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# THE GOLDEN CRUSADER.

No. 1.

QUEBEC, JUNE, 1893.

VOL. I.

## 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

him with an attachment and esteem which could only be felt for a man of sterling worth. In writing this sketch of his life and labors, I must admit my desire to justify the estimate I have formed of his character. I feel, indeed, as one called upon, on account of my personal knowledge of the man, his motives and his aspirations, to act as his champion against those who, through envy of his success, and hatred of him for having broken their attempted monopoly, have traduced him and endeavored to destroy his usefulness by falsehood, calumny and abuse.

But after all, as Father Murphy himself says, the best answer to those vulgar, mercenary slanderers is to be found in what has been done and is doing at the various institutes in Canada, especially among the poor, to whom salvation from the curse of strong drink has been freely given.

Father Murphy is still a young man with a fair prospect of long life wherein to continue the grand and glorious mission he has undertaken. What he has achieved, great as it is undoubtedly, is but a prelude to what, with the blessing of God, he seems destined to attain. He looks forward with hope and confidence to the time when total abstinence from strong drink will be inculcated as a moral and sanitary duty in all educational institutions, and while his present efforts are directed to the sobering of the mature in years, he hopes to see the coming generation develop in freedom from the worst of all slaveries with the assistance of the means which science has placed at his disposal.

CARROLL RYAN,

Quebec, May 15th, 1893.



JOHN MAXIMILIAN MACKAY

Was born at St. Eustache, near Montreal, in 1852, and studied the classics at St. Therese Seminary, and medicine at Laval University, Quebec, and took the degrees of M.D. and C.M., at Bishop's College University, Lennoxville, in 1874. In 1880 he took the degrees of chemist and druggist before the Board of the Pharmaceutical Association of the Province of Quebec, and during four years kept one of the finest drug stores in the city of Quebec. Later, after having travelled to the United States to make a special study of alcoholism, and also to examine the methods of treatment in those establishments which make the disease a specialty, the Doctor became proprietor of Belmont Retreat, Quebec, and himself took charge of that large establishment, which he has since conducted with the greatest care. He is well known to-day through all the Dominion for having rendered immense services to society in general, and we would add that the Doctor already reaps the benefit of his work and energy and the great sacrifices which he has made to place his establishment on a footing which may rival institutions of the same kind in Europe. Lately one of the most influential journals of Quebec wrote a long editorial on the merits of this great apostle of temperance, mentioning as part of the reforms which the Doctor had introduced into Belmont Retreat, the Gold Cure of Rev. Father Murphy, and speaking at some length of the sure and permanent effects of that marvellous remedy which cures intemperance in 21 days, even the most desperate cases. Being an eye-witness of the numerous cures that the Doctor has effected with the help of Father Murphy, that journal could not sufficiently praise our energetic fellow citizen for his great work.

## FATHER MURPHY'S REPLY

To some Persons who have Undertaken to Advertise the Financial Speculation known as the Leslie E. Keeley Co., by Abusing him under Various Heads.

"I am too busy to notice the many attempts at notoriety by taking my name in vain; but in the present instance, I consider it my duty to set the public right on certain points.

Leslie E. Keeley is not the discoverer of the double-chloride of gold cure for alcoholism. German doctors were the first to apply it, with excellent results, in cases of nervous disorder; and Dr. Keeley has no more right to use it in Canada than I have. If I am rightly informed, Dr. Keeley is scarcely recognized by his professional colleagues generally; and judging by facts, both he and his Canadian friends would, if possible, mortgage the very air we breathe. It is high time this aggressive monopoly was exposed.

Dr. Keeley claims a percentage of ninety-five cures from those who pass under his care. Be that as it may, I solemnly declare that I am every week called upon to treat cases in which he has signally failed. I most explicitly assert that one of the leading members in the syndicate known as the Keeley Company did offer me the sum of one hundred thousand dollars (\$100,000) for my co-operation therewith; which offer I declined mainly because this gentleman declared it out of the question that the poor be treated free of charge. "If we amalgamate," he said, "you may look after the poor if it suits you; we will take charge of the fellows with cash." These words were spoken in the presence of a most reputable witness, holding a high official position in Montreal. I had no hesitation in refusing, for the poor have ever been a notable portion of my inheritance, and I can never associate myself with a monopoly which ignores them.

