

the estimation of business men as unreliable, and must submit to be pushed aside while less brilliant, but sober men are promoted.

This great fact has come to be more clearly understood and recognized within the last few years. Not long ago when a man of responsibility was seen the worse of liquor, people regarded the incident as the not unamiable weakness of a good-natured man, and thought no more about it. But popular sentiment has wholly changed. To-day no man, no matter how high his position, can afford to get drunk, for the public recognize in a man who thus gives way to his appetites one who is not mentally or physically sound. Hence the common observation, when such cases come under notice: "He should go to Father Murphy's Gold Cure Institute or he will be a goner."

Drunkenness being thus recognized as a disease allied to certain forms of insanity, no practical business man will keep in his employ any person whose judgment is liable to be obscured by liquor, whose memory must be defective through alcoholic indulgence, and who cannot be relied upon in any emergency.

In these days the public is quick to catch on to a leading idea and put it to practical use. The lectures delivered in various cities by Father Murphy and Mr. Carroll Ryan have been largely instrumental in establishing popular conviction in the truth of the principles underlying the Gold Cure. The New Dispensation of temperance is known to be in perfect accord with the demands of the age and to be a certain helper to all men who would conquer their own appetites and failings before attempting to compete for the prizes of life. Middle-aged men, whose experience and maturity enables them to see things clearly, grasp these truths more readily than younger men, and, therefore, make the best cures when they enter our institutes. Therein they find what cannot be found elsewhere, the certain assurance of getting rid of the craving for stimulants, primarily brought upon them by a vicious social custom, and continued through the necessities of an abnormally affected nervous system under the strain of business, labor, and anxiety. Such men never relapse into their old habits, as some do whose intellects have been weakened beyond restoration, and who have lost all ambition and desire for a higher life.

But to those who have had opportunities for observing the moral effects of the Murphy treatment, there is a still more profound source of satisfaction with its results. Men are seen to be not only cured of the drinking habit, but of many other habits coincident to it. They become not only sober men, but religious, earnest, sedate men. They seem to realize the meaning of life and estimate its responsibilities. They weigh with care the consequences of their conduct on the lives and happiness of others, especially those dependent upon them for example and a right start in life.

Thus the Murphy Cure has a value not to be estimated in dollars and cents, not only to the individual who has experienced its benefits but to the community at large. Under ordinary conditions the reformed drunkard must always labor under the disadvantage begotten of the suspicion that he is liable to relapse into his old habits. But after a man has taken a course in one of Father Murphy's Institutes, this disadvantage no longer tells against him. His friends and acquaintances observe that not only has he ceased to drink, but his character has also undergone a complete change. Its better elements are seen to have obtained supremacy over his thoughts and actions. The old devil-may-care recklessness caused by liquor has ceased altogether. He is observed to have become most careful in his habits. In dress, person, and language he is punctiliously clean and his influence in these particulars extends to all about him. As a consequence, his worth is soon recognized and he readily finds a passport to the confidence and respect of people who avoided him before he took the cure.

Thus a course at a Murphy Institute carries the assurance to the public as well as to family and friends that the man who has taken it is not only restored to physical health, but is also made mentally whole, and lifted to a higher plane of morality. What more, may we ask, would anyone demand from a physician or even from religion? With such a prospect of health and happiness before him, what man or woman could hesitate to avail himself or herself of this the greatest blessing now within human reach?

SLANDERERS, BEWARE!

In carrying on the great and noble mission he has undertaken in Canada Father Murphy has neither the time nor inclination to enter into a mere war of words with those who are endeavouring, without success, to injure him in public estimation. The meanness of their motion, the cowardly and contemptible manner of their attacks, are in themselves sufficient refutation of the falsehoods they are engaged in promulgating. To condescend to notice the insults, calumnies and libels of unprincipled, worthless scoundrels, who take care to keep themselves beyond the reach of Canadian law, would be to treat them with consideration infinitely above their merits. Nobody stops to argue with rascals engaged in perpetrating crime. The citizen whose property or good name may be assailed sets the criminal law in motion and seeks by legitimate means to bring the malefactors to justice. This is the course Father Murphy is pursuing with reference to those persons who have violated the law by circulating malicious libels and slanders through the mails. Prison discipline, after the identification and exposure, is the only way to punish the felons who imagine they are doing a good stroke of business by stabbing a man in the back.

Father Murphy has been nearly a year in Canada. His name has been in all the papers in connection with his labors in the cause of temperance. During that time he has become well known to leading professional men, bankers, merchants, ecclesiastical dignitaries, and by all wherever he has gone, he has been received with the utmost consideration. Time has only tended to increase and confirm the esteem with which he has been regarded. But more than all is he known by his works. These speak louder than words. Blessings and prayers from thousands of homes illuminate his path, and the glories that come from souls saved from perdition and hearts restored to happiness are his exceeding great reward. In the light of this great reward he stands far beyond the reach of the miserable shafts of envy and malice.

Father Murphy is content to let his conduct and the results of his labors bear testimony to his standing, but this will not prevent him from securing the legal punishment of his vile and criminal assailants should he succeed in identifying them.

ORIGIN OF THE DISCOVERY.

