

brought over. We do not remember to have seen the figures authoritatively stated, but we have before us a certificate, dated September 5th, 1849, and numbered 5,731,615, which, of course included the whole number to whom he had administered the pledge after he organized his society in April, 1838.

Father Mathew's disinterestedness was acknowledged by all who knew his history.—He not only did not receive any reimbursement of the expenses in which the Temperance enterprise involved him, but fell into inextricable pecuniary difficulties, partly arising from that cause, and partly from his unbounded charities. By the advice of Sir Robert Peel, to whom these circumstances were made known, the Queen conferred on him a pension of £300 a year. That pension was made over to his creditors to be applied to the payment of the annual premiums on certain policies of Life Insurance, placed in their hands as security for the payment of their demands on him. And yet this unselfish man was charged with covetousness! He drove a profitable trade, his detractors said, in Temperance medals! Let us hear him in reply;—

“He himself had been assailed in no very measured terms, and great obloquy was cast upon him, because of his being at the head of the temperance movement. He knew not why he was placed at the head of it; he had never taken any spirituous liquors or porter during his life, and was induced, in the first instance, to take a part in the glorious work by some members of the Society of Friends, Protestants, and Presbyterians. Others had said that he had been making money by the sale of medals and cards, but that, he could assure them was far from being true. He had nothing whatever to do with either medals or cards, and instead of making money by them, he had given away sixty thousand for nothing, until, by doing so, he found himself embarrassed and in debt. He was then obliged to charge a shilling, and often, perhaps, when one hundred thousand people came into Cork from every part of the country, he had to give them cards gratis, and find lodgings to shelter them: and if any one could say that an individual who went to Cork to visit him returned home without food, then indeed he might be accused of interested motives. He never made a penny by the transaction, and although he was offered money by a temperance Society in England, to pay his expenses, and would have got one thousand pounds in going through the country, yet he never took one farthing, even to pay his own expenses.”

That the influence of such a man should be powerful and salutary, is not surprising. A pleasing illustration of it occurred in the following incident, which, we believe, is well authenticated:—In 1847 the leader of one of the temperance bands in Cork enlisted in the army. He was the chief support of an aged mother, his wife and six children. The amiable Father Mathew applied to the colonel of the regiment in vain for his discharge. Being disappointed, he wrote, contrary to the advice of his friends, to the Commander of the Forces, who by return of post, sent an autograph as follows:—Field Marshall the Duke of Wellington presents his compliments to the Very Rev. Mr Mathew—he could not refuse his application, and has directed the discharge of the soldier he desired.”

Having already given an account of the death and funeral of this great man, we will

close for the present by expressing our earnest desire that some fitting monument may be raised, to hand down to posterity the record of his philanthropic career. A meeting for the purpose has been held at Limerick. The example will probably be followed in other places. But the best memorial would be the resuscitation of the Temperance cause in Ireland. There are many sound-hearted men in that country, who deeply deplore the existing triumph of the enemy. May they have wisdom and boldness to bring about a reaction, and to render it permanent!

### THE DEAD APOSTLE.

His call hath come—the pure and faithful spirit

That laboured long with patience and with love,

Hath left its earthly country, to inherit  
The Christian's guerdon in the world above.

Here is a sad procession, moving slowly,  
Of mourning hearts, and eyes with weeping dim

There is a temple, calm, and bright, and holy,  
Where angels string their harps to welcome him.

For ceaselessly his God and country serving,  
To one high cause his health and life he gave;  
He passed along his chosen path unwerving,  
And Erin weeps her blessings on his grave.

His voice hath calmed the scenes of senseless riot—  
Brought hope and peace to many an aching breast—

We may not question the celestial fiat  
That changes now his suffering into rest.

By city, village, mountain, never weary,  
So long as strength was left him, on he trod,  
Working such change within the homes of Erin  
That all men owned his Mission was of God.

Nor here alone. The Exiles of his nation,  
In their far homes beyond the waves, he sought;  
Long may his name, in love and veneration,  
Live there, and guard the lessons that he taught!

His toil was bless'd—tho' some, alas! have slighted  
His gentle counsel, and their sacred oath;  
How many hold unstained the faith they pledged,  
And now, with grief and joy, will think on both!

And would they honor him whom Heaven hath taken?  
Would they repay his love with their goodwill?

Oh! let them hold his precepts still unshaken,  
And teach their children to respect him still.

So manhood shall increase and strength be granted  
To our endeavours, as the seasons roll,  
Until the seed our dead Apostle planted  
Bear tenfold fruit to bless his parted soul.

Nation.

MAURIADE.

### ADDRESS

TO THE HEADS OF FAMILIES IN THE PROVINCE OF NOVA SCOTIA.

Respected Friends,—

The Grand Division of the Sons of Temperance of Nova Scotia, desire to gain your active co-operation in the Temperance enterprise. Your influence in Society is powerful. Society is in part, to a great degree, what you make it; for although temptation and vicious connections draw great numbers away from the paths of rectitude, the downward progress receives, in too many instances, the first impetus at home; while in those cases in which resistance is successfully offered, the virtuous habit has been first acquired in the family.

It is an undeniable and mournful fact that multitudes of young men are every year inveighed into the snares of the destroyer. When they acquire the taste for intoxicating liquors they fall at once into imminent peril. The sensual soon gets the mastery. Other indulgences put in their claims and are listened to with favour. Companionship with the gay and dissipated is the ordinary result. Self-respect is gradually lost. Personal improvement ceases to be regarded as an object of desire. Instructive books are rarely opened, but worthless and demoralising fictions are. And what are the consequences? Some sink down into stupor and are “past feeling.” Others dwindle into lackadaisical nonentities or shallow-pated fops. But many enter on much more alarming courses. One is found at the gaming table. Another becomes a debauchee. A third is a confirmed sot. All are lost to society. Instead of being ornaments they are pests, and are not unfrequently expelled in disgrace as criminals.

We know that these evils are the fruits of a permitted and legalised traffic. And that as long as the traffic exists, however it may be restricted or regulated, they will continue. We believe that justice will not be done till that traffic is suppressed. But various and powerful interest are combined against us, and there may be not much hope of success for some time to come.

What shall be done? Shall the work of ruin and death go on without restraint? Shall no attempt be made to check the progress of the desolating vice? Shall the victims fall unhelped and unheeded? Shall the hopes of families be blighted, without any effort to avert the withering curse?

We put these questions to you. Look at them calmly and deliberately, and answer them as humanity, and patriotism, and christian feeling shall dictate.

Two things may be done. The first is—you may adopt the practice of total abstinence. Drink no more rum, brandy, gin, wine, nor any other intoxicating drink. Banish those drinks from your houses. Cease to comply with the drinking customs of society. As far as you are concerned, resolve, that the rising youth of the country shall not be initiated into drinking habits at home. Many a drunkard can say—“I learned to tiddle under my father's roof. He gave me a little; I soon wanted more, and now I cannot refrain.” It is thus that thousands are immediately ruined. You can put a stop to this. Should every one of you become a Total Abstainer—should you train up your children accordingly—should you recommend the principle and practice of Temperance, not only in the family but in the neighbourhood, would not the