The Canadian syndicate claims to have paid Dr. Keeley fifty thousand dollars (\$50,000) for remedies about which it knows nothing, a rather startling fact. As to me, I have, within the last year, spent thirty-eight thousand dollars (\$38,000) in treating both rich and poor throughout Ontario and Quebec. These are my witnesses and my judges. I am thoroughly conversant with the Keeley formula, and I am prepared to prove, by cases in Montreal itself, that my improvements upon this method make my treatment appreciably superior. I can have no object in deceiving the public, for my work is humanitarian, wholly unconnected with American plutocracy, monopolist or otherwise.

As to my personal conduct, it is subjected to the full light of modern publicity. If to relieve suffering humanity constitutes a sin or scandal, then why have such offences been sanctioned by the most august example ever proposed to mankind. The true explanation of the attack upon me must be sought in the fact that by treating three thousand patients within the past year, one-third of whom were practically paupers, I have invaded what the Montreal syndicate considers its legitimate preserves.

As to my pathological acquirements, I may, without flattery to myself, compare them not unfavorably with those of Dr. Keeley and his politico-assistants. Because I am a priest it does not follow that I can lay no claim to some knowledge of therapeutics. But on this head I quarrel with no man. Detraction of my neighbor is no habit of mine. Certain persons have done their best to defame me with my ecclesiastical superiors and the general public; but I am thankful to be able to state that their hopes, if they had any, have hardly been fulfilled. I have been received in Canada most cordially, and the crowds who have attended my lectures evidence the fact in the large towns through which I have passed. A humble though priestly follower of the Divine One who "went about doing good," I am content with "following Him from afar." Every month, over two hundred homes are, by God's blessing, made happy by the means I have in hand; such is my answer to all my detractors.

LAWRENCE W. MURPHY,

Priest of the Diocese of Buffalo, N. Y. 26 Cathcart St., Montreal, 8th April, 1893.

Father Murphy's institutes are located as follows:

8 Palace Hill and Belmont Retreat, Quebec. J. M. McKay, C. M., M. D., specialist and general Medical Superintendent.

26 Cathcart street, 875 Dorchester street, Montreal, Dr. Gadbois, Medical Superintendent; 19 Moss Park Place, Toronto, Dr. Sloan, Med. Supt.; 219 Maria street, Ottawa, Dr. St. Jean, Med. Supt.

## A Labor Leader's Advice.

Prosperity and Happiness for Workingmen—A Manly Tribute to a Noble Institution.

The following letter addressed to the Rev. Father Murphy by Mr. William Keys, whose long and faithful service in the cause of Labor are well known throughout Canada and the United States, speaks for itself. It confirms the experience of thousands belonging to all classes who have found prosperity and happiness by the same means which he recommends. But of all the brilliant services Mr. Keys has rendered to the cause of labor, none was greater than this, for it shows workingmen and, indeed, all men who work with hands or brain, a sure way to health and success.

To the Rev. Father L. W. Murphy:

REV. AND DEAR SIR,—Having experienced the benefits of your wonderful Gold Cure treatment, I esteem it a pleasure, as well as a duty, to bear my humble testimony in its favor, with the hope that whatever influence I possess among my fellow citizens may be exerted in aid of your beneficent mission. Like many others similarly situated, and who have suffered physical agony and mental anguish from the disease of which I am now happily cured through your kindly and effective ministrations, I believe that I should overcome whatever feeling of delicacy I otherwise might have in alluding to this matter, for the sake of others who may be still enduring the miseries of inebriety. Drunkenness is the great source of the miseries and sorrows of life, the greatest hindrance, I may truly say, to the advancement of the workingmen, for the amelioration of whose condition I have devoted my best years. Therefore, I feel it all the more incumbent on me to show them how it may be overcome. I am thoroughly convinced, Reverend Sir, from personal knowledge and from having tried other alleged remedies, that your Gold Cure is the only certain remedy for alcoholism. Being thus convinced, I am satisfied that I will do great good to my fellowmen if my advice and testimony should induce them to follow my example, and go through a course of treatment at your Institute. I remain, my dear Father, with gratitude and respect,

Yours faithfully,

WM. KEYS,

545, St. Urbain Street,

Montreal.

