

solicitude for the work of high art in worsted, for the merits of which he entertained an exalted opinion. Gradually would John invade the neighbourhood of the desk, and even crumple beneath his feet the leaves of manuscript which, after having hastily dashed them off, his master had thrown upon the ground. If he dared do it, John would have submitted the ink bottle to a general cleansing, and given the desk itself a comprehensive wipe of his duster; but his audacity was usually limited to abortive efforts at opening a conversation respecting the habits and customs of the English aristocracy, and the innovations lately adopted in the science of laying the dinner cloth in grand houses. Now Father Mathew was a man of exemplary patience, and could, without murmur, endure as much as most men; but to be thus interrupted, perhaps in the middle of a subject of great moment, and to feel your coat subjected to an elaborate dusting process as you were commencing a new paragraph, or rounding a sentence with grace, was something beyond the limit of mortal endurance. And just as John had reached this point, his master would start from his chair, and, looking down at the startled culprit, who now feared he had been pushing matters too far, would hurl this awful threat at his domestic,—‘John, if you continue to go on in this dreadful way, *I declare I must leave the house!*’ This tremendous threat never failed in its effect; and John invariably hid himself for a time in the darkest recess of his pantry.

CHAPTER XXII.

Father Mathew's pecuniary Liabilities—His Unhappiness—The Medal Delusion—His Arrest—Items of Expenditure—Vindictory Statement—How the Money went—Silver Medals—The enduring Memorial—An edifying Balance-sheet—Valuable Testimonies—The Soldier's Gratitude.

THERE was, however, a trouble far less difficult to bear than the pressure of hard work, or the intrusion of a favourite and indulged domestic; that trouble arose from the daily increasing amount of his pecuniary liabilities. At times, the shadow of debt darkened the very sunlight, and haunted him like a spectre in his solitude. There was a period, yet to come, when the tyranny of the ever present idea of his obligations became insupportable, and crushed him to the earth; but, though in his fifty-third year in the year 1854, he still possessed the physical energy and vigour of ordinary men of thirty-five or forty, and the tone and strength of his mind were yet unimpaired. He could, therefore, resist a painful impression, at this period of his life, better than in half a dozen years after, when his constitution had received many severe shocks. Still the slavery of debt could not but have been keenly felt, at any time, or under any circumstances, by a man of his extreme sensibility and high notions of personal honour. There was also an additional bitterness imparted to this sufficiently bitter feeling—this arose from imputations as unjust as they were galling.

At the very moment when his liabilities amounted to a sum of 7,000*l.* it was asserted that he was in the possession

of enormous wealth, and that he had enriched the very family whom his mission had almost impoverished. If the writers of these stupid calumnies could have known how they were wounding that sensitive heart—how they were rendering his nights wakeful and his days unhappy, by their monstrous accusations, it is only fair to believe they never would have made them.

At a festive meeting in Cork, held on the evening of St. Stephen's day, the bitterness of his soul found vent in these mournful words:—'Although your excellent chairman has wished me the enjoyment of many happy days, I must say I enjoy very few moments of happiness. *My heart is eaten up by care and solicitude of every kind.*' These words fell upon that joyous assembly, consisting mostly of the young and the light-hearted, with an inexpressibly saddening effect, and a murmur of sympathy evinced the feeling which they had awakened in every breast.

The calumny against him was based upon the wildest assumption. Because Father Mathew had administered the pledge to so many millions of persons, therefore he had sold so many millions of medals, and therefore he had received 50,000*l.* for every million of followers; and further, that if he had given the pledge to only three millions of persons, he had sold three millions of medals, and received 150,000*l.* If he had given the pledge to four millions of persons, of course he had received 200,000*l.*! This was actually put forward in one of the most influential of the Irish newspapers; and the writer even went the length of asserting, that if this number of medals were *not* sold, and this amount of money *not* received, the alleged number of followers was a gross delusion. The whole thing was based upon the utterly groundless supposition, that everyone who took the pledge also purchased a medal; whereas not more than *one in ten*, if so many, of those who did the one also did the other. Even if they had the inclination to purchase the medal, they were too poor to do so.

