

MATTHEWS' FAMOUS STORIES
AND WORK

MATTHEW GEORGE MATTHEWS

Matthews' Famous Stories & Work

COPYRIGHT NOV. 29, 1915.

By

MATTHEW GEORGE MATTHEWS

WINDSOR, ONTARIO

Entered according to Act of the Parliament of Canada, in the year one thousand
nine hundred and fifteen in the office of the
Minister of Agriculture.

MATTHEWS'
FAMOUS STORIES
AND WORK

BY
MATTHEW GEORGE MATTHEWS

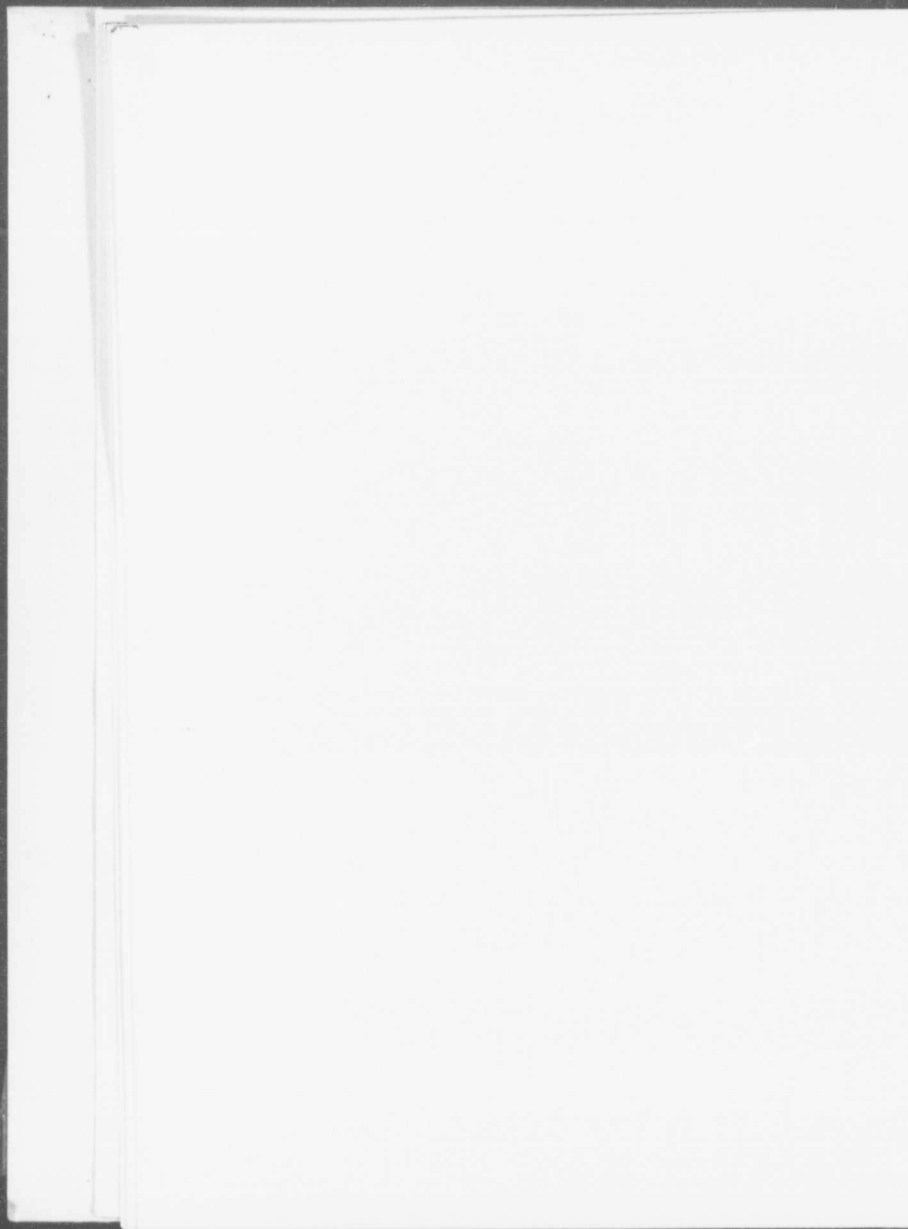
PRICE - \$1.00

WINDSOR, ONT.:
W. T. JACQUES & SONS, PUBLISHERS

580959

MATTHEWS' FAMOUS STORIES AND WORK

I do not appear before the readers of to-day
as a "Race Man," but a "Do Right Man."
—*Matthew George Matthews.*



PREFACE.

Herein is contained the real story of my life, and experiences. I charge you readers, in the name of God, to carefully read the whole story, believing it will prove stimulating and helpful to Mothers, Fathers, Girls and Boys who are now, and those who are yet to come. I sacredly counsel you to put one of these books in your home, and you will have much to gain and nothing to lose.

In God We Trust.

MATTHEW GEORGE MATTHEWS.



CONTENTS.

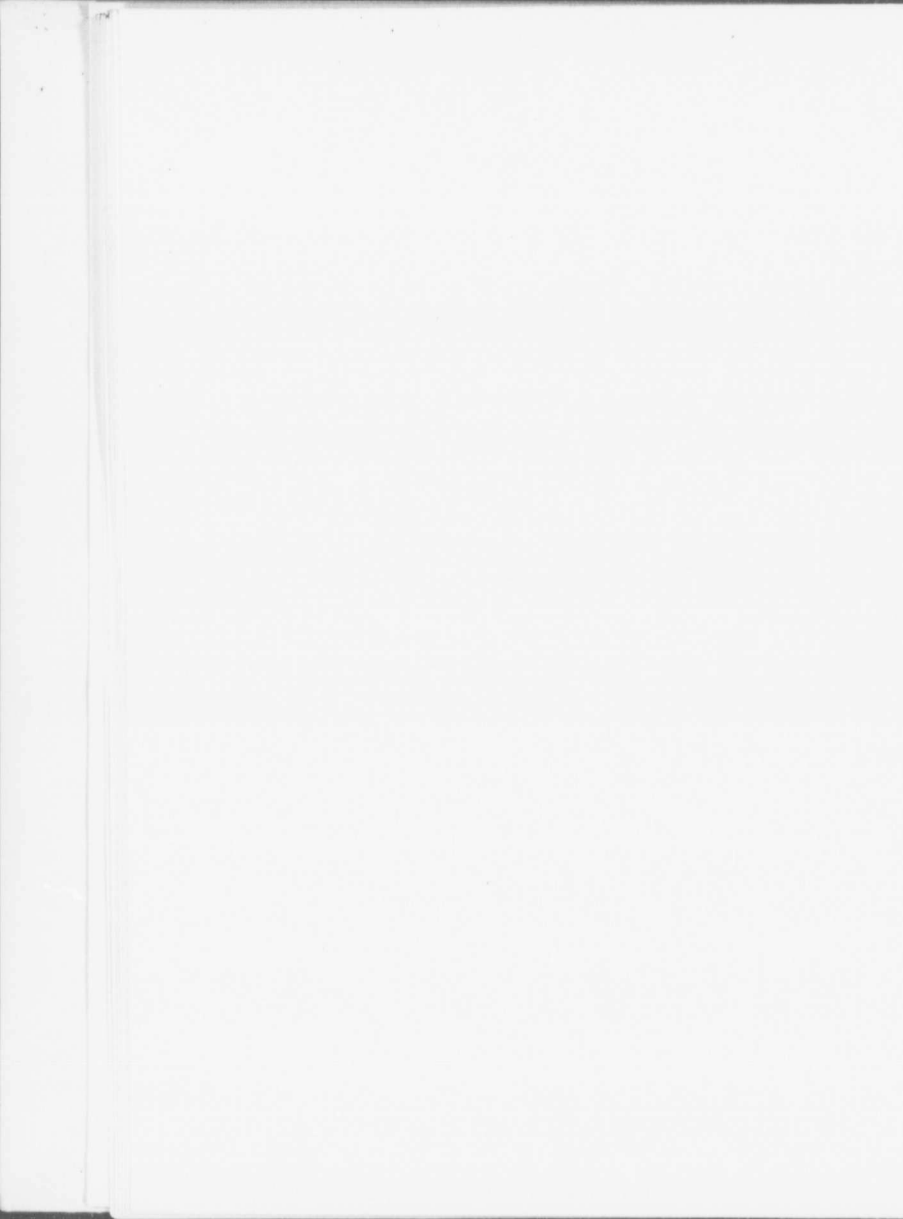
CHAPTER I.	
My Early Childhood	13
CHAPTER II.	
As I Look Up to the Flag	19
CHAPTER III.	
I am a cook. It's not the gun, but the man behind the gun every time	26
CHAPTER IV.	
Hardships of Life on the Farm in My Early Days ...	36
CHAPTER V.	
My Early Life Away From the Farm	42
CHAPTER VI.	
Father and Brother Forest	55
CHAPTER VII.	
Brother Forest's Deceit	64
CHAPTER VIII.	
My Progress Railroading	82
CHAPTER IX.	
Meeting of Brothers After About Twenty Years' Separation	87