May 20th, 1893.

## A FAMOUS MEDICAL EXPERT EXTOLS THE MURPHY CURE.

Belmont Retreat, Quebec, March 25, 1893.

REV. FATHER MURPHY,

26 Cathcart Street, Montreal.

DEAR FATHER.—Allow me to inform you that your Gold Cure treatment has given entire satisfaction since you introduced it into Belmont Retreat. We are curing now over sixty patients a month and the treatment has not only proved efficacious in all cases, but has given also extraordinary and evident indications of its permanency. The wonderful efficacy of your treatment in completely repairing the injuries done to the system by alcoholic poisoning, and in restoring the patients to the free vigor of perfect health, meets with the highest commendations of our citizens generally. The highest and strongest evidence of the efficacy of your treatment lies in the fact that patients who have resided in my institution for years, and who were regarded as incurable, are to-day as free from any desire for whiskey as the child unborn. I hope these words of mine, coming as they do from one who has made a speciality of alcoholism and kindred diseases for upwards of ten years, will prove of assistance to you in securing the confidence of the public in the marvellous efficacy of your treatment in other cities not yet blessed by the beneficence of your institutions. Believe me to be, Rev. Father,

Yours very respectfully,

J. M. MACKAY, C.M., M.D.



## The New Dispensation of Temperance.

A Lecture Delivered by Carroll Ryan, Esq., in the Tara Hall,  
Quebec, April 25th, 1893

The hall was fitted to its utmost capacity and many had to go away unable to obtain even standing room. Mr. Fremont, Mayor of the City, occupied the chair, and on the platform were a number of leading citizens. In the audience were many members of the learned professions, merchants and ladies. The Chairman introduced the lecturer, who on coming forward was received with hearty cheers. After a few preliminary remarks Mr. Ryan proceeded as follows:

MR. CHAIRMAN, LADIES AND GENTLEMEN:—

I propose to occupy your attention for a short time this evening in the discussion of what has been well termed "The New Dispensation of Temperance." Heretofore the drinking habit has been regarded as a moral delinquency only curable by moral conviction or persuasion. But, while this view of the question is founded on a right perception of the consequences of intemperance, it is now admitted by the medical fraternity that drunkenness is a physical as well as a moral disease. It is not necessary for me to repeat the old truism about the interdependence of mind and body, but we must bear it in mind when dealing with this subject. The aim of medical science is to establish a sound mind in a sound body. Any physician will tell you, however, that the first requisite in producing a clear intellect is to bring all the organs of the body into as perfect a state of health as possible. Shakespeare was right when he wrote:—

Ask God for temperance, that's the appliance only  
Which your disease requires.

This, as briefly as I can state it, is the line on which "The New Dispensation of Temperance" is presented for the consideration of the public, and on which it appeals for the support of all friends of the Temperance cause.

We who have entered upon this work believe, and our belief is founded on profound conviction born of personal experience, that to rescue the victims of drunkenness from the meshes of a degrading body and soul destroying habit, the craving for stimulants, which has its roots in the diseased condition of the brain and nervous system, must first be overcome. We all know how extremely difficult it is to overcome a habit which has become a part of our nature through long years of practice. Even our limbs and voluntary muscles acquire a memory and volition of their own, and men will perform actions to which they are accustomed without reflection. Our limbs have been known to carry us in the direction of our habitual desires even against our will. As in a love song the poet sings:—

A spirit in my feet  
Has borne me, who knows how,  
To thy chamber—window sweet.

