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in all cities. In Montreal there are many of them. But their number has been lessened by Father Murphy. Now I say that it would pay the city to commit such cases to an Institute like Father Murphy's better than sending them to gaol. Some of them, at least, could be saved and made good citizens. It cannot be denied that these persons were once respectable members of society who, through misfortune or some other cause, fell into evil habits, lost all hope of restoration, and gradually sank till self-respect was lost and they became public nuisances and burdens. Cures might not be effected in the worst and most confirmed of these cases, but it is fair to assume that, if tried with those just starting on the downward career, many of them would be turned from their bad habits and given a new and more encouraging start in life. Here is where the Gold Cure becomes an economical factor of the greatest value to the city in which it is established. Without the intervention of courts or processes of law it acts upon the social forces and the responsibilities of relationship. Men who have become addicted to drink, who know their failing and dread its consequences, but are unable to successfully resist the demon that possesses them, can be taken in hand and restored to health. The amount of good already accomplished by Father Murphy in this way is beyond calculation. What temperance reforming movement anywhere can point to 200 cases of habitual drunkards transformed in a few months in the short period of six months. Yet this great work has been accomplished in Canada by a man unknown to its people a few months ago, who was looked upon with coldness and indifference when he first went among them, but who to-day, I am happy to say, is admired by all, and regarded as a God-sent messenger of hope and health, happiness and peace in hundreds of families.

And who can estimate in dollars and cents the amount of sorrow and suffering and loss he has saved not only to individuals and families but to the whole community? Yet his work is only beginning. Then there is the direct benefit to the taxpayers in lessening the burdens caused by the pauperism and crime the source whereof is drunkenness. These are matters I would offer to your careful consideration. They bear directly on the everyday affairs of life, and if, as Father Murphy has proved, permanent improvement in public morals is the sure result of the extensive application of the Gold Cure, the subject upon which I am addressing you is one of the most important that could engage public attention.

Many good temperance men and earnest social reformers so regard it at Montreal, where a number of ladies and gentlemen not only give it their warmest sympathies, but also their active support and advocacy. We expect no less here in Ottawa from all those who have cause to regret the prevalence of drunkenness, or who are desirous of improving the moral and social condition of the city. More particularly do we address ourselves to fathers and mothers of families, as well as to others who may have relations who are progressing on the downward path, but to whom we offer the cheering certainty of being able to restore the erring to health, reason and usefulness.

The scepticism that at first doubted and in some instances assailed the Murphy Cure has been completely silenced by masses of overwhelming proofs such as I have referred to this evening, and it now rests in public estimation on the solid foundation of scientific demonstration. A new discovery that comes into public notice like a rocket usually disappears in the same manner. Dr. Koch's lymph for the cure of consumption, and Dr. Brown-Sequard's Elixir of Life are prominent cases in point. They were heralded to the world with all the impressiveness that the sanction of names of men regarded as high authorities in medical science could give. The alleged facts were readily accepted by the medical fraternity, but to-day they are wholly discredited. It is altogether different with the Murphy Cure for drunkenness. It has made its converts and is doing its work in the face of a yielding scepticism. Encomiums of it are heard on all sides from those who have actually experienced the boon of its treatment, or have personally investigated its merits. All this is favorable to the claims of the new agency for saving men. In reality it takes rank with the greatest scientific discoveries of the nineteenth century, and the conviction is spreading that it offers a certain cure for a great social evil. Thousands like myself have been convinced by personal experience, for Father Murphy's course at Buffalo, Toronto, Montreal and Quebec, has been illuminated by the glorious reflection of the light that comes from once sorrowful homes made happy, eyes restored to peace and love, — the beacon of hope for a rejuvenated humanity. Thus a great power for good has been brought into active operation, and it is our intention to extend its benefits by all means in our power.

As this system of treatment for inebriety, the morphia and tobacco habits, is being discussed in the public prints and much popular misunderstanding is abroad concerning it I will ask you to bear with me while I endeavour to give a brief sketch of its discovery, its application and the manner wherein the Murphy cure differs from other alleged gold cures. Of these latter I am unable to speak from personal knowledge. My opinion of them is only based on what has been told me by patients who have tried them and afterwards came to Father Murphy's Institute for the cure they were unable to effect. It is also a notable fact that the treatment followed in the Murphy Institutes has never in any instance been followed by those evil effects of which so much has been said anonymously and otherwise in the newspapers.

About fourteen years ago the Government of Russia was alarmed by the great increase of drunkenness in the army, especially among the officers stationed at remote frontier outposts where the dreary monotony of existence had few distractions. Dr. Dobronravoff, chief of the medical staff of the Russian army, was directed to make a careful study of the disease and if possible find a remedy for it. His investigations, conducted with scientific scrutiny under absolute military authority, led to some curious and extremely valuable discoveries concerning the effects on the human system of certain substances and combinations administered in the form of medicine and by hypodermic injections. As a result Dr. Dobronravoff devised a formula which produced astonishing results in restoring the victims of alcohol to renewed physical and mental health. The subject was discussed in the medical journals of Europe at the time, and led to the adoption of the treatment and modifications of it by physicians in various countries. But the Russian doctor was not the only seeker after a remedy for alcoholism. Physicians and scientific men in other countries were engaged at the same time in a similar quest, and the German investigators discovered that the double chloride of gold was a specific for certain stages of paresis, especially melancholia. Father Murphy, who has passed through a regular course of study in medicine, informs me that it was successfully used in the Asylums at Buffalo where it effected sixty per cent. of cures in cases of melancholia. About three years ago Father Murphy began using it for alcoholism, with the result that thousands of confirmed dipsomaniacs have been cured, so that to-day there can hardly be found a town or hamlet where you will not find an earnest, sober, enthusiastic Gold Cure graduate. We have demonstrated beyond a doubt that alcoholism is a nervous disease having