	CHAPTER X.	
The Overcoming of Temptation		97
	CHAPTER XI.	
My Fight in This World		105
	CHAPTER XII.	
Three Impossibilities		131
	CHAPTER XIII.	
Patience and Its Lessons		144
	CHAPTER XIV.	
Can I Love Them?		152
	CHAPTER XV.	
After Liberty		169
	CHAPTER XVI.	
Two Members		179
	CHAPTER XVII.	
My Progress in Life		183
	CHAPTER XVIII.	
Conclusion		207

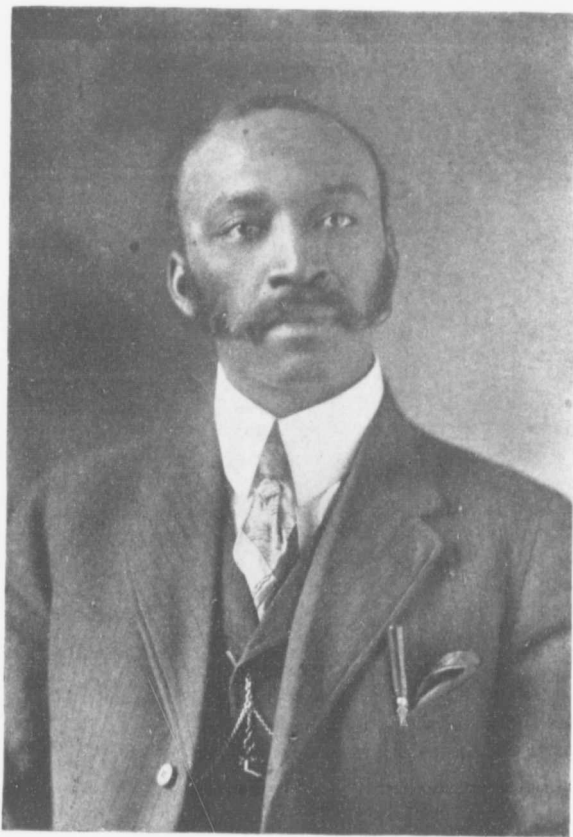
97
05
31
44
52
69
79
83
207

ILLUSTRATIONS.

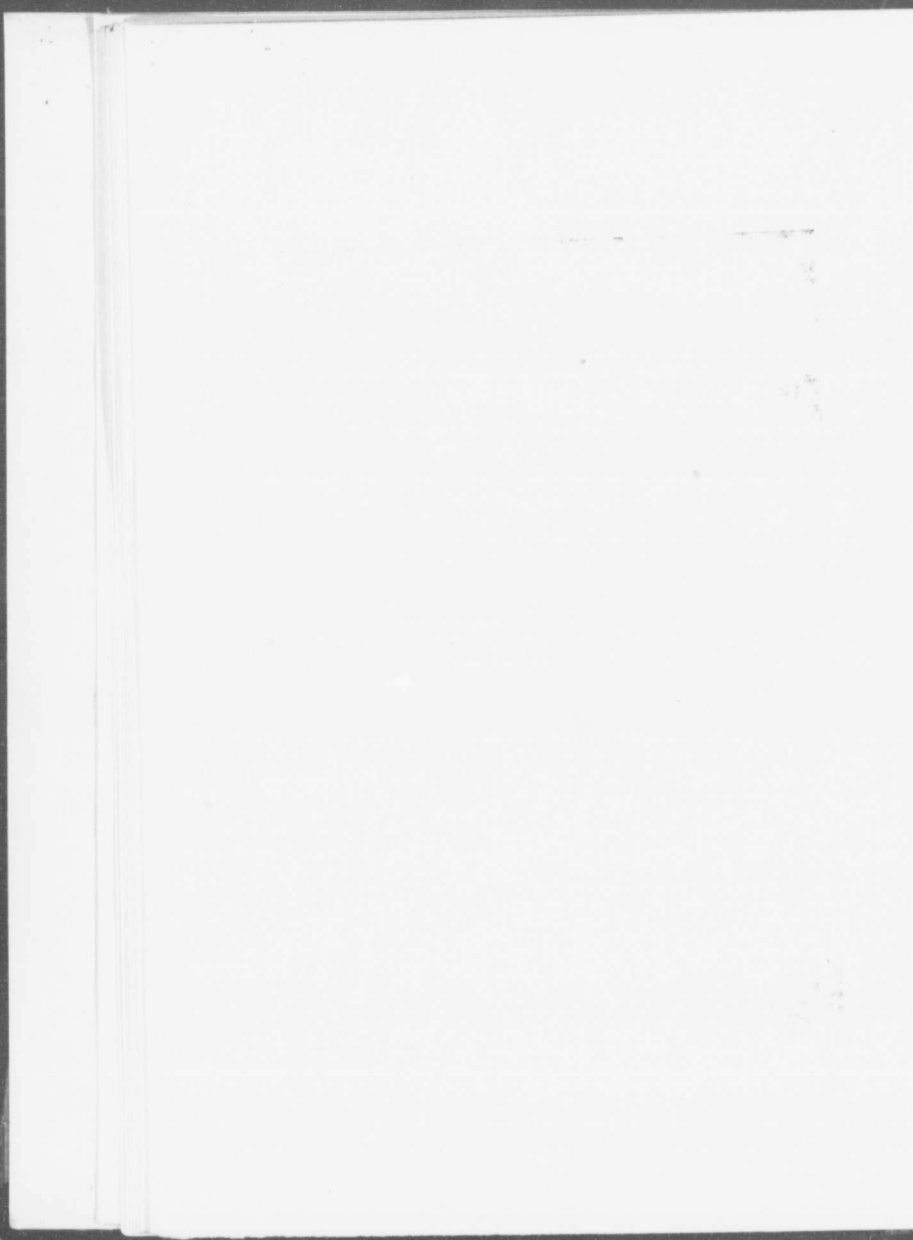
Matthew George Matthews	11
Matthew George Matthews as a Farmer	21
Matthew George Matthews as a Cook	27
Matthew George Matthews as a Business Man	31
Plan of Disputed Line	235



MATTHEWS' FAMOUS STORIES AND WORK



Matthew George Matthews.