and, if we follow this line of thought deeper, we shall discover a profounder truth which is that, if we cherish some desire or ambition with devoted constancy our whole being becomes unconsciously absorbed in its pursuit and everything we do leads, without our specially intending it, to the accomplishment of that one object. Sometimes it happens that men become possessed of a master passion, the existence of which as such they never suspected until, perhaps, late in life, when that second consciousness which utterly destroys all illusions, comes upon them. Then it is that the desire for wealth, the dreams of ambition become unspeakably trivial and paltry, and we obtain a glimpse of what that third and final consciousness will be when we turn to take a last farewell of all earthly things. Thus we come to the end of habit when too late; when we cannot flatter ourselves, as the French philosopher says we do, on leaving our vices; when, in truth, our vices are leaving us.

How vastly important it is, therefore, that we should correct our habits in time before they have become a part of the marrow of our bones, before they have warped the tissues of our brains and so attuned our nervous systems that they will only answer to their accustomed stimuli. As a matter of fact we do make efforts to correct our habits, chiefly by good resolutions, but a melancholy proverb, too often confirmed in its terrible truth by the experience of many, warns us that the road to perdition is paved with good intentions. True in its general application this is particularly verified in case of those who are the victims of drink. When, after some more than usually foolish or wicked performance of liquor, the pang of an awakened conscience comes upon them they "swear off," and in the fervor of repentance make vows of amendment. Their conscience and desire to improve are all right, but the body is not. That has been educated to make demands which the will long accustomed to comply with cannot resist, and they fall back into their old ways, becoming more hopelessly confirmed than ever in their misfortune. A man in this condition reminds me of a story.

Farmer Brown had a little son and a hired man named Mike. They were all working in a swamp one day and Farmer Brown was some distance away. All of a sudden Johnnie came running up to his father with a blanched face. The boy's eyes were almost starting from their sockets, "Say, pop," he gasped, "Mike's in the swamp up to his ankles." "Wal, if that's all," said the farmer, "let him stay there. Tell him to take his boots off and get out." "But he can't do it, pop. He's in head first."

Drunkenness is a vast swamp, as we all may see when walking along the streets in the number of saloons, and thousands upon thousands are into it, like poor Mike, up to their ankles head first. How to get them out is the great question. The churches have brought all their vast influence to its solution, temperance organizations and legislatures have endeavored to find an answer, and, though these combined influences have done an enormous amount of good, and to a large extent revolutionised the social customs of society, there is still a terrible amount of suffering and misery in the world arising from intemperance. But now comes the new agency, famous all over this continent as the Bi-chloride of Gold Cure.

When it was admitted that inebriety was a disease, physicians sought a remedy. The general opinion of the profession was that it was a matter of will-power. Every man and woman addicted to drink could cure himself or herself by exercising the will. But, as we have seen, resolutions to quit the habit are, in the great majority of cases, futile while the tissues of the brain and nerves are in a condition which creates a craving impossible to resist. Here we have the root of the disease, and to get at it we must adopt means for restoring these tissues to a normal condition of health. This is in plain words the plan adopted by Father Lawrence W. Murphy at his Institutes in Montreal, Toronto and Quebec and Ottawa, a gentleman of whom I would like to say a few words.

Father Murphy is a missionary priest of the Catholic Church who has devoted himself to the cause of temperance. With the consent of the bishop to whose diocese he belongs, he has undertaken this work, and the wonderful success which has attended his labors is accepted by many as proof of a divine blessing upon them. No one can come into contact with him and fail to be impressed with his

extraordinary gifts both natural and acquired. An American of Irish parentage, he combines in himself the best qualities of both nations. His splendid intellectual equipment has been chastened and perfected by many years of hard, profound study, and to a character naturally kindly and courteous he has added the grace which comes to those who have travelled far and seen much of the world. His magnetism is irresistible. It is this which gives him the extraordinary power for good which I have frequently seen exercised in his treatment of the unhappy victims of liquor, morphia and other poisonous habits.