Father Mathew's chief success was amongst the humblest classes in the community; and at the very time when this imputation was made, it was admitted, on official authority, that there were two millions and a half of people in Ireland little above the condition of absolute destitution. Few medals were purchased by this class; and yet, happily to a large extent, they had taken the pledge, and thereby preserved themselves from deeper misery.

Father Mathew's arrest, while publicly administering the pledge in Dublin, rudely dissipated the belief entertained by those who accused him of the possession of fabulous wealth. He was arrested for the balance of an account due to a medal manufacturer; and the bailiff to whom the duty was entrusted knelt down among the crowd, asked his blessing, and then quietly showed him the writ! It may be mentioned, as an instance of Father Mathew's presence of mind, that he did not falter even for an instant, but continued to administer the pledge, as if nothing had happened. This self-possession was fortunate for the bailiff, whom not even he could have saved, had that treachery been made known at the moment. This painful circumstance dissipated calumny and slander into thin air; but it also aroused the liveliest sympathy throughout the country, and galvanised into activity those who had been talking of a colossal bust, or some such other 'testimonial,' as a fitting type of the nation's gratitude to its great benefactor. People then began to consider that it was far more wise to free Father Mathew from his embarrassments than to carve his effigy in stone or marble, and to enable him to prosecute his work rather than erect some benevolent institution in his name. And the more the question of how to act, and what to do, came to be discussed, the more honouring was the result to the character of one of the most disinterested and generous of men. How his liabilities grew upon him was now a matter of easy explanation. The readers of these pages have already seen sufficient to satisfy their minds upon the

subject ; but a few additional particulars may not be here out of place.

This fact should be distinctly borne in mind,—namely, that upon one man, and one man alone, rested the responsibility of one of the most remarkable movements, and the support of one of the most extensive organisations, of modern times. Father Mathew was the centre of all, the one on whom the success or failure of the movement, and the stability of the entire structure, depended. Without Father Mathew, the movement would never have been what it was ; deprived of his exertions, his labours, his zeal, his self-sacrifice, his munificent liberality, it could not have progressed as it did. We may see a department of state exclusively engaged in undertakings less onerous, and with details less complicated or extended, than were involved in the mission to which Father Mathew voluntarily devoted his energies. What we witness every day done by large and well-endowed associations, with numerous and highly-paid officials, and a thoroughly efficient staff, Father Mathew undertook and accomplished single-handed. He had to provide and pay a sufficient staff ; to print and disseminate handbills, tracts, and placards ; to aid in the establishing of temperance reading-rooms, and the formation of bands ; to prevent local societies from falling into decay, and to supply funds towards their revival ; to defray the principal expenses attendant on those demonstrations which were considered necessary as an example or an incentive ; to meet the heavy charges for travelling with one or more attendants, and for hotels ; to contribute the most generously to the very charities whose claims he came to advocate,—in fine, to satisfy the demands hourly made upon his compassion or his generosity, and which were of necessity multiplied in consequence of the very nature of his mission and the prominence of the position it entailed.

Thus, for instance, he was in debt to the amount of 1,500*l.* before he made a single visit to any part of the country, or

before he quitted the city of Cork, the first scene of his mission. As has been described in the appropriate place, poor people came daily to him in great numbers, not merely from the surrounding country or the adjoining counties, but even from remote districts of Ireland, to receive the pledge at his hands ; and he would as soon have thought of turning away a penitent unshriven from his confessional as of not relieving the wants of a weary and foot-sore pilgrim, who had walked thirty or fifty miles with an intention that excited his gratitude almost as much as it did his sympathy. The amount of his debt at that time—in the year 1839—does not in any way represent the sums so distributed ; for Father Mathew was then in the receipt of a considerable income, the result of his popularity as a clergyman ; and this income he dispensed wholly in charity of one form or another.

