their talents and education to depend upon for promotion the one qualification most insisted upon is sobriety. No matter how capable a man may be, if he lacks this essential, he is set down in