CHAPTER I.

MY EARLY CHILDHOOD.

In the spring of the year 1878, March 5th, when the trees were robed in their morning splendor, when the emerald grass was peeping above the sod, and the Johnny-Jump-Ups were turning over to show their purple heads, in a quaint log cabin, by a dusty roadside, directly opposite a densely wooded grove, I, Matthew George Matthews, sixth child of Solomon and Jordenia Matthews, first opened my eyes to the light of day. Not much importance was attached to the birth of this child, being one of a large family. As time winged on and I waxed in strength and years, signs of true and deep character were evinced. From a toddling lad at my mother's skirts I was obedient, willing, ever ready to perform whatever duty I was bid.

The rustic homestead and farm, situated in the Matthews' Settlement, near the village of Harrow, Essex County, Ontario, was the pride of my father's heart. By earnest effort and constant toil he was trying to succeed in making the golden grain, the fertile fields and prosperous crops, the envy of the settlement.

MATTHEWS' FAMOUS STORIES AND WORK

Mine was as the usual childish life, simple, carefree, and uneventful, until at the age of twelve (12) these signs of character began to develop. When mother was selling poultry and commanded my brother Walter and I to catch the fowl, I went at it with all my might. Was it for reputation? No. Mother gave the command and I obeyed. My obedience and agility, caused Mr. Mike Rosen, the poultry dealer through that section of the country, to comment on and admire these qualities. Years afterward, while crossing on the Windsor ferry, a man looked at me inquiringly, asking: "Is that you, Matthew?"

I replied: "Yes."

"I thought so," said he, "I shall never forget what an earnest, energetic young farm lad you were."

The mastery of small things enables one to conquer larger projects. When gathering nuts on the farm adjoining father's (which I now own), I would often remark to father and the family that some day I would try to own that farm. Through earnest toil and perseverance and by conquering the small things; without any extra effort, I later accomplished my desired aim. When a lad between 14 and 15, my father seldom had to call me to rise in the morning. Not always was I on time, but seldom late when well. My schooling was limited, I being able to attend only in the winter months. Often, on returning from school, passing my grandfather's home, have I stopped at his bidding to cut wood for an

MATTHEWS' FAMOUS STORIES AND WORK

hour or so; thus sometimes making a little extra money with which I would often buy sugar; at other times receiving in exchange butter, which I with pride would carry home to father, for it was joy to me not to foolishly waste my money as young lads often do, but to save to help someone else. In the winter, when a boy of 17, I would cut wood by the cord for my neighbors, using my money to repair my harness or some other necessary thing. At that age I could pitch as much hay as the average man. In 1901 I husked ninety bushels of corn in 10 hours, which was above the average man.

I continued to labor at home for my father until 1902. In 1901 Solomon Matthews and sons raised four thousand bushels of corn. 1902 was a poor season, owing to the great flood. Feeling confident that I could better financially assist my father by working elsewhere, I gained his consent to leave home, and received a position in the Union Station, Detroit, later, on the railroad. In October I left and the following spring returned, bringing to father \$105 cash. Prior to this I had never seen a sleeping car; had never been absent from home three nights in succession, although I had made several trips to Windsor.

Father, realizing that my financial assistance to him was more beneficial than my labor at home, was anxious that I continue railroading, but I, feeling homesick, would fain stay at home. After remaining five days and finding things progressing so nicely, I returned to the

MATTHEWS' FAMOUS STORIES AND WORK

Wabash. There being no opening for me, I applied to the Grand Trunk Railroad and was accepted, beginning April 17, 1903, and remaining until July 17, 1903. On that date I resigned intending to return to the Wabash. Failing here I was accepted by the Michigan Central, to work extra and went to California. Upon my return I was complimented by the conductor and from the superintendent received the promise of steady employment.

Upon writing father concerning the farm, and receiving information that Mr. William Stuart (the owner of the farm which I had coveted and which adjoined father's) was home, I returned to purchase it. On February 13, 1904, I bought the said farm and in one week's time was offered \$950 profit on it. This created within me a desire to master farming—thus I went to work with double ambition.

In January, 1904, upon an uncertain date to me, my grandfather retired from farming, giving to my father fifty acres of land subject to \$500, which we successfully met when due.

In 1905 Solomon Matthews and sons, Forest Francis and Matthew George Matthews, were tilling two hundred and twelve acres of land, some as good as a crow ever flew over. They were termed prosperous farmers. They marketed \$1,000 worth of hogs. I drove to T. R. Flood, grain dealer, the largest load of grain ever known to have been hauled to that market. So anxious was I to make as many loads as possible in a day, that I bagged a

MATTHEWS' FAMOUS STORIES AND WORK

portion of my grain by lantern light. My anxiety for prosperity was so great that my meals were often eaten in feverish haste. My labors extended far into the night in my earnest endeavor to improve my farm. Often, neighbors, seeing the blazes as I cleared and burned, wondered, and in reply to their inquiries were answered: "It is Matthews clearing up his farm." My father, hired men, and neighbors often assisted me for the mere sport of the occasion, which benefited me much.

Realizing that success must come through unity and power, we reasoned together, planned together and schemed together, preparing in the winter plans for spring, that no time would be lost. If three could not agree, what two agreed to, carried. Thus we struggled on. Five years ago I had not a dollar to call my own. Today I am worth \$2,500. In father's darkest hour I came to his rescue. Today he is worth \$5,000, has a stock of cattle and hogs equal to any Essex farmer, and is on the high road to prosperity.

At the close of the season 1905, I left the farm, and on December 6th began railroading, remaining about three and one-half years. The results of my railroading netted me about \$2,000. Four months of that time I was running extra at the rate of \$40 per month. Four months of that time I was second cook at a salary of \$40 per month. As chef for one year I earned \$60 per month, and the balance of the time earned \$65 per month.

In 1906, during my absence, I thought the farm was

MATTHEWS' FAMOUS STORIES AND WORK

successfully carried on. Two thousand bushels of small grain and over three thousand bushels of corn were harvested.

Since I have become a Christian, I have felt that my prayers and the earnest prayers of the religious people, have been an incentive to my success. I have strongly relied upon God, ready to acknowledge a wrong when seen. By so doing I have learned and accomplished many things, conquering through His love. So we reasoned through peace and trials, even as our Saviour upon the mountain reasoned with His Disciples.

Through the clouds and storms comes a ray of sunlight to cheer and gladden our hearts, making perfect the beauty of nature; through the labors of life come the hardening of muscle, preparing us for the test. "As our shadow follows us to the grave, so will temptation follow us." Through the tempest of life shines the spirit of Christ making men and women of strong character, through God's love resisting temptation, standing firm for the right we press on from step to step to the perfect day.

CHAPTER II.