His printing account, from the commencement of the movement in April 1838, to the summer of 1844, amounted to 3,000*l.* The average charge for this indispensable outlay was from 8*l.* to 10*l.* a week. It is scarcely necessary to defend the good policy of this item of expenditure, which has its like in every movement, association, and organisation, of whatever nature or character. If a remarkable testimony were borne to the value of temperance, either by speech or by letter, it was immediately published by Father Mathew. In the evidence which he gave for Charles Gavan Duffy, in the early part of 1849, he mentioned that he had struck off 30,000 copies of a speech which Mr. Duffy had made in Newry in the year 1841 ; a fact which shows the importance attached by Father Mathew to whatever tended to promote the cause of temperance.

It is not necessary to go through the other items of expenditure, to prove how inevitably they arose out of the circumstances in which he was placed. The idea of the sale of medals did not originate with Father Mathew. The practice was introduced into Ireland by a temperance lecturer from

England—John Hockins, known popularly as 'the Birmingham Blacksmith.' This person brought a quantity of medals with him from Birmingham, and profitably disposed of them to the Irish teetotallers. His example was followed, on his own account, by James McKenna, the first secretary to the society, who was subsequently taken into Father Mathew's service in the same capacity.

At a meeting held in Westminster, in August 1843, Father Mathew referred to the origin of his sale of medals :—

It has again been asked, what becomes of the money paid for medals? I have answered such questions over and over again, and am sorry that I feel it to be an act of justice to myself to repeat it. For a long while after I commenced administering the pledge of total abstinence, I did not sell medals at all, but presented them gratuitously to every one who took the pledge. At length my secretary informed me that I was 5,000*l.* in debt, and most earnestly requested permission to sell the medals. After a little consideration I acceded to that request; but I can assure the meeting, that since I have been in this country, the amount I have received for medals has not half paid the expenses attendant on my mission. I have never received money from any one for my own benefit, and never will. Only this day a lady at Hammersmith begged of me to accept a considerable sum towards my expenses, but I have declined its acceptance, and sent it back. It is painful to me thus to be obliged to vindicate myself, and I hope I shall not again be called upon to do so.

The absurd notion that every person who took the pledge also purchased a medal is thus disposed of in Father Mathew's words, spoken in Dublin in June 1842, and frequently repeated in subsequent years :—

I deny, in the strongest terms, that I am, as it is alleged by certain parties, making money of cards and medals, and I declare that I am a poorer man this day than the first day I gave the pledge, for *out of several thousands who take the pledge, not as many hundreds take a card or medal*, so that the allegation is totally false. This is a fact well known in Cork and elsewhere; for, if I have any money, I give it to feed the hungry, and clothe the naked.

Not only was it the fact that not more than one in every

ten—if so many—purchased a card and medal, but that Father Mathew distributed the medals with a profusion which his secretaries regarded as reckless. Thus, up to the time when his difficulties became publicly known, he had given upwards of 100,000 medals to the children of the schools throughout the country. From policemen, soldiers, and emigrants, he never received payment for them; and no poor person ever asked for a medal in vain. Nay, he has been frequently known to arrest the hand even of a comfortable farmer, when he was about to pay the person who had the sale of the medals, and say—'No, my dear, you shall not pay—it is not your money I want, it is yourself. Take the medals for yourself, and your wife and daughter; all I ask you is to be faithful to the cause.'

The accusation of his making money of this traffic was a source of constant bitterness to a man of his proud and sensitive nature. He writhed under it as under a lash. To be accused of interested and selfish motives in the promotion of a cause which, while it benefited many, injured not a few, was torture to his mind; and the very disregard of money which he constantly exhibited might, in many instances, have been influenced by the sting of the taunts levelled against him either in ignorance or in malice.

These accusations were likewise a source of pain to his friends, by whom his character was thoroughly understood, and to whom his fair fame was as dear as their own.