Last November he came to Montreal and opened a Bi-Chloride of Gold Institute for the cure of inebriety, the opium habit, and kindred diseases. He had already established an Institute at Toronto and has since started one at Quebec. He chose as the field of his operations the Recorder's Court. Montreal is a big city where drunkenness is rampant, and in the Recorder's Court the most appalling evidences are to be seen of the ruin, misery and degradation caused by drink. With the consent of Mr. de Montigny, the Recorder, Father Murphy took some of the worst of these cases in hand. He not only cured them of their evil habits—literally, as I may say, cast out the devil that possessed them—but he also fed them and clothed them. To-day, I am proud and happy to say, those once abandoned slaves to whisky are sober, industrious citizens, bearing testimony in the eyes of all Montreal, as I do now in those of the people of Quebec, to the miraculous efficacy of his system of treatment.

As the fame of these cures spread abroad, men, and women, too, belonging to all classes in the community, even ladies and gentlemen of the highest social standing, sought Father Murphy's aid and assistance in their own behalf, or in the behalf of those near and dear to them. As a result we have now the living proofs and the willing, gladsome testimony of over 200 persons in Montreal alone who have been saved from misery and death by Father Murphy's treatment. I could occupy your time for hours recounting the facts of cases that have come under my own observation. I have seen men brought to the Institute on Cathcart street in the last stages of delirium tremens. Given up by the doctors, there appeared nothing for them in the way of help but death—and what a death! I shudder to recall what I have heard and seen on those occasions. Nothing worse of physical agony or mental anguish could be imagined. But no sooner had they come under the influence of Father Murphy and begun to feel the effects of his treatment than they grew calm, and in a few days were on the highroad to recovery. It was the same with victims of the morphia habit. What wrecks of humanity I have seen brought to Father Murphy to become at the end of a month new beings, restored to health, clothed in their right mind, and fit to take their place again in life, I have at my disposal many testimonials from persons who have been cured of all care or desire for liquor. But there are other matters in this connection to which I desire to direct your attention.

You are probably aware that certain members of the medical profession have given opinions adverse to the Gold Cure. You may have seen these opinions occasionally quoted in the newspapers. They may have referred to alleged gold cures of which I have no knowledge. Certainly they cannot refer to Father Murphy's Cure. For I fail to understand how any man who would candidly investigate the truth of the statements I have made here this evening, and see for himself the living proofs of the great good accomplished could yet try and discredit a mode of treatment so nobly beneficent in its results. But if there are physicians who have condemned the Gold Cure in general terms, there are also physicians of the highest professional standing who have borne testimony in its favor.

But I need not go abroad for proofs of its efficacy. I have seen more than enough, as I have told you, to convince the most sceptical of the soundness of the cure.

All medical men, as I have said, are now agreed that drunkenness is a disease, a physical disease. As such it is amenable to physical treatment. Everybody knows that men do not become drunkards all of a sudden. The habit grows upon them little by little. Indeed there are men going about their business every day in apparent sobriety who are deeply alcoholised without their being conscious of what is wrong with them, though they feel that something is wrong. Many of these supply the cases we so often read about in the newspapers of persons dropping dead from what is conveniently called "heart failure." Alcohol taken into the human body acts directly on the nervous system, and through it on the heart, increasing its action by firing the blood through the rapid combustion of the albumen that everywhere clothes the delicate nerves and acts as a conductor to the forces which vitalize the blood. This burning of the nerve tissue extends to the brain as well as other organs, and when the stimulant has exhausted its force and passes out of the system as it entered it, without assimilating with any of its parts, there is a general relaxation of the nerves. They are like springs that having been strained will only respond to a repetition of the stimulant. Hence arises the craving, the deadly thirst for liquor, which nothing but liquor will or can satisfy. You might as well talk about the deadly nature of sewer gas to a man down with typhoid fever, as preach abstinence from drink to a man whose whole system is clamoring for alcohol. He must have it, and the more he gets the worse he becomes. It is the same with morphia, chloral and other nervous stimulants. The end also is the same, unless a means can be found to restore the brain and nervous system to their normal state of health. This is what the Murphy Gold Cure actually does. Not only will it do this, but it destroys the desire for stimulants and places a man in the same physical condition, wear and tear of time allowed, as he was before he took to drink. But have there not been failures? it may be asked. I admit there have been failures. Of the number of cases treated by Father Murphy carefully kept records show only 2½ per cent. of failures. This demonstrates the superiority of the Murphy cure over that of any other. But these failures, I may observe, arise from no inadequacy in the treatment. They arise simply from the incurable condition of the individual. All diseases can be arrested and cured if taken in time and by the application of proper remedies. But once the patient has passed beyond a certain stage, cure is no longer possible. The disease has obtained the mastery and must run its course to the final, fatal termination. I have closely observed some of the few cases of relapse after graduation in Father Murphy's Institute, and am convinced that an hospital for the insane was the place for them, rather than an Institute where there must be some healthy tissue left whereon to base a hope of restoration.