AS I LOOK UP TO THE FLAG.

As I look up to the flag of this fair domain of liberty I imagine I hear it say:

"Give me the men that'll fight for their lives.

"Give me the men that'll fight when there's nothing left to fight for, and they know they're bound to die in spite o' their fighting.

"Give me the men that'll fight tooth and toe-nail in the last minute o' their lives, when they know it's their last, and their fighting won't help 'em.

"Give me the men that'll fight for the sake of fighting, and live in spite o' hell, high water and Halifax."

With courage in their veins I'll show you men that'll lick the world of sin.

Such was the dauntless spirit of the Ninth and Tenth Cavalry, fighting on San Juan Hill, in the Spanish-American War; climbing on through barb-wires and almost insurmountable difficulties, gaining the day.

Give me men like that and I'll show you the men that

MATTHEWS' FAMOUS STORIES AND WORK

made the Boer soldiers respected in every part of the globe.

I'll show you men that made a company of one of the South African regiments, the finest body of hard-fighting hard-living men that was ever got together.

Yes sir! As I look at the waters of this fair domain I imagine they say: "You have the men."

In this world of temptation they'll do something.

They'll fight to live and keep on fighting till they die.

That is what makes a race great, my boys: fighting, not dying; because if you are in the right you'll never die.

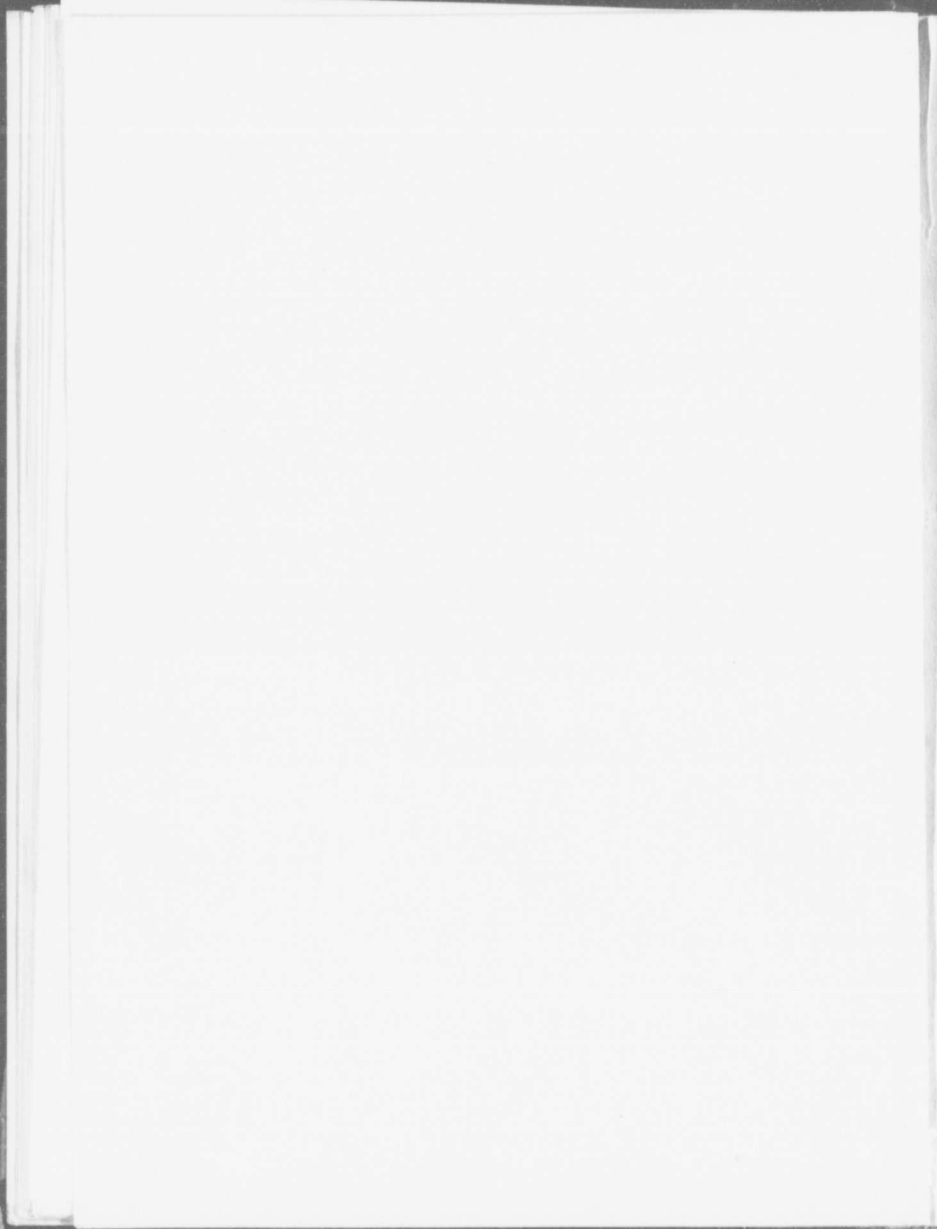
It is not the gun, but the man behind the gun. It does not necessarily mean a race man, in short it means a do-right man, that's the platform upon which all mankind should build his future life. First, we should be a Christian, it makes us understand as we journey through life, we should live well on the way, because this great world with its sunshine and rain is moving on and it is up to you and me to move along with it. A man without a purpose is like a ship without a rudder.

As a farmer, one of the hard-handed sons of labor, I wish to say a word upon Liberty, Fraternity and Equality, the three greatest words in all the languages of men. I want you to understand I would rather come from a real skullless vertebrae producing the gentleman in the dug-out and so on up, than to have descended from a perfect pair upon which the Lord has lost money from that day to this. I would rather belong

MATTHEWS' FAMOUS STORIES AND WORK



"I am a farmer, one of the hard handed sons of labor."



MATTHEWS' FAMOUS STORIES AND WORK

to a race that is going up than to one that is going down. I would rather belong to one that commenced at the skulless vertebrae and started for perfection than to belong to one that commenced at perfection and started for the skulless vertebrae.

Liberty gives to every man the fruits of his labor—the labor of his hands and of his brain, and that is what I think I failed to get during a great portion of my life's work. I labored six years on my father's farm as manager and assistant manager, for \$150 per year and expenses, which is \$12.50 per month or 42 cents per day, working from 12 to 15 hours per day and at times 20 hours. I labored three and one-half years, three years as manager of the farm for \$372 per year, which is \$30 per month or \$1.02 per day.

If I could recall my days to the age of 21 years, I would have my love sent to the business college to be regulated just as a watch that is out of gear. By so doing my love would have not been imposed upon. I always love work, because I believe work makes men. It was a disgrace to work before Christ came, but after Christ came work was transformed from a degradation into a nobility. Remember the first 30 years of Christ's life were spent with the hammer and the plane, making chairs, tables, plows and yokes. That is to say, the highest conceivable life is in doing work. Christ's public ministry only occupied three and one-half years. This world is calling for boys of spirit, boys of will, boys of

MATTHEWS' FAMOUS STORIES AND WORK

muscle, brain and power, fit to cope with anything, these are wanted every hour. That is why I love the company of young boys and girls. What a glorious thing it is to be young. Youth is strong, its energies are as yet unwasted, its eye is undimmed, its pulses throb full of rich, healthy life. It is not scarred by battle, it is not weakened and broken by defeat, its strength is unimpaired.

