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REV. FATHER LAWRENCE W. MURPHY.

A SKETCH OF HIS LIFE AND LABORS IN THE CAUSE OF TEMPERANCE AND OF MORAL AND SOCIAL REFORM.

Lives of great men all remind us
We can make our lives sublime,
And in parting leave behind us
Footprints in the sands of time.
— Longfellow.

SOME men are born missionaries. They seem destined from the cradle to a career of devotion to the cause of humanity. All influences work upon them in this direction, and seem to confirm the truth of what Matthew Arnold has said about our being in the hands of some power that prepares the work we have to do and compels us to do it, or, as an earlier writer expresses it:—

There is a destiny that shapes our ends
Rough hew them as we will.

But while observation of life assures us that all men must, even in the pursuit of their own selfish objects, work unconsciously, and sometimes unwillingly, for the good of others, the administration of mankind is reserved for those whose lives are as pathways in a wilderness showing those who come after them a way of safety through many dangers and difficulties. This is the *Io Victis* of the pioneers of suffering, whose success is seen more in the happiness of others than in any apparent reward they themselves may have gained. It is to often the fate of such men to endure persecution, misrepresentation, and abuse. The world is slow to recognize its greatest benefactors, and there are always those who for mercenary purposes or out of envy and malice, traduce and vilify them. But truth and justice are sure to prevail in the long run, and the popular mind, once convinced of the goodness of a man's work, makes richly abundant amends for former misconceptions. Thus it has been with the subject of this sketch.

The cause of temperance has had many able, sincere advocates since first the banner of total abstinence was raised in Ireland by Father Matthew. If we study the history of the movement from that time to the present, we will find that each of them labored according to the best light of his day. Religion, philosophy, law and social influences have lent them aid, while the stern realities of life have furnished them with whole armories wherewith to equip themselves for the gigantic conflict. Science at last, in an age of science, gave a final answer to the great question as to how men could be permanently rescued from the debasing slavery of intemperance.

As the apostle of this new dispensation Father Murphy stands preeminent. Born in the county of Cork, Ireland, in the year 1855, he came to America when a mere child. He began his education at the public schools of the city of Elmira, in the state of New York, where he became distinguished as one of the brightest and most studious of pupils. From there he went to St. Bonaventure College at Allegany N. Y., where, in addition to the higher branches of learning, he studied chemistry with the attention of a favorite pursuit and was awarded the gold medal for proficiency in that enchanting science. From Allegany College he graduated into Niagara University, where he attained the great object of his education in being ordained a priest in the year 1878. Here also he obtained a gold medal on graduating with highest honors.

Immediately on leaving the University he entered upon his labors in one of the most populous dioceses in the United States, that of Buffalo, N. Y. Without seeking personal distinction, he soon became famous as an eloquent, earnest and successful leader of the temperance movement, and whenever it was known that he would preach, not only Catholics but large numbers of people belonging to other denominations crowded to hear him. Sent as a missionary to Texas, he travelled all over that extensive State, and in regions where a Catholic priest never preached before he won the respect and applause of people of all sects for the liberality of his Christianity and the eloquence of his sermons. It was while engaged in these labors that he was about to be nominated for bishop of Dallas, by the Bishop of Galveston, a distinction he was obliged to relinquish on account of failure of health owing to his severe labors and the fatigue and exposure of missionary life.

The leisure of convalescence now gave him the opportunity he had long coveted for resuming his favorite studies in chemistry, and being deeply interested,

as we have seen, in the cause of temperance he took an active interest in the Bi-Chloride of Gold Cure. He studied the system of treatment as it had been applied by certain physicians in Germany to cases of paresis, and became convinced that in it he had found a practical scientific remedy for drunkenness. In the hospitals of Buffalo, to which city he had returned, he had ample opportunities for studying the pathology of inebriety, and was rewarded with success beyond his most sanguine hopes in the treatment of that disease according to a formula he had prepared on the basis of the German system.

Having thus demonstrated the efficacy of the cure, he determined to adopt its practice as the vocation of his life. With this purpose in view, and with the consent of his ecclesiastical superiors, he opened an Institute at Toronto, Ont. He was not, however, permitted to pursue his chosen avocation without molestation. The medical profession everywhere contains numbers extremely tenacious of the monopoly they fancy they possess of treating the ailments of the human body. He was made the object of active, virulent persecution and dragged into court, where, however, he succeeded, not only in vindicating himself, but also in securing public confidence and approbation. Then bogus institutes were started till no less than five pretenders sought to share with him the honor and carry off whatever profits there might be in his discovery. But they all failed and in a few months disappeared from public gaze. The Toronto Institute having been thus established on a permanent basis, Father Murphy decided to open another at Montreal. In September, 1892, he made a modest beginning on Church Street in that City, but the house was too small, and in November following he removed to 26, Cathcart Street. Here the cures he performed were so astonishing that public interest was strongly aroused. The Institute and methods followed therein were investigated by the newspapers, notably by the *Daily*

Witness, which published a long interesting report thereon compiled by a member of its own staff who underwent the treatment in order to fully test its efficacy. The *Witness* also commissioned Dr. Spendlove to visit the Institute and examine into its methods. That eminent physician's report was highly favorable to Father Murphy's system which thenceforth has enjoyed the confidence and approval of all who know how earnest and consistent the *Witness* has been in its advocacy of all worthy efforts in the cause of temperance and social reform. In a few months the graduates numbered several hundred, and leading citizens, among whom were the Recorder, Mr. de Montigny, Sheriff Thibaudeau, and the priests and ministers of various churches bore willing testimony to the good they had seen done by the system. Soon the Cathcart Street house became too small to accommodate the many applicants for treatment and Father Murphy purchased the splendid mansion, 875 Dorchester Street, whither the Institute was removed and established permanently on the first of May, 1893. Meantime a branch institute was opened at Quebec and the Belmont Retreat, near that city, secured for the purpose of the Gold Cure.

The success which attended Father Murphy at Quebec was even more phenomenal than at Toronto or Montreal, and the number of graduates swelled to thousands. About the beginning of April Father Murphy, accompanied by

myself, lectured at Ottawa, and opened another Institute at that city. During the first month this branch treated no less than forty patients, and at once became a powerful influence for good in the Ottawa Valley.

It will thus be seen that Father Murphy's career in Canada has been brilliantly and uniformly successful. Everywhere he has gone he has been welcomed with popular acclamation, and has had the warm support of the best citizens in the cities where his institutions are established. When I lectured and he followed with an eloquent address in Tara Hall, Quebec, the building was crowded to its utmost capacity and hundreds were unable to obtain admission. His appearance on the platform at Montreal and Ottawa was equally successful, till now it may be truly said that his name is a household word throughout Quebec and Ontario. As may be imagined from the foregoing, Father Murphy is one of the busiest of men. The necessary supervision of his various Institutes keeps him constantly on the wing travelling between Toronto, Ottawa, Montreal and Quebec. The amount of work he performs is prodigious, yet he contemplates the extension of his system so that its benefits may be brought within the reach of all classes all over the continent. The good he has done among the poor of the cities where his Institutes are established is incalculable. One third of all the cases treated are poor people who have no means even to pay the cost of medicine. But where the true character of his work is best displayed is in the number of families he has been the cause of reuniting, the husbands and wives he has reconciled, the sons he has restored to paths of rectitude, and the happiness that has everywhere followed like a benison on the work he has performed through the Gold Cure.

It has been my good fortune to have been intimately associated with Father Murphy and to have shared in his labors. I have seen the struggles and taken part with him in some of the triumphs of his mission, and have cause to regard