An important meeting was held in Cork, in November 1844, with the view to organise some effective means of relieving Father Mathew from the pressure of his embarrassments; and at that meeting the writer of this biography, who from his boyhood had enjoyed the advantage of the good man's friendship, was personally authorised by him to make a statement of the causes of his embarrassments, and in vindication of the charge of having realised a fortune by the sale of medals. A passage from that statement, made with the sanction of Father Mathew, and

upon information principally derived from the same source, may tend to throw further light on this medal delusion :—

Permit me to tell you a few more facts about medals, and prove to you that, even when there was sale, there was no corresponding return, and therefore no profit. When the desire to obtain medals was most general, Father Mathew received orders from various parts of the country for thousands and thousands of medals; which medals were sent, and sold or distributed, but for which medals Father Mathew never received a single shilling. This I have from the lips of Father Mathew. I impute nothing to the secretaries or patrons of the societies from whom no return was given; it may have been from neglect, apathy, or forgetfulness, that all the medals ordered were not sold, or that the persons who received them were not themselves paid for them; but it is certain, that hundreds of thousands of medals have not been accounted for. I give you one fact, which may in some measure account for this non-return. A few days ago, Father Mathew received back two boxes, containing 1,400 of the ordinary medals, and 20 of the silver. They had been ordered, but forgotten; and it was not until the present excitement had awakened the recollection of the party who had ordered them, that they were thought of. How many such 1,400 medals, how many such 20 silver medals, may we not suppose are now lying forgotten, without recompense or benefit to Father Mathew? It is also a notorious fact, that in many parts of the country Father Mathew could not sell his medals, even to the smallest amount, and for this sufficient reason—that the patrons of societies in those districts had themselves ordered medals, exactly similar to those issued by Father Mathew, from the manufacturer in Birmingham, and had, of course, disposed of them for the advantage of their peculiar society.

A few evenings since, I, with other gentlemen whom I now see around me, attended a meeting in a small room in Market Street. I there alluded to the fact that Father Mathew had presented silver medals, to a large amount, to persons who belonged to his society, and I said that the large medal which I exhibited had cost the sum of fourteen shillings. Its real value is not more than six shillings; but at first the sum charged by the manufacturers was fourteen shillings. What will you think when I tell you that in that small room, not more than fifteen or sixteen feet square, and where there were not above thirty or forty persons assembled, there were as many as twenty persons present who had received similar medals of silver from Father Mathew?

Extracts might be multiplied to disprove the charge of money making, and to exhibit the manner in which whatever profit was received was afterwards expended. A very few will suffice as an illustration. In the 'Belfast Vindicator' of February 1842 we find this paragraph :—

An error prevails respecting the amount of money received for medals. Of the thousands enrolled many had been previously supplied with medals, and were satisfied to receive them from the hands of Father Mathew. *To all who intimated, in the most distant manner, their inability to purchase (and the numbers were very considerable), he instantly gave gratis the requisite quantity.* He not only gave 40*l.* to the Rev. D. Murphy, P.P., Moira, and 15*l.* to Mr. Duffy, for the teetotal library, *but appeared to many inconsiderate in the extent of charity to mendicants, who uniformly resort to such scenes*—some true objects of relief, some practised impostors.

In the same paper it was stated that a number of children of the National Schools took the pledge, and that Father Mathew gave 100 medals to the teachers for them.

The same month, a correspondent of the 'Limerick Chronicle,' writing from Kilrush, adds this postscript to his letter :— 'Although Father Mathew gave an immense sum before, he now gave 5*l.* for the poor of the town, and 2*l.* to compliment the little band.'

Another paper mentions, in the same year, a munificent contribution of 20*l.* to the Catholic church at Miltown Malbay, and of various sums of money distributed in the surrounding parishes.

Father Mathew's outlay for silver medals was something considerable, and without any return worth noticing. As a rule, these medals were presented, not purchased. In his memorable visit to Maynooth, in 1840, he distributed medals of this material to the value of 200*l.*; and at the date of the appeal made for him in 1844 he had presented to his followers in the United Kingdom silver medals for which he had paid the sum of 1,500*l.* The amount paid by him for this class of medals up to the year 1851 was more than double that sum.