Youth is pure, I do not mean sinless, but unstained. It bears yet the innocence of childhood, it has not blackened its hands with the deeds of vice, it has not soiled its garments in the filthy waters of passion, Heaven yet lies about the pure young life. Mothers and fathers give your children a chance, give them the best room in your home—we know not what inventions are in those young brains—be kind and gentle to them. Let your children be free like the eagle, fly out in the great dome of thought and question the stars for themselves, because every round in the ladder of fame from the one that touches the ground to the last one that leans against the shining summit of ambition belongs to the foot that gets on top of it first. May God help us to think in every direction of these noble things.

When I was a little boy on the village green, I said to Wiley Grayer that I would like to be a lawyer, but had no support at my back whatever, so I was forced to be a farmer.

He replied: "I would like to be a lawyer, too." Today he is a mail carrier in the village of Harrow.

MATTHEWS' FAMOUS STORIES AND WORK

I want every farmer when plowing the rustling corn in June, while mowing in the perfumed fields, to feel that he is adding to the wealth and glory of this fair domain; I want every machinist, every man of toil to know and feel that he is keeping the cars running; the telegraph wires in the air: that he is making the statutes, and painting the picture, that he is writing and printing the books, that he is helping to fill the world with honor and with happiness, with love and law. I am not a farmer at this day, but I know that the farmer is the backbone of the world. Prove yourselves as men, and when you find a better field of finance in which to labor, my hearty advice to you is to do so. First know you are right and then go ahead.

CHAPTER III.

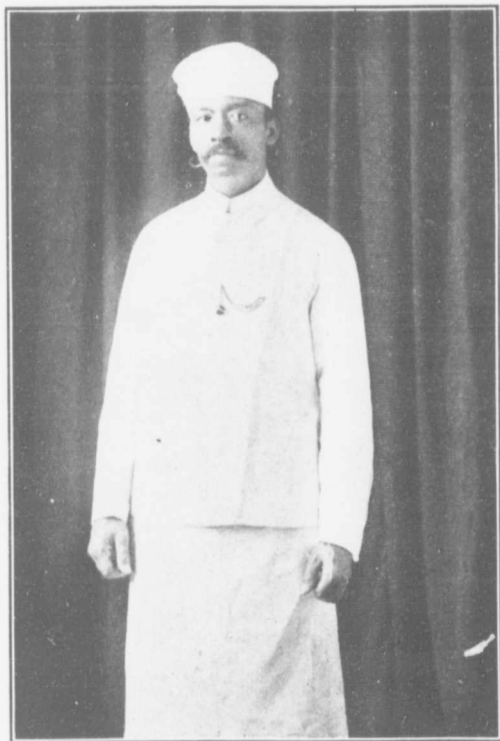
**I AM A COOK. IT'S NOT THE GUN, BUT IT'S
THE MAN BEHIND THE GUN EVERY TIME.**

I began cooking at \$18 per month, with a determination to learn the science of cooking and have received more than \$100 per month. Have cleared over and above expenses \$90 per month. I have prepared food for the highest officials of the Grand Trunk Railroad, such as Mr. Smithers, the late Charles M. Hays, Mr. E. H. Fitzhugh and other Grand Trunk officials. Today I say, without successful contradiction, that I can prepare the food from a construction car to the president's car. I also instructed in part the kitchen designs on private car "Ontario." There is a lot more for me to learn in cookery and I am endeavoring to learn it.

BUSINESS MAN.

I am a business man. The man on the job. What think ye of him? The world is moving on and it is up

MATTHEWS' FAMOUS STORIES AND WORK



"I am a cook. It's not the gun, but it's the man behind
the gun every time."

TABLE 2.

Source: U.S. Bureau of Economic Analysis, *Survey of Current Business*, 1968, p. 10.

to you and me to move along with it. I have always tried to achieve the height of a man, which is his duty to his God, the length of a man, which is his private achievement in life, the width of a man, which is his duty towards his fellowman.

Is it not true that there are two things which monopolize the interest of society people today—one of which is to get rich quick and the other is to go somewhere to be amused? It is not any disgrace for a man to get rich quick from honest, earnest toil. I do not think that places of amusement should be a drawback to the progress of men. I think they are a recreation from business, rest for their minds and apart from that it adds to the development of the world.

THE RIGHT AND THE WRONG.

My thoughts are that all the sin that there is in the world, though I may be wrong, is in getting the good things in the wrong place. When I say getting the good things in the wrong place to be plain spoken, God so intended for me to court my neighbor's daughter if we two agree in love, but he never intended in this bright world of sunshine for us to take our neighbor's wife.

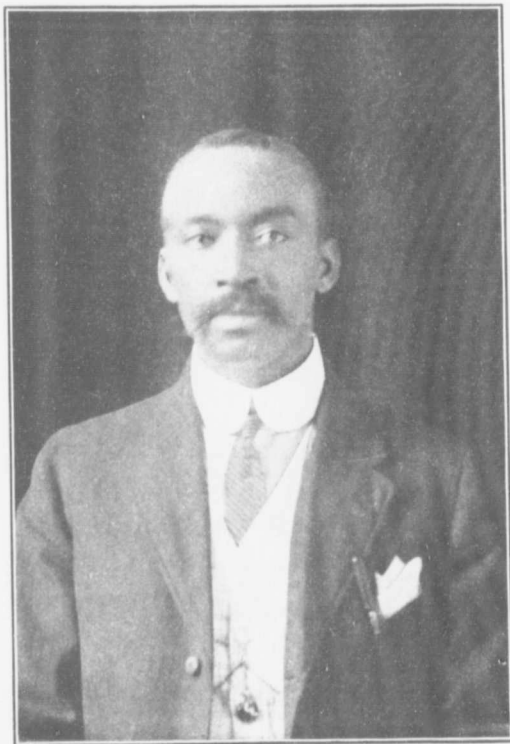
What today is the attitude of the world towards this divine code, are men treating it with honor or with indifference? Is it not a fact, too well known to need stating, that the great mass of people everywhere do not show, by their lives, any great degree of regard for the precepts which express God's will and constitute the

MATTHEWS' FAMOUS STORIES AND WORK

foundation of his government in the earth? Even in the churches we find but little attention given to the claims of the Divine Law. How many church members of this day would be able to repeat the decalogue if asked to do so? How many sermons are heard in the churches today, calling attention to the binding claims of that law upon mankind? How many clergymen of today are seeking as Christ did when upon earth, to magnify the law and to make it honorable in the minds of men by showing how it is kept or violated in thought as well as in deed? Go into some of the churches of today and listen to the discourse of the minister and do you hear him teaching his listeners that God's law will be the standard by which their lives will be measured in the judgment day? Are you not far more likely to hear him say, if he mentions the law at all, that it has been abolished and is not binding upon anybody today, or at least that it has been altered to suit the times?

After all, do you think, my friends, you who stand outside of the church and blame her for her inconsistencies, tell of her short comings, and point out the corruptions that are in her history, all that are in her present life today, do you really believe that there is an earnest man in the church that does not know the church's weaknesses and faults just as well as you do? Do you believe that there is one of us living in the life and heart of the church, who does not think with all his heart, who does not in everyday life, in deep dis-

MATTHEWS' FAMOUS STORIES AND WORK



"I am a business man on the job. What think ye of him?
The world is moving on and it's up to you and I
to move along with it."