About fifteen years ago, the double chloride of gold was first used by German physicians for the treatment of certain stages of paresis, particularly melancholia

and hypochondria. The results were highly encouraging, and many American and English doctors adopted it. About the same time the Russian government, having become alarmed at the prevalence and increase of drunkenness among officers of the army, directed Dr. Dobronravoff, chief of the medical staff, to ascertain if there was not a remedy for the disease. Taking a hint from the German physicians, he applied their formula to cases of drunkenness in the army with astonishing success. His example was followed in America, and when Father Murphy became interested in the subject as a temperance advocate, he turned his chemical studies to good advantage. The result was his improved system as now administered in his various Institutes, and the permanent cure of thousands of victims to alcoholism. Several persons, notably Dr. Leslie E. Keeley, have pretended to be the discoverers of this remedy, but the facts of its origin are as stated. Father Murphy, it may be stated here, as his letter to the *Montreal Daily Witness* reproduced in this issue shows, has offered to reveal the Keeley Cure formula, and also his own system, provided the means he proposes for the extension of the benefit of his own to the poor be adopted and carried out either by the government, the medical profession, or the temperance organizations. His attitude is clearly defined, for his own desire is to extend the blessings of the Gold Cure to those who are unable to pay as well as to those who can.

TO OUR FRIENDS.

Among the many friends to whom Father Murphy desires to make special public acknowledgment for sympathy, kindness and encouragement in his work of saving those afflicted with the terrible disease of alcoholism are the following ladies and gentlemen:—

TORONTO: Mrs. J. B. Thompson, Drs. Sloan, Joseph Doust, Beldin Bros., Joseph Sheridan, Pease Furnace Co., W. E. Marsh, John Wilson and the clergy of all denominations.

MONTREAL: T. H. Schneider, Michael McCready, Mrs. Oulan, Carroll Ryan, Rae and Donnelly, Mrs. Murray, Henry J. Dart and Co., Mrs. M. McCready, Miss McCready, Miss Annie McCready, P. McGouldrick, Sheriff Thibauden, Captain Bofield, Dr. Gadbois, M.D., Wm. Watts, Mr. Ames, Holden & Co., Rev. Mr. McWilliams, Rev. Mr. Capel, Rev. Father Strubbe, Rev. Father Rottot, S.J., Rev. Father Auclair, His Grace Archbishop Fabre, and the editors of the *Witness*, *Star*, *Gazette*, *Monde*, *Patrie* and *Sunday News*.

OTTAWA:—Mr. Charles Moore, John Brickinridge, Edward Clarke, Hon. F. Clemow, James Kennedy, Rev. Mr. Snowden, Mr. Morgan, Mr. Greenfield, Dr. P. St. Jean, ex-M.P., Dr. Henderson, J. L. Orme and Son, Chalis Le Duc, Wm. McKenzie, Mr. Shannon, and Mr. Jeffrey, of the *Citizen*, Mr. Ross and Mr. Scott, of the *Journal*, Mr. Mitchell, of the *Free Press*, Mr. Halmden, Mr. George Brunel, Mr. Wm. Hay, Mr. McGorin, Mr. Goulden, Mr. Spittal, Mr. Wm. Davis, Mr. O. Hignan, the clergy of all denominations, and His Grace Archbishop Fabre.

QUEBEC: Dr. Mackay, Dr. de Blois, Dr. Roy, Mayor Fremont, the clergy of all denominations, the editors of several newspapers, and citizens of all classes. With reference to Quebec, Father Murphy feels that in a city where his friends and active sympathizers are so numerous it would be invidious to particularize. To each and all he sends greetings through THE GOLDEN CRUSADER with his best thanks and heartfelt gratitude for all their kindness.

LOOK OUT FOR IMPOSTORS!

Of all the dastardly attempts that have been made to injure Father Murphy's usefulness, one of the most reprehensible is the employment by a certain "Syndicate" of bogus priests to travel about the country representing themselves to be Father Murphy. No less than three reprobates of this sort have appeared at Montreal, Quebec and other places within the last few weeks. In several instances they were unmasked by gentlemen who know Father Murphy, but it is quite probable that they have imposed on many who do not know him. For this reason, and to put an end to this villainy, we publish an excellent, striking likeness of the Father, by which he will be recognized wherever he goes. It is a face not easily forgotten, and has only to be seen to refute the slanders of the scamps who are trying to boom their little alleged "Cure" by abusing and misrepresenting him. Men who resort to means so vile as these, and the publication of still viler libels, only prove to all sensible people what rascals they are, and to what desperation their "business" is driven.

WORKING BOTH WAYS.

Says *Judge*:—"The Syndicate which proposes to monopolise the Gold Cure, also proposes to buy up all the bar rooms." This confirms the old saying that many a joke is made in earnest. What could be more in accord with modern business ideas than that the whiskey trust should try to monopolise both poison and antidote. Fortunately, however, the Murphy Cure is beyond the reach of the Syndicate which aims at making drunkards, and after fleeing the victims with whiskey, bleeding their friends for an alleged cure. An undertaker's and cemetery trust would complete the scientific circle of the Gold Cure Syndicate.

ARCHBISHOP FABRE.

The Montreal Murphy Gold Cure Institute desires to express, through the columns of THE GOLDEN CRUSADER, its grateful acknowledgment to His Grace the Archbishop of Montreal for his kind patronage and encouragement, especially for the appointment of a chaplain to attend to the spiritual wants of its Catholic patients.

APPEAL TO THE CLERGY.

If the clergy of all denominations were as sincerely convinced of the evil of strong drink as was Cardinal Manning, the manufacture of all intoxicating beverages would be stopped in five years. In his last illness the doctors ordered brandy and port wine for Cardinal Manning and he refused saying that he could not conscientiously drink liquor which was the agent of so much misery and ruin to souls.