The reader, who remembers the great meeting held in the Theatre in Dublin in January 1843, may be curious to know what became of the fund raised on that occasion. Mr. Purcell, in a letter published on October 1844, makes this extraordinary statement:—'Not one twentieth of the grand folks who signed the requisition *paid* a farthing.' This is not over creditable to the 'grand folks,' but it may be fairly assumed that many of them atoned for their forgetfulness by contributing to the fund raised subsequently with a more practical object. But as for the 'public and enduring testimonial' itself, it eventuated in something very much approaching to a job. If public opinion had not coerced even a tardy winding up of this grand result of a grand demonstration, which had been sanctioned and assisted by the highest aristocracy in the land, the balance in hand would have been small indeed. As it was, the difference between expenditure and balance was rather fractional in its amount, as the following edifying and instructive balance-sheet will fully display:—

	£	s.	d.
Sum Collected	2,118	8	0
EXPENDITURE.			
1844. Dec. 5.—By Postage	93	8	0
Advertisements	397	1	2
Printing	56	13	0
Clerks	114	6	0
Rent	104	12	0
Hire of Furniture	15	15	0
Servant's Wages	6	2	0
Secretary	125	2	0
Coals and Candles	2	1	5
Sundry small Articles	0	8	0
Use of Theatre	50	0	0
Ironmongery	1	16	5
Stationery	1	4	10
	968	8	0
Balance	1,150	0	0
	£2,118	0	0

That a man of sanguine temperament should have expected much from a movement commenced under such auspices, and with such parade, was only natural. Father Mathew imagined that the sum to be then raised would have been so great as, after erecting a statue or other memorial, to have left a large balance, which he could apply to the further promotion as well as permanence of the cause. But the balance-sheet now given will suggest how grievous must have been his disappointment at the reality, which was indeed a most lame and impotent conclusion to so grand a beginning.

The meeting in Cork was held on the 11th of November 1844, and in a few days after the statements there made, Father Mathew was gratified at receiving, both in the public press and through private communications, expressions of sympathy and respect, together with the liberal offers of assistance.

'Punch' had the following characteristic bit in its racy pages:—

Now, Mathew the martyr brought his fortune into the market to buy up vice; to bribe wretchedness into comfort; to purchase, with ready money, crime and passion, that he might destroy them. He has laid out all his means, that he might make temperance alluring to an impulsive whisky-loving people; he counts his tens of thousands of proselytes, and then, taking his purse, he counts nothing. He has triumphed, but he is a beggar. Taught by his temperance lessons, the peasant and artificer—aye, thousands of them—have made their homes more worthy of human creatures, and the teacher himself is shown the way to a gaol. Mathew is arrested for the price of the medals with which he decorated his army of converts—we know few orders, home or foreign, more honourable, if sincerely worn—and, unless Ireland arise as one man, the reward of the great preacher is the county prison.

From the numerous letters addressed to Father Mathew at this time—November 1844—two or three may be selected. They are valuable as testimonies, but in a different way. The first is from Dr. Lyon Playfair:—

Royal Institution, Manchester: Nov. 16, 1844.

VERY REV. SIR,—I beg to enclose a small sum towards the subscription for defraying the expenses which you have incurred in promotion of the Temperance Movement. I am not a member of a Temperance Association; but I have had so many opportunities, as one of her Majesty's Health of Town Commissioners, of seeing the great moral, as well as sanitary effects which appear in certain districts after your visits, that I cannot refrain from offering my mite, as an indication of my respect for your character, hoping at the same time that you will not measure my esteem for you by the small value of the gift.

I have the honour to be, Very Rev. Sir, your very faithful servant,
LYON PLAYFAIR.

The second is from a priest who is long since numbered with the dead, but who was one of the most distinguished ornaments of the Catholic Church of Ireland. As handsome in person as he was dignified in manner, Father Justin M'Namara combined in a singular manner talents of the highest order with strong good sense and practical wisdom. He was as remarkable for his eloquence as a preacher as for the indomitable energy with which he discharged the duties of his ministry. His testimony is the more valuable, as for the greater part of his life he had performed the duties of a working curate in the parish of SS. Peter and Paul, in the city of Cork, and had been brought into daily contact with his friend Father Mathew. Father Justin had been for some years parish priest of Kinsale, and one of the vicars of the diocese of Cork. The letter bears date November 28 :—

I always considered it cruel and unjust that you, dear Sir, should have been burthened with the enormous expense necessarily attendant on an undertaking of such vast extent and magnitude, for its machinery should have been worked out from the beginning by benevolent funds, not by your individual resources. I long anticipated that you could not continue to sustain such an immense, unequal pressure, and I therefore regard our present interference in your affairs as an honest repayment of a debt you incurred on the part of the public, obviously for the beneficial interest of all, and also, I may say, as the

recognised agent of every man that loves his country, and feels a concern for the moral and social improvement of her people.