MATTHEWS' FAMOUS STORIES AND WORK

truss and sorrow, know how the church fails of the great life of the Master, how far she is from being what God meant she should be, what she shall be some day?

After all the preachers have my sympathy to a large extent because there is many a preacher whose congregation will pack him in an ice house and then abuse him because he does not perspire.

But all the more I will put my life into that church, all the more will drink the strength that she can give to me and make what humble contribution to her I can bring of the earnestness and faithfulness of my life. Come into the Church of Jesus Christ. There is no other body on the face of the earth that represents what she represents—the noble destiny of the human soul, the greatest capacity of human faith, the inexhaustable and unutterable love of God, the Christ, who stands to manifest them all.

The future church depends upon the rising generation. How wonderful is this relationship! Here is a man waited on by his servants, his wants and pleasures met by skillful hands, artists that paint for him, authors that write for him—a host that add to his safety; those who bring him fruit and food and flowers. And there amid them all is the little child, without any sense, without any skill, who brings no gain, who adds nothing to the master's greatness or wealth and yet this little one is more to the father than anyone else. Others touch the master at this point or that, but all that he is belongs

MATTHEWS' FAMOUS STORIES AND WORK

to the child, and all that he can be. Others bring their works or wares and get their wages. But this little one brings nothing, yet possesses all. "All that I have is thine," says the father, glad for the child's sake.

I know not what inventions are in the brain of the future. I do not know what garments may be woven for the world in the loom of the years to be, we are just midway of the ocean of discovery. I do not know what is to be discovered. I do not know what science will do for us, but I do know that science did take just a handful of sand and make the telescope and with it read all the starry leaves of heaven. I know that science stole a tear from the cheek of unpaid labor, converted it into steam and created a giant that turns with tireless arms the countless wheels of toil; I know that science broke the chains from human limbs and gave us instead the forces of nature for our slaves.

I saw their idea of paintings, from the rude dauber of yellow mud to the grand pictures we see in the art galleries of today. I saw their ideas of sculpture, from a monster God with several legs, a good many noses, a great many eyes, and one little contemptible brainless head, to the sculpture that we have where the marble is so clothed with personality that it seems almost impudence to touch it without an introduction. I saw all these things and how men had gradually improved through the generations that are dead.

Think of it—it was not until the 28th day of August,

MATTHEWS' FAMOUS STORIES AND WORK

1833, if history be true, that England abolished slavery in her colonies. It was not until the first day of January, 1863, that Abraham Lincoln, by the direction of the entire North, wiped that infamy out of America. I often speak of Abraham Lincoln and I want to say that he, in my judgment, in many respects, was the grandest man ever president of the United States.

I say that upon his tomb there ought to be this line, and I know of no other man deserving it so well as he: "Here lies one who, having been clothed with almost absolute power, never abused it, except on the side of mercy." And I think the same of our late Queen Victoria. I was in sympathy with the creatures under the pressure of slavery.

CHAPTER IV.

HARDSHIPS OF LIFE ON THE FARM IN MY
EARLY DAYS.

I tell you no man on earth has a right to be shocked at the expression of an honest opinion when it is kindly given, and I do not believe the God of this universe has put the curtain over the facts and made it a crime for the honest hand of investigation to endeavor to draw that curtain.

I will tell you since the 9th day of November, 1912, I believe I came from under the shackles of slavery into the sunlight of liberty. Mr. Charles Bell was closing a mortgage of \$450 on 25 acres of land of Solomon Matthews. His brother, Matthew J., went to his rescue. The result of stopping the sale and paying off the mortgage, increasing the amount to \$550. (It was arranged in the following manner: On June 15th, 1899, Mr. Solomon Matthews deeded said 25 acres to Matthew J. Matthews for \$300.00. Matthew J. Matthews mortgaged

MATTHEWS' FAMOUS STORIES AND WORK

said 25 acres to Wm. G. Wright for \$200.00.) After it was all settled, I said to my father: "The sun shines once more in our favor." You did stop the sale of our home. Then I said to him: "Why could not you have thought and stopped it with much less expense?" And he replied: "I wish I had done that, but I never knew that my brother, Matthew J., had any cash."

He then said to me that Mr. Bell was making a mistake, that he did not owe that much money. I said to him: "I will get all receipts concerning it and have our school teacher, Miss Martha Miller, look them over," which I did. She carefully went over the figures and said: "I do not think Mr. Bell made a mistake at all." The best evidence to me that my father did not believe it, is that he went back to Mr. Bell to make his will, and between three and four years we paid off that mortgage. At that time I was full of life and I saw nothing but hard work would bring us through. The sun never shined long enough in a day for me to meet the struggles of life and many times I worked by the light of the moon, and when that was not shining I took my lantern and dog and hauled corn and grain.

The deceased Mrs. E. C. Lambert held a mortgage on my father's land for about 27 years for \$1793.00, and he was unable to pay it off, and as times grew hard she took chattels for security on mortgage of \$1793.00, and then he failed in his interest again, and on October 15, 1897,

MATTHEWS' FAMOUS STORIES AND WORK

Mrs. Lambert threatened to foreclose this mortgage and on December 16, 1899, Solomon Matthews paid Mrs. Lambert \$300 as interest on said mortgage. Mrs. Lambert told him if he paid all interest up she would reduce the mortgage to six per cent. instead of seven and eight as before. On December 6, 1900, Mr. Solomon Matthews paid up all interest and \$93 on principal.

On December 5, 1900, I became discouraged with the struggles of poverty. I did not know before that my father's mortgage to Mrs. Lambert called for but \$1,400. I said to him: "You have paid her a lot of interest and yet have not got it paid up. I want you to let me go along with you. I really want to know how much you owe her." And he said: "You do not need to go, I will look after that." I then said to him: "If you don't let me go I am going to leave home." He said: "You can go." I bundled up my little clothes and started for the train, stopped into grandfather's on the way, and told Aunt Mary Banks, deceased, father's sister, that I was leaving home, and she said to me: "What is the trouble, George?" I broke down in tears, crying pitifully. She took me into the parlor and said: "Hush, dear, and tell me your troubles." I said: "Aunt, you know I have worked awful hard at home and I asked father to let me go with him to Amherstburg to see and know how much he owed Mrs. Lambert." She then replied: "Dear, I am afraid that responsibility will cause you to lose your mind

MATTHEWS' FAMOUS STORIES AND WORK

and perhaps it is best that you should not know." I then said: "Aunt, if I knew what he owed, I could understand better how to meet it." She said: "Well, George, if you go away from home, be sure and write to your little brother and sisters (the brother that I claim now has treated me much like Joseph's brothers treated him when they sold him into Egypt).