This brings me to the consideration of another class of cases, the habitual drunkards who are the human repeating decimals so to speak, in our police courts. In the city of Ottawa you will remember, no doubt, men and women who appeared regularly from time to time in the Police Court, charged with having been drunk and disorderly. This appearance was the only regular habit left them in their sad and pitiable existence. They were a burden and a disgrace to the community. Practically they were an expensive charge on the taxpayers for the common goal was their only home. Nothing could be done with them, they were incurable. Perhaps you have a few such characters here. They are to be found

(Continued on page 6.)

**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 sent 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 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 goal. 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 goals.

**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



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. McCouldrick, Sheriff Thibaudeau, Captain Bofield, Dr. Gadbois, M.D., Wm. Watts, Mr. Ames, of 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. Snowdon, Mr. Morgan, Mr. Greenfield, Dr. P. St. Jean, ex-M.P., Dr. Henderson, J. L. Orme and Son, Chalis Le Duc, Wm. McKenzie, Mr. Shanou, 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.

(Continued from page 3.)

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.

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## FATHER MURPHY'S OFFER.

HE WILL DISCLOSE THE SECRET OF THE GOLD CURE UNDER CERTAIN CONDITIONS.

MURPHY GOLD CURE INSTITUTE, 219 Maria Street,

Ottawa, April 13, 1893.

(To the Editor of the Witness.)