One happy result from the unavoidable exposure of your circumstances is the decisive evidence it affords to all, even to your captious enemies, that you never trafficked in temperance, or engaged in such a glorious cause for any selfish, lucrative, or unworthy motive. I trust you will be placed, by the gratitude of the empire, in an independent position, not for any advantage to yourself, but that being freed from pecuniary difficulties you may be enabled in future to consecrate all your undivided energies to the great apostleship to which you have been so providentially deputed. Kinsale is a locality that, equally with a thousand others, owes you many obligations, which its parish priest and people will hold in lasting and grateful remembrance.

I remain, dear Sir, yours very sincerely and respectfully,

JUSTIN F. M'NAMARA.

To the Very Rev. Theobald Mathew

The third letter is from a poor soldier, whose heart is afflicted at the picture which he conjures up—of his benefactor lying in a prison, the companion of the vilest criminals. Father Mathew cherished the honest fellow's letter, which is worth preserving :—

Parkhurst Barracks, November 8th, 1844 A.D.

REVD AND DEAR SIR,—your Reverence will Excuse Me for thus addressing your Reverence but Sir it is one that has Partook of your Bounty in Glasgow in 1842.

and Dear Sir—it was with Pain That I saw in the Publick Prints that your Reverence was arested for giving all you had in the World for our Benefit, and to Say we that Shared of your Goodness would not do sumthing for you When in Bondage. Yes, Revd. Father, I will not, for one, Stand alone and See you Draged to Preson for doing all of us Poor Creatures—all the good in the World—yes, Dear Sir, I am Proud to acknowledge you as the Second Moses in these our days— — —

Wee, Sir, Would be Liken unto the Wicked People of Pharo who was all swallowed up in the Red Sea. Wee would be all Drowned in the Gulph of intemprence, only you was chosen to be a Moses in our behalf, and Worthy did you do your Duty boath for God and Map, and it would be ill My Part not to Come forward at the Present Time when you are in Dangers and in the Hands of the Enemy but you Shall not be Suffred to be Cast into Preson Like a Common Fellon, no you Shall not be in the same Den with Thefes and Robers—Dear

Sir, I am Most Happy to be one to Put My Mite into the Box—and I Beg you will Except this small Token of my Regard towards one has done Me Good—to Harm they self. no Dear Father I will never suffer such a Stain on My Name.

I am Dear Father on the Eve of Embarkation for India, and Perhaps I would not have the opportunity of Tesfying My Respects to your Good Services to Me.

I Shall Ever Remember you as Longe as theirs Life in My Body—May I beg of your Reverence to Enclose Me your Blessing before I out to India. —I go in a few days, so I beg Most Respectfully you will send me your Blessing.

I am with Great Respect
Your Reverence Humble and Obt Servant
James Murray
Corporal Depot
71st Regt
Isle of Wight.

A most gratifying and important testimony was borne to Father Mathew, by Lord John, now Earl, Russell, at a meeting held in Exeter Hall on the 19th December in the same year. This speech was in the highest degree creditable to the noble lord, who spoke as follows :—

To make a great impression upon a whole nation—to bring them at once from a habit in which they were too apt to indulge, to the practice of those virtues by which their domestic happiness may be increased, and their moral and religious conduct improved, must, I say, have called for no ordinary diligence; no common exertions would have sufficed for such an object. But we all know the extraordinary eloquence, the untiring energy, the disinterested forgetfulness of all selfish objects, which did enable Mr. Mathew to accomplish this moral miracle, and, by his exertions, to effect a change in Ireland which was surprising to the whole civilised world. But, gentlemen, although Mr. Mathew was endowed with this zeal and energy, and although he felt it as a great reward to be able to effect such a change in the conduct of his countrymen, unhappily he did not accompany his course with that prudence which a person whose soul and heart were less engaged in the cause might have been able to follow. Hence his difficulties; and let me assure you, that from all the inquiries which I have made, the stories that have been circulated as to any wealth amassed by Mr. Mathew, or any one belonging to him, of immense sums being poured into his hands, are entirely without foundation.