I then went on to the train, walked around town, went back home to my father and asked him again: "Will you let me go with you to see Mrs. Lambert?" He consented that I might go. With a cheerful heart I went to bed, slept well, got up next morning, hitched up our horse and went to Amherstburg, called at Mrs. Lambert's. Father told her he wanted a full settlement with interest. She then said: "I will go down to my lawyer, Mr. Hough." So we all went along together. I called my father's attention at the door privately and asked him: "Don't you think we ought to have a lawyer?" I referred him to Mr. Davis. He replied: "We will go on up and if I think that she is going to overcharge me, I will call in Mr. Davis." So after getting up into the office, Mr. Hough said: "Your interest is so much per year." Very forcibly I denied it at once. He then said to me: "What is wrong with you, my young man?" I said to him: "How do you make the interest on \$1,400 that much?" He said: "You don't know how much your father owes Mrs. Lambert. Your father owes

MATTHEWS' FAMOUS STORIES AND WORK

Mrs. Lambert \$1,793, take the mortgage and look at it yourself." I was shocked at the thought because my father had told me that he only owed her \$1,400. Mrs. Lambert then spoke up and said: "I have carried you on mercy's side because you had lots of children. I never tried to beat you nor any one else out of a dime in my life." And from that day until I left Harrow I always found her an honest woman.

On our way back home my father said to me: "Your mother gave me so much trouble that I could not hold my own. I cannot pay all my debts. If you were 21 years old I would make everything over to you and go over into the United States until we could catch up." I then said to him: "Father, I would not care for you to do that, you have too many children and they would not like it. I will stick by you even until death, all I ask of you is if you ever get able to repay me, do it." He then said: "The children should not get angry because it looks as if my creditors are going to put me into the road. If my oldest son had been faithful like you and Walter I would have pulled through, because I know you know how to manage a farm." I said to him: "Father, if you just let me run your farm and let us trust in God and do the right, I believe we will come through alright."

There were times when our horse flesh was very weak and I have walked five miles after working hours, starting at 9 o'clock at night, on business, and my father

MATTHEWS' FAMOUS STORIES AND WORK

and brother Forest would say to me: "You are crazy. I would not kill myself, there will be horses here when you are dead and gone." I walked from my home, which is on the third concession over to the fourth concession, down to Mr. Tom Martin's on some very urgent business. When I got home it was 1 o'clock in the morning. At one time I got up at 1 o'clock in the morning, drove to Harrow, hired a rig from Mr. Drummond's, came back home, loaded up fruit and I was as far as McGregor before daylight on my way to Windsor. Just think of it, all for 42 cents per day, to save a farm that a mortgage was eating into like a cancer. I will relate a story I once heard: A man said he had a farm that was so rich that he was growing crops on both sides of it and his friends said to him: "How can you do that?" "Why," he said, "I propped it up." His friends said: "What held it up?" And he replied: "Taxes and mortgages, taxes on one side and mortgages on the other."

I do not believe I could have labored harder for a dear wife and babies than I did on the old Matthews' plantation. At that time, just think of it, 42 cents a day, the largest portion of it paid to me 13 years after it was earned, and no interest. We are so prone to forget the ways by which we have achieved greatness and to slight the hand that has raised us to a higher level in life.

MATTHEWS' FAMOUS STORIES AND WORK

CHAPTER V.

MY EARLY LIFE AWAY FROM THE FARM.

During my first experience at railroading, working for \$18 per month, in order to save every penny I could, I slept in the basement of the Union Station in Detroit. Some time later they put me on a dining car, running from Detroit to Clark's Switch, Illinois, on the Wabash. Every third night I was in Detroit. I stopped at a club house where lodging was cheap, and it was near my work. I went to my dear old mother, who supplied me with bedclothing and I slept on the dining car at Lakeville, Indiana, and at Montpelier, Ohio, to save one of these farms that was propped up on one side with taxes and on the other side with a mortgage. Not until I was 24 did my father have water on his farm. Many nights have I hauled water by lantern light or under the rays of a shining moon, to save this farm that father now owns and received only 42 cents a day for so doing. This does not look much like liberty.

MATTHEWS' FAMOUS STORIES AND WORK

February 13, 1904, when I bought the said farm, which my father and also my brother Forest objected to strenuously, I said: "What is a \$50 payment on a \$1,050 investment for a rich piece of land like this?" He passed the remark: "We have more than we can pay for now," and I should have here told him he had more than he could pay for and not I. Nevertheless I purchased the farm, and although never realizing a dime's profit until I dissolved partnership with my father, I have never regretted my speculation, if you will permit me to so call a land investment.

When I bought the farm there was four acres of land plowed and this was the extent of the cultivation. We put the four acres in barley, and five acres on his farm we put in barley and threshed 450 bushels of barley. The barley on my farm was rather the best. We put up a small barn the same season, which cost about \$350, and paid for it after we threshed.

When I bought the farm, there was about 20 cord of four-foot wood scattered over it. To make a long story short the fuel that was used off my farm from the day I bought it until we dissolved partnership was worth at least \$15 per year, and a great portion of the timber that we used in the said building came off my farm, yet father wanted me to pay him money for the use of my farm.

Even the large barn that he has on his farm today, that he said cost about \$1,250 in cash, has timber in it

MATTHEWS' FAMOUS STORIES AND WORK

from my farm. The total cost of the large barn was \$1,500.

I think I am able to show to you plainly during my absence as manager of the farm until I returned that it did not pay. From May 15, 1906, to June 30, 1909, I sent home \$1,900 with all commission paid, and the results shown me are one barn that cost \$1,250 cash; repair of house, \$150, and a \$200 payment to George McLean on my mortgage; making a total of \$1,600.

When I left home on December 6th, 1905, we had paid \$50 on taxes and statute labor, done two years in advance, also we sold \$750 worth of pork, using \$525 to pay off a lien mortgage on the land grandfather, on retiring, had given father.

I gave my younger brother, Forest, a gold watch and chain, valued at \$10.50, when I returned from railroad-ing on the Wabash, while I only paid \$16.50 for my own, so whoever reads this story can judge for themselves whether it was an act of love or not. I have given the members of our family presents worth from \$1 to \$25 and ask you, dear readers, what more could I do for them. Yet after these acts of love my father and brother turned their backs on me and said: "You always were hard to get along with." Just think of it. Well, the wicked said that about Christ, I am sure I did my part. He who speaks here has been along the desert way. I have learned through poverty the art of pity, through

MATTHEWS' FAMOUS STORIES AND WORK

loneliness and want the sacred sympathy that strengthens and soothes the soul, beset with care.

This is a demonstration of might making right, but I hope the time will come when right will make might in this world of liberty.

My mother said to me: "I begged your father not to go to law with Harvey Smith, but his father told him to go on, which he did." I understood that he went to law and beat Harvey Smith once or twice, but I am not dead sure of that. And in the last suit Harvey Smith beat him, and he had the costs of the court to pay. I think that was a large mistake on his part to turn a deaf ear to his dear wife, who tried to persuade him not to enter into the lawsuit, as he was not able to stand expenses. That one mistake, I think, was the foundation of a disagreement in the home, a foundation on which many other mistakes have been built. It has always appealed to me that a man should always listen to the counsel of his wife in preference to anyone else on this green earth. Wasn't it enough to crush that dear wife's heart when her husband would listen to the counsel of his father in preference to her, especially a woman as intelligent as she was. Some men make a sad mistake when they read the scriptures that say, "Wives, obey your husbands," but remember it means to obey in the measure of liberty so far as right is concerned. Then Christ said: "Husbands, love your wives even as I have

MATTHEWS' FAMOUS STORIES AND WORK

loved the church," and that means Christ loved it so he would do it no harm. Now when a man goes into an enterprise and if it fails, with his wife's consent, they both will share the sorrow together, and if it is a success, they both will enjoy the success. But the greatest trouble in life is when one fellow is wrong he would rather put part of the blame or all of it on the other fellow, that is just the case again of getting a wrong thing in a good place. If we would just stop and think for a moment how cruel it is to impose something upon one who is not guilty. I have wondered many times when I looked upon the days gone by and thought of my mother who maybe was cold in some lonely place after giving birth to eleven children, and not one of them near her to hear her cries of agony. Now I truly do believe that the greatest mistakes were made on my father's side. I do not say this because he and I disagreed, I say it from many years' experience with him.