SIR,—To you, as the great leading temperance advocate in the press of the Dominion, and as one who has shown a just interest in the work I have undertaken in this country, I address this communication. It is not my intention to answer in it the attacks that have been made on me personally, and on my method of dealing with the great evil of intemperance. My sole object is to convey through you to the public, as briefly as possible, a proposition with reference to the institutes I have established and am now engaged in establishing in the various cities of Canada. I may premise that I am often asked why I do not communicate the secret I possess to the medical profession, in order that it may be more generally applied, as I am applying it, for the cure of drunkenness. My reason for not doing so is, I think you will admit, well founded, but I am prepared to reveal the secret under conditions which I believe will be calculated to serve the great purpose I have in view. These conditions are that my institutions shall be carried on and maintained, either by the temperance organizations in the Dominion, or at the public expense, or by the medical profession, maintaining at the same time all the conditions requisite for a successful operation of such institutions. Hitherto I have sustained my institutions on a self-supporting basis, by treating rich and poor. Now, if the medical profession should only treat those able to pay, as would likely be the case, leaving me the poor only, I could not continue my work. Therefore, I propose not only to divulge the secret of the Keeley formula but also my own improvements on it, provided the medical profession, the Government, or the temperance organizations assume the responsibility of treating the poor free of charge. To remove all doubt from the public mind and to avoid all possibility of imposition, I would suggest that the medical profession should make a practical test of the Keeley formula supplied by me and be assured thereby that it is the veritable one used by the great and only "Keeley Institutes Co.," monopolists. Moreover, that test cases be also made of the superiority of my improvements on Keeley's formula, in order to verify the statements that I have cured men on whom his treatment failed. This surely is a fair offer to the medical profession, to the temperance organizations, and to the Government, if they are sincerely desirous of using the secret for the good of humanity in a practical manner, and of saving the public from the rapacity of an aggressive, heartless monopoly. The conditions are simple and humanitarian, for whilst the rich can help themselves, the poor must be placed in a position to enjoy the benefits of this great discovery. Suppose, for instance, that a company possessed the exclusive knowledge of the use of vaccine as an antidote for smallpox and would only confer its benefits on those able to pay its charges, society at large would derive no benefit from that beneficent discovery, and the poor would be left to rot. Drunkenness, it will not be denied, is a far greater evil than any mere contagious disease, and should be dealt with on the principle of protecting the public health. Hospitals are established for the care and treatment of disease, and it is now admitted that drunkenness is a disease, then why not establish institutes like mine for its cure? I have placed the secret at the disposal of those who have the chief interest in protecting the public health, my only condition being for the benefit of the poor who are unable to pay. As it is, the poor who may be afflicted by disease are treated at the public expense in the public interest. Why not extend the principle to drunkenness, the worst of all physical diseases, and give the poor the same benefit now enjoyed by the rich. No community can exist where the health and happiness of all does not depend on the well-being of its individual members. The rich suffer from the evils that afflict the poor, and in nothing more than through the great evil of drunkenness. Therefore, as my mission is to the poor, I place my secret and the Keeley secret at the command of those who can make them of more general use, on the single condition named herein. The medical profession and the temperance organizations have now no reason to complain on the score of concealment. The public can be saved from the rapacity of monopoly. My institutions are all flourishing. They have been successful from a business point of view, and I am content to go on as I have been doing should my offer not be accepted. Everywhere I find willing, earnest, enthusiastic helpers, and I have abundant reasons for the belief that my institutes will continue to flourish, and endeavors to start opposition to them have merely succeeded in demonstrating my success, and I am content to go on with my work as heretofore. I am, yours faithfully,

L. W. MURPHY, Priest.

### BRIEFLETS.

Dr. Keeley spoke in Tara Hill, Quebec, as follows: "His remedies had never been analyzed and could not be. He challenged the world to analyze them either qualitatively or quantitatively." That is a very bold assertion, for it amounts to this, that there is a compound medicine in the world which is absolutely proof against chemical analysis, that no chemist can separate the Keeley medicine into its component parts—"qualitative" analysis) or, knowing the different ingredients, can state the proportional qualities of each—"quantitative" analysis). Is there any intelligent man who will believe this, or any chemist of repute who will maintain the truth of it, and if this assertion of Doctor Keeley is thus totally incredible, and contrary to what everyone knows to be the fact, what is to be thought of the man who thus publicly makes it, or what reliance can be placed on any other statement of his?

### DOES THE KEELEY CURE MAKE LUNATICS?

Special to *The Press*.

CINCINNATI, May 8.—The Cincinnati Sanitarium's annual report, issued to-day, says the Keeley whiskey cure makes lunatics by wholesale. The above despatch, reproduced precisely as it appeared in the *New York Press*, goes to confirm the growing popular impression that the Keeley treatment is worse than the disease it is supposed to cure.

## THE MURPHY GOLD CURE CLUB

In every city where Murphy Gold Cure Institutes have been established the graduates are so enthusiastic in their gratitude that they have formed clubs for mutual encouragement, assistance, and entertainments. They have also made it a part of their design to assist poor but worthy persons to obtain the benefit of the cure, and generally to advance the great and good cause of temperance through the instrumentality of the Murphy Institutes.

The following correspondence in relation to these clubs will be found interesting:—

FROM BUFFALO, N.Y.

REV. FATHER MURPHY,  
Gold Cure Institute, Belmont Retreat.

March 20, 1893.