its seat in the brain. As indisputable evidence of this specific treatment for alcoholism, morphism, tobaccoism and kindred diseases I adduce the fact that within the last year Father Murphy has cured over fifty medical doctors in the United States and Canada. Some doctors object to our treatment, however, and endeavour to thwart our work, for they are jealous of our success in curing diseases that they cannot cure, as a result we are confronted in almost every city we enter with imitation gold cures. As far as Father Murphy is concerned, he is ready to shake hands with any man, be he physician or layman who can save the drunkard, provided he does save him, but he positively denounces each and every imitator of his cure who imposes on the public and weakens popular confidence in the genuine treatment. The improved method used in Father Murphy's Institutes has proved so successful that he has actually cured 98 per cent. of those graduated. Every third man Father Murphy cures is a poor patient. He makes the other two pay for him. In this way he sustains his Institutes and keeps them filling each day their glorious beneficent mission to humanity.

The sovereign desire of the good Father's heart is to be placed financially so that he can say to the poor everywhere—come to me and I will free you from the slavery of whisky but he cannot do so from his own unaided means. He believes that God will inspire men who have plenty of this world's goods to do this for him. In doing so, they will do the greatest practical good to humanity, and at the same time give the greatest glory to Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. He might fill his institutes with the poor and break down in a week. Therefore he can only cure a limited number free of charge. If societies or communities want men cured, they must help him by at least paying the cost of medicine. It is wrong to expect him to shoulder the whole burden of curing all the pauperised drunkards of Quebec at his own expense. You will thus understand that Father Murphy and those associated with him come into your city to exert an influence for good as far as they are able. Neither he nor they are in the pay of a syndicate of Yankee speculators whose only object is to make money out of the unhappy and the unfortunate and carry it out of the country. Our mission is a higher and a nobler one. Vice and crime, poverty and woe, are on all sides of us. We suffer from their presence as from a pestilence. And we suffer because of our selfishness. If we would avoid that suffering we must work to help others. We must earnestly strive to lessen the sorrows of others and by decreasing their sufferings we decrease the general sum of misery and the liability we are under to suffer from the ills we see around us. This is the greatest, the purest enjoyment that any one can know on this earth—to do good to our fellow beings. If you could be present at the meetings of our Gold Cure Clubs at Montreal and Ottawa and see the earnest, loving, enthusiastic manner in which Father Murphy's disciples, whom he has saved from misery, destruction and death gather about him, aiding, encouraging, helping him in his work you would love and help him as we do.

It has been dogmatically asserted that there is no substance or combination of substances that can cure drunkenness. In a symposium of several leading American physicians, which appeared in *The North American Review*, for September, 1891, there was a practical unanimity of opinion on this subject. Dr. Wm. A. Hammond in his contribution, said:—"It may be stated with perfect confidence in the correctness of the assertion, that there is no medicine or combination of medicines that will cure a person of the habit of drunkenness: that is, that will destroy his or her appetite for alcoholic liquors." Against this dogmatic declaration is placed the incontrovertible fact that thousands have been thus cured. Had Dr. Hammond declared with becoming scientific modesty that there was no medicine or combination of medicines known to the medical profession which could cure the habit of drunkenness and destroy the appetite for alcoholic liquors, he would have been clearly within his province. But when he said there was no medicine that would do so he assumed a knowledge of all things which no man, however learned he might be, could possibly possess.

At any rate, his assertion is disproved by every experience in the treatment of such cases in the Murphy Institutes. The homely proverb that the proof of the pudding is in the eating of it, holds good in this as in many other things.

Now, ladies and gentlemen, I have laid before you the claims of the Murphy Gold Cure with the arguments for and against it as fully and as conscientiously as the limits of a lecture like this will allow. I ask you to weigh them carefully and, if you do so, I have no fear but that you will agree with me that a great power for good has come into the midst of you, and it is a matter of profaned gratification to me, to be permitted to aid in this noble work.

There is no worse curse in the world than liquor. Many instances will occur to you, as they do to me, of men of brilliant parts, genial characters and lofty aspirations who have had their intellects obscured, their characters ruined, their aspirations blasted by liquor, whilst the misery, sorrow and degradation they have entailed on their families, the wives they have driven to desperation, the children whose prospects in life they have blighted, are the accusing spectres that haunt their memory. We are here to-day to combat this gigantic body and soul destroying evil. We ask no assistance from you but that of your good will in the work to which we have devoted ourselves. This is the gospel of the New Dispensation of Temperance. It offers to all sufferers from the slavery of strong drink the certain prospect of freedom. It means the restoration of hope to the despairing, brightness to the darkened hearthstone, comfort, peace and happiness to the homes of penury, sorrow and shame; rescue for children driven to the slums by the sins of parents, and above all the rekindling of the love of God in the hearts of the doubting, and a way of saving men for the glorious future which we believe awaits those who conquer themselves and do good to others.

On resuming his seat the lecturer was rewarded by long continued rounds of applause.

THE QUEBEC INSTITUTE.

In addition to the Belmont Retreat, Father Murphy has established an Institute at No. 8 Palace Hill, Quebec, where outdoor patients are regularly treated. The house is the same as was formerly occupied by Dr. de Blois. It is centrally situated and easy of access for all classes of people and from all parts of the city. Dr. Ph. Roy is the physician in attendance. All persons desirous of consulting Father Murphy will find him there at any time in the day when he is in Quebec.

The Irish people in Ireland pay out yearly more money for whiskey than the amount paid for the annual rental of the land. On the supposition that the land is valued at the aggregation of thirteen years' rents; in thirteen years the Irish people would own Ireland by ceasing to drink.