In numbers of cases—when I say numbers, I believe that in hundreds and thousands of instances—the medals obtained by persons who took the pledge were given gratuitously by Mr. Mathew to those who received it. In many other instances nothing was received whatever, and no medal was carried by those who took the pledge. Mr. Mathew also became involved in expense by the journeys which he made in promoting the cause which he had so much at heart, and by the career in which he engaged with a zeal and enthusiasm with which worldly prudence was not compatible. What, then, should be the conduct of that country to which he belongs, and of this country which is closely, and, I trust, perpetually united with it? What should be our conduct, but that, if we have not shared in this merit—if we have not undergone the fatigues which he has endured—if we have not achieved that great moral victory which Father Mathew has obtained, we should at least have the satisfaction of contributing something to his success by relieving him from some of his present difficulties, and enabling him to start afresh in his most glorious career. The fact is, a man oppressed by pecuniary difficulties and embarrassments cannot persevere in such a career with that vigour and that disregard of worldly considerations which he would be able to evince if relieved from his incumbrances, first by the generosity of the people of Ireland, and afterwards by his countrymen in England. I say, therefore, let us embrace this opportunity of being sharers in the glory of Father Mathew, by contributing in this country, and in the sister country, to promote the cause of temperance; and let us have the satisfaction of thinking that we have done something that will be grateful in the eyes both of God and of man.

At the special request of the Cork Committee, the authorised statement made by the writer of these pages, at the meeting of the 11th of November, was published for circulation in a pamphlet form: and as the preface, which was appended to it, expressed what the friends of Father Mathew felt as to the disposal of the funds which were certain to be raised in response to the appeal originating in the Cork meeting, it may not be out of place to quote the following extract therefrom :—

The Cork Committee are in possession of Mr. Mathew's entire confidence, and are actuated only by two grand motives—a wish to relieve him from his present difficulties, and an earnest desire to advance and render permanent the temperance reform.

To effect the first object, in the best manner, they wish that all persons who are anxious to subscribe towards the present fund, SHOULD FORWARD THEIR SUBSCRIPTIONS DIRECT TO CORK, either to their Treasurers—the Mayor, and Alderman Thomas Lyons; or, if persons should prefer it, to Father Mathew himself. Every sum received by either party, shall be acknowledged in the public prints; and, if received by one or other of the Treasurers, immediately handed over to Father Mathew, who, the Committee rightly think, is the *only* one who should have the disposal of the funds for an object so peculiar and so delicate.

Then, as to the surplus—the large surplus—which they confidently hope may remain after discharging all the pecuniary obligations of Father Mathew, they are also of opinion that, as no man is so well acquainted with the working of the temperance movement as its successful leader, *he alone* should be entrusted with the funds placed at his disposal by the gratitude and wisdom of the Nation.

The Committee are well aware that no movement, and more particularly a vast one, can be carried on without a liberal command of money upon the part of him who leads or directs it; and while they are anxious to place the pecuniary means of carrying on the temperance reformation in the hands of its illustrious Apostle, they would jealously guard him from even the semblance of control—which the entrusting of the funds to other hands, in trusteeship or otherwise, would undoubtedly be. They have unlimited confidence in the wisdom and prudence of Father Mathew, being satisfied that whatever funds are placed at his disposal by the nation, will be expended for the benefit of the nation. They, above all things, repudiate the notion of any body of men attempting to fetter the movements, or control the disbursements, of one who must be free to be powerful, and liberal to be useful.

