



DEVOTED TO TEMPERANCE, SCIENCE, EDUCATION, AND AGRICULTURE.

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NOTICE.

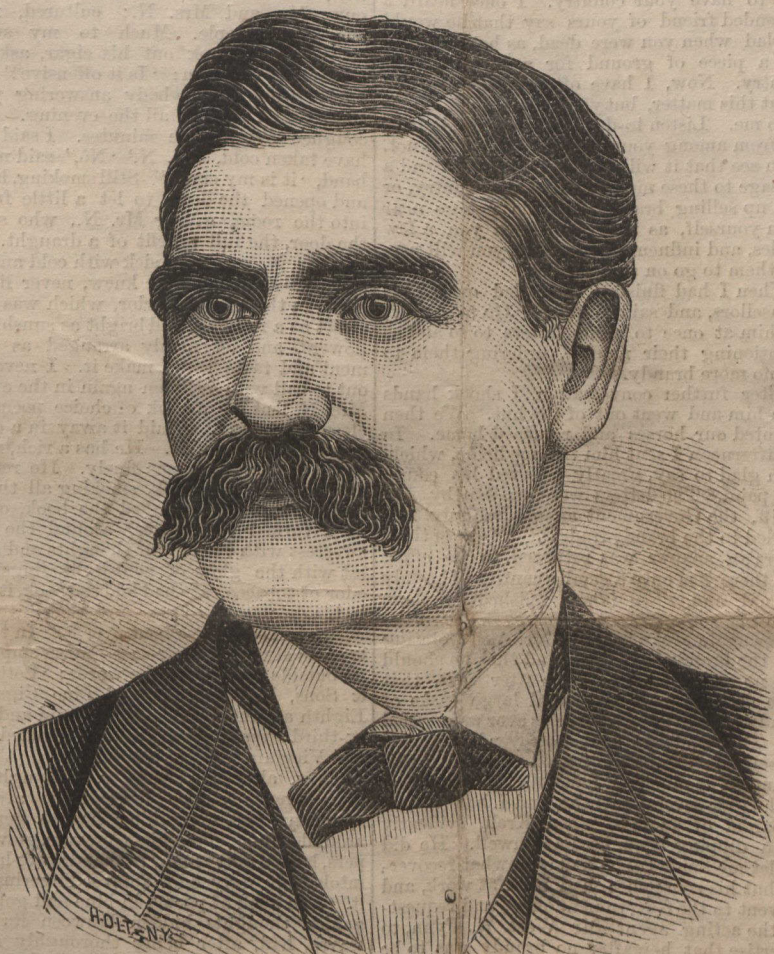
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FRANCIS MURPHY.

The readers of the MESSENGER will remember, the incident narrated in its columns not long ago, of a captain who having negligently searched for a sunken reef, declared that it was not in existence; his mate subsequently searched for it, found it and had it marked on the chart; still later the captain being in the vicinity of the rock whose existence he disputed, when a terrible storm was raging, resolved to sail over the spot, steered his course too true, the vessel struck and sunk, and many innocent ones lost their lives thereby.

Such men as Gough and Francis Murphy having experienced in their own lives the terrible effects of intemperance, form the best charts or beacons to warn others of the rocks to avoid. Mr. Murphy was born in Ireland in 1843, and when but sixteen years old emigrated to New York. Being of Roman Catholic parentage he was not, when in Ireland, suffered to attend the Irish national schools, and thus his education was limited. Having arrived in New York he was induced by an acquaintance to go to Quebec, Canada, where failing to obtain employment, he proceeded to Montreal. Here he was engaged in a hotel, fell into drinking habits, and in two years lost his situation. He next removed to New York State, and for six years, during which time he was married, was employed in farm labors. With an elder brother, he then entered into the business of keeping a hotel in Portland, Maine, and his former partner retiring he was left sole proprietor. In this capacity, at first he met with considerable financial success; but soon, his appetite overcoming him, he became too fond of his "bitters," and finally at the end of his ten years' proprietorship the hotel was closed against him, and he was a ruined man in the common acceptance of that term. His wife dying after this, he was recalled to his proper self, and he determined, God helping him, to live, from that time forth, a sober man,—and not only that, but devote his life to rescuing others who had fallen as he himself had.

His first public lecture was delivered in April, 1870, in the City Hall in Portland, just three months after abandoning the saloon business. He had a host of acquaintances in the city, and on the mere announcement that he was to lecture on temperance, the hall was crowded, and the energy, earnestness, and pathos of his story, which those present knew to be true, made a profound impression upon his audience. Before leaving the hall, more than fifty applications were made for his services as a lecturer. His popularity may be understood from the fact that he delivered some thirty-eight or forty consecutive lectures in that city, concluding his work, by forming a "Reform Club."



FRANCIS MURPHY.