DEAR FATHER,—As secretary of the Buffalo Gold Cure Club, which now numbers over 400 active members, it gives me great pleasure to inform you that 98 per cent. of the graduates that underwent your treatment are now as free after two years from any desire for strong drink as they were on the day they graduated from your saving and beneficent institution. It seems an absurdity to us now that we could have debased our manhood so much as to indulge in strong drink of any kind. We, with our wives and families, bless you for saving us from an untimely grave, and worse than all, from the loss of our immortal souls, through the intervention of your apostolic labors and the divine agency of your Gold Cure treatment. Our wives and families bless you for the health, prosperity and happiness that now shine in our homes. All the members join me in praying to God to prosper your labors in Canada to save others as you saved us from the terrible curse of drunkenness.

I beg to remain,  
Yours very respectfully,

J. H. O'NEIL,

Sec'y Father Murphy's Gold Cure Club, Buffalo, N.Y.

FROM MONTREAL.

REV. FATHER MURPHY,  
Belmont Retreat, Quebec.

I have much pleasure in informing you that the Father Murphy Gold Cure Club now numbers 200 active members, all distinguished graduates from your institution at 26 Cathcart Street, Montreal. We all wear the gilded ribbon and are enrolled in the society of Golden Crusade. Our Club is in a very flourishing condition and we have lost only six members, young men sent by force by their parents, and who were not anxious to be cured. The six months graduates say they are astonished at having been drunkards, so obnoxious to them is the thought of intoxicating beverages. All the members are in excellent health and tender to you their heartfelt thanks, and bless the remedies of the Gold Cure for their present happiness. All the members pray for you, and join with me in subscribing myself.

Yours most devotedly,

JOHN TAYLOR,

Vice-President Father Murphy Gold Cure Club Montreal.

FROM TORONTO.

REV. FATHER MURPHY,  
Gold Cure Institute, Belmont Retreat, Quebec.

DEAR FATHER.—At the last regular meeting of our Murphy Gold Cure Club, which now numbers 250 active members, a motion was made and carried that we do unanimously congratulate you on your marvellous success in the cities of Montreal and Quebec in saving men there, as you saved us from drunkards' graves. It is now nearly a year since our Club was started by your first gold cure graduates in Toronto, and out of two hundred and sixty graduates only five have relapsed, and those did not take their medicine regularly and did not want to get cured from the cursed disease of strong drink. We are taking in on an average now over thirty new members each month—all saved men and enthusiastic graduates of your miraculous treatment. We are all the time praying for you, and hope you will soon be able to come to us and inspire us and cheer us on by your magnetic and holy influence. With best wishes from all the members of the Club and from your hosts of friends in Toronto, I desire to remain

Yours very respectfully,

JOHN DUNCAN,

Toronto, Ont., March 8th, 1893.

Secretary Father Murphy Gold Cure,

FROM OTTAWA.

14th May 1893.

REV. FATHER L. W. MURPHY.

REV. FATHER,—I have the honor to inform you that at a largely attended meeting of the graduates and members of the Ottawa Institute, held last evening, the following resolutions were unanimously adopted:

1st. That in the opinion of this meeting it is desirable to form a club, composed of the members of the Ottawa Murphy Gold Cure Institute, to be known as the Ottawa Murphy Gold Cure Club, the objects being first to keep the graduates in touch with the Institute and its work, and, second, to enable those, who have benefitted by the Gold Cure, to assist those afflicted with the disease of alcoholism, and other kindred diseases; who cannot afford to pay the fees.

2nd. That Father Murphy be honorary president, and Mr. Taylor, honorary vice president. The other officers elected are, C. Moore, president; D. Goulden, vice president; Harry Alexander, treasurer; H. R. Holenden, corresponding secretary; Charles Leduc, recording secretary; Mur. W. Stockand, McIlwain, J. O'Shea, W. McKenzie, F. P. McGovein, W. J. Wilson, Todd Lyon, J. Maloney, W. Hay, J. Hawley and F. X. R. Saucier, committee.

I shall be glad to hear of your acceptance of the office of honorary president, and to convey your advice and instructions to the Club, which will meet on Wednesday next.

I am, Rev. Father, Faithfully yours,

H. REED HOLENDEN.