Father Mathew, though not caring for the possession of money on his own account, appreciated its value as a means of prosecuting his great work; and he was naturally disappointed at not having been left by Lady Elizabeth the large legacy which, on several occasions, she had expressed her intention of bequeathing to him. Between Lady Elizabeth and the priest the most affectionate relations subsisted through life. The love which she lavished on her little *protégé*, the engaging child, she never withdrew from the man. She was proud of his fame, and of the veneration in which he was held

by all classes of his countrymen; and so far as she could promote the cause by personal encouragement, and the influence of her position, she cheerfully did, as much, indeed, to afford pleasure to her 'good Toby,' as to assist a great and useful work. Lady Elizabeth was not eminent as a letter writer, though she continued to keep up a rather extensive correspondence with her friends. Several of her letters, yellow with age, lie before me. Some are addressed to Father Mathew himself, and others, though written to third persons, are full of allusions to him. The few extracts given are only valuable as indications of the interest which the early protectress of 'little Toby,' took in the great work of the moral reformer of the age, and of the affection which nearly half a century had not power to weaken or alter. Thus her ladyship writes to a friend:—

The dear Viscount* leaves me to-morrow. Mr. E—— stays some time longer. I gave a great teetotal party on St. Stephen's day, to three hundred teetotallers. They danced until seven in the morning, and I gave them plenty of beef, cakes, apples, tea, coffee, lemonade, &c. &c.

I had yesterday, *three priests* to dine with me—Dr. ——, Mr. ——, and Father Mathew.

I went to Tipperary to hear Father Mathew preach. He preached most beautifully, and he gave the pledge to 14,000 persons.

Her ladyship, who was a kind-hearted woman, and indulgent to her domestics, adds—'I gave the upper servants a Ball, and they danced till morning. C—— danced *Jim Crow*.'

Alluding to a subsequent visit from Father Mathew, Lady Elizabeth announces that 'Toby Mathew is to dine with me on that day.'

While in Dublin, she writes, 'The good Father Toby is to dine with me this week.' And subsequently, 'Toby Mathew has been here, and has promised to get C—— to be a teacher in a school in Dublin.'

* Viscount de Chabot, the present possessor of the Llandaff property.

Her ladyship could evidently do a little speech-making on her own account, for she tells her friend, 'I am going on St. Patrick's day to give a great tea party to the teetotallers, and I am going to give them a fine speech. I expect the great man (Father Mathew) here in a few days.'

The mode of designating her distinguished namesake was, as may be seen, rather varied. Thus, she says, 'Lord Glengall gave a great party in compliment to Father Toby, who dined at the castle;' and she winds up another letter with, 'we expect our good Toby in a few days here.'

There is a letter addressed to him, commencing with 'My good friend Toby,' and terminating with, 'I remain, my good Toby.' Another commences and ends with 'My dearest friend.'

Lady Elizabeth had always given Father Mathew to understand that she would provide for him in her will; and this assurance she repeated within a day of her death, which was quite unexpected. She thought she had time enough to carry her intention into effect, but it was fated to be otherwise. The very day before her sudden death, which occurred in Dublin, she was accompanied by her beloved friend to have her likeness taken, and it was he who selected the bonnet in which she was to sit for her picture. 'You will see, Toby,' said she to him that day, 'that I have not forgotten you, and that I have kept my word.' But the friends never saw each other again in this world. To each of Father Mathew's sisters—Mrs. Dunbar and Mrs. Hackett—to whom she was much devoted, she left the sum of 1,200*l.*; but the as many thousands which she had allowed their brother to believe was to be his share, never came to him or his family. The disappointment which he naturally felt was in no way on his own account. He had no reason to suspect that the oft-repeated promise was not to be realised; and when incurring debts, solely with a view to promote the temperance cause, he, not unfairly, had in his mind the certainty of receiving a large

legacy, at one time or other. Referring to this disappointment, in many years after, he said, 'If I had to begin life over again, and to go through what I have done, I never would depend on the promise or expectation of a legacy.'

Father Mathew's embarrassments were now for the moment wiped out; but, as the reader will see, new and more pressing claims were created, and in a great measure by a calamity, in the presence of which prudence and calculation would have been, at least in his eyes, a crime against humanity. We must not, however, anticipate. The sad story of the Irish Famine is yet to be touched upon, not told, in these pages. The pen of the historian is required to picture for posterity the awful horrors of that period, which indeed tried the souls of men, but out of which the fame of Theobald Mathew came purer and brighter, glowing, as it were, with a holier lustre.