Subsequently he labored in other parts of Maine, in Rhode Island, in New Hampshire, and in the West. When his fame was first extending beyond New England, Miss Frances E. Willard, of the Women's Temperance Union of Chicago, invited him to that city. He lectured there for some time to immense audiences. Many thousands of depraved men were reclaimed by him, and when he left Chicago no less than seven different Reform Clubs were organized. Indeed, everywhere he has gone he has met with extraordinary success. Eight lectures in one Illinois village resulted in the voluntary abandonment by their proprietors of the fifteen saloons of the place. His personal magnetism is much spoken of, and he tells the story of his own life with a pathos which moves every hearer. At the old Orchard Beach Camp-meeting in 1874, which was convened at his instance, Dio Lewis was announced to follow him, but the Dr. declined, saying, "I cannot make a speech after Mr. Murphy. I have heard speeches for forty years, have been on the rostrum myself for over twenty-five years, but I have never heard such a speech as his to-day. In God's name, keep that man telling his story all over the land, every night, as long as his breath and strength are spared."

AN EDUCATIONAL REFORM.

BY PROF. LOUISE M. HODGKINS.

A few weeks ago, I stood by the grave of a woman to whom I believe every New England girl, aspiring to the highest culture now within her reach, is indebted. When Mary Lyon said, twenty-five years ago, "There is a defect in our present system of education; knowledge of books increases faster than knowledge of character. There were more strong characters fifty years ago, because knowledge and reflection were better balanced," she spoke as she lived, in significant prophecy, and at the standpoint of to-day. Those who have had to do with schools and their students cannot fail to see that this defect has grown with, though not in consequence of, the endless "making of many books."

Nothing, perhaps, is contributing to increase this unequal development of the acquisitive and reflective powers of our young people than the system of mental training pursued in a majority of our high schools, academies, seminaries and colleges. Scarcely a curriculum is offered an American student which not only fails to encourage, but absolutely precludes, in the three or four years prescribed for its completion, all possibility of reflective thought. Meanwhile, a most undesirable habit is formed, of substituting knowledge about a subject for the mastery of it.

In a catalogue which represents scores of our public and private institutions, we find three months the allotted time for the pursuit of such studies as astronomy, history—including ancient and modern—literature, used in

a general sense; while one year is assigned for each of two or three modern languages. The most faithful student necessarily leaves his *alma mater*, falsely so called, shamefully deficient in so far as he desires to make any practical use of the studies he has professed to acquire, and of which dishonest profession his diploma is the seal.

Unless our student be able to take some post-graduate course in the various schools which have sprung up in answer to this necessity, his education is but a tangle of broken threads—a long list of beginnings, only valuable in so far as they contribute indirectly to a more easy grasping of the life-work subsequently chosen.

I asked a prominent educator not long since, why certain studies might not be thrown out of a course in order to double or treble the time given to those that remained? The answer was, "— and — colleges offer this course, and no competitive institution can afford to do less." "Then why not extend the time required to complete the course?" "Because our students will go where they can be graduated in the least time."

If the American student is so anxious to begin life "out in the world," that he forgets that the only perfectly developed manhood ever realized on earth, began its public career at thirty, why may there not be some method provided by which he may become, though certainly not many-sided in his culture, yet comparatively well-informed in some special branches.

For instance, might not a co-operative system be established among institutions of kindred purpose, united by denominational or political ties? Let that school which offers unusual and prolonged advantages in two or three companion sciences, as botany, natural history and zoology, do it at the sacrifice of some others, which, on the other hand, shall be equally well taught in a sister institution. In the same manner, let one modern language in each take the place of two or three, but three years be given to its acquirement.

I have in mind an instance when, with one exception, an entire class in a modern language made a request to continue its pursuit a second year, instead of taking up another to which equally insufficient time was to be allowed. This petition was refused on the ground that it might establish a precedent, nothing than which could have been more desirable.

Less than three or four years given to such studies as history, modern language or literature, can give the student no claim to profess a knowledge of them, much less to attempt to impart his knowledge to others.

Who will suggest some farther means of preventing our higher institutions from setting their seal to a document whose contents, by a common understanding, deceive no one, and are becoming less and less valuable, because more and more meaningless to the possessor?—*Zion's Herald*.

DIS-EASE OF OUR OWN CAUSING.—On an average, one-half of the number of out-patients treated by a hospital-surgeon suffer from diseases due primarily to a want of knowledge of the laws of health and cleanliness. The ignorance of hygienic laws, which affect so disastrously the health of the rich as well as the poor, exists chiefly in regard to dress, ablution, and ventilation.—*Popular Science Monthly*.

—President Angeli, of Michigan University, said of women students, in his recent annual report: "These are distributed as follows: medicine, thirty-seven; law, two; homoeopathy, two; literature, sixty. The experience of the last year confirms the opinion we have been led to form by the experience of previous years, that women who come here in good health are able to complete our collegiate or professional courses of study without detriment to their health."