You remember when man fell in the Garden of Eden, that the serpent beguiled the woman and she did eat of the forbidden fruit, which God had told them they should not eat. The woman blamed the serpent and the man blamed her. Second thoughts, as I have said more or less, are better than first thoughts, so I will give you the second thoughts that I like best by philosophy. And when he looked back this beautiful mirage had disappeared; instead of verdure and flowers, there was naught but rocks

MATTHEWS' FAMOUS STORIES AND WORK

and sands, and then he heard the voice of the Supreme Being crying out, cursing them both to the lowest hell, and then it was Adam that said: "Curse me if you choose, but not her; it was not her fault, it was mine; curse me." That is the kind of a man to start a world with. Then the Supreme Being said: "I will spare her, but I will not spare you." Then she spoke out of a breast so full of emotion that she has left a legacy of love to all her daughters: "If thou will not spare him, spare neither me, because I love him." Then the Supreme Being said: "And I have liked them ever since; I will spare both and watch over you and your children forever." I say love will not only pay us for the labor of our active brain and diligent hands, as liberty demands, it will pay us interest on our money, and then a dividend.

I took out an accident insurance policy on the 18th day of December, 1905, in the Dominion of Canada Guarantee and Accident Insurance Company for \$1,000, payable to my father. I think that shows the degree of my love to him. And then with all that, he cast me aside. In deep meditation one day, I wondered that it could be possible that he would treat me with such contempt. And then I thought of the history of Saul concerning David in the days of his youth when he was afraid to go out and meet the giant Goliath, and David armed himself with shepherd bag and sling and won the victory. Then jealousy grew in the breast of Saul, and

MATTHEWS' FAMOUS STORIES AND WORK

in order for David to prove to Saul that he did not wish to envy him, when King Saul sought him in the jungles and became tired and worried in the search for David to take his life and laid down to rest, then David went up to him and cut a piece of his garment off and later on presented it to him, saying: "Saul, I could have taken your life, but I would not, because I loved you. What ill have I done you that you seek my life?" I have said the same thing to my father and still he turned me away. My mind runs to the cross of Calvary, where the blessed Saviour hung suspended between two thieves while the enemy of this world spiked him to the cross, and while every nerve in Him was thrilled with pain, the thief asked him for a remembrance and he said to him: "This day thou shalt be with me in Paradise." Just think of the love that Christ had for him at such a time. If you or I were to ask King George for a remembrance and he gave us his walking stick, that truly would be a remembrance. But if he gave us a place in his royal palace, that would be more than we asked for. So the thief asked Christ for a remembrance and Christ gave him a presence with himself in Paradise. The thief was the last man that gave Christ a word of joy in this world.

I insured my life to my father for a remembrance, should I have been killed, because I loved him and his family. As my farm had about \$1,000 mortgage against it then, I knew that if I got killed that would pay the

MATTHEWS' FAMOUS STORIES AND WORK

debt. I have left Montreal with just \$2.50 in my pocket and gone as far as Richmond, Virginia, carefully sent all the rest of my money home, saying that if the train went into the ditch and I was killed, my family would have all the money. I could not have done any more for a dear wife and babies to show my love than that.

During my absence on the railroad my father paid on my mortgage to George McLean \$200. Building his barn, \$1,250; repairing his house, \$150; making a total of \$1,600. Now, then, if my railroad money covered these payments as above mentioned, what had the farm done over and above expenses? I do admit that there were some other improvements on all lands which I will mention later on.

I returned home July 15, 1909, with \$26 in my pocket. Two or three months later I received a \$4 check from a friend in Montreal and about the same time a check came from the Dominion Insurance Company for \$25. My father acknowledged first and last, a part from the \$25 sent to me from the Insurance Company, \$2,100 or \$2,150 altogether from my railroad earnings in about four years and two months. My brother then had the advantage of me of the farm for four years and two months, because I am eight years and five months older than he.

At the age of 22 I defeated the councillors in the township of Colchester South in a drain that was assessed to the late William Stewart, called the Crosby drain,

MATTHEWS' FAMOUS STORIES AND WORK

which he had been paying \$5 per year for and receiving no benefit therefrom. I told him if I did not defeat the council in my undertaking that I would give him my services free of charge. He then said to me: "If you defeat them I will give you the \$5 for this year." And as I succeeded, he offered me the \$5, but as we needed timber for the building of a house, I asked him if he would let me have \$5 worth of timber. He then said to me: "Can you spare me a load of fodder?" And I said: "Yes." Mr. Stewart took me out in his timber limits and said to me: "What kind of timber do you want?" I answered: "Maple, if you can spare it." I glazed about eight trees. He then said: "Is that enough?" I replied: "Yes." I said: "Mr. Stewart, I will owe you quite a bit extra now." But he said: "You may have them because you have been reading quite a number of my business letters for me." I then said to him: "I will pay you for the tops for fire wood if you will let me have them." He said: "Bring me over a few bushels of corn and you may have them."

Owing to a bad season and crops being very poor, father did not get to build a house, but used a portion of the lumber in repairing the old house and two other barns that were built later on. Our farming implements at that time were in partnership between him and his brother, Matthew J. Matthews.

Mr. Stewart seemed to think quite a bit of me, so

MATTHEWS' FAMOUS STORIES AND WORK

upon the days father's brother was using the partnership drill we needed one very much, so I said to father: "I am going to ask Mr. Stewart for the loan of his drill." He said: "I do not think he will let you have it." I went and asked him and he loaned it to me, saying: "You may keep it until you get through sowing if it is all the week, as I think I will broadcast my grain." All this was to my father's benefit. But when I look back upon the day of dissolving partnership, as we call it, 42 cents per day was a small recompense. Many a day on the railroad for washing the chef's ice box and cups and saucers for the waiters or setting up the table for them, the extras ran up to 50 cents or more.

Again my father had some trouble concerning papers of school section No. 11 in the Matthews' Settlement. His father, who was treasurer for that section for years, had advised him to take the treasurership over. Part of the family and I told him not to do it, as the treasurership was more bother than the money received for it. And then again I said to him: "You are exposing yourself to the law to be prosecuted." He then said: "My father said it was alright and I will take it anyway," which he did. And it finally did result in a lawsuit that cost him \$16 and loss of the treasurership. I then quietly and calmly said to him: "If you had listened to the family you would have saved that money, time and disgrace." Mistakes in this world must be paid for by someone whether

MATTHEWS' FAMOUS STORIES AND WORK

they come through ignorance or through misunderstandings. I believe that my grandfather was a grand old man. I believe that if there is a human being in Heaven, it is he. I believe that if he had the knowledge of knowing the further disagreeing of his off-springs in this life his heart would bleed tears of blood, if it were possible that the cares of this life should dwell there. But I am so glad that there shall be no weeping there nor any remembrance of this sinful world. We shall know each other in the knowledge of love only. I was partly named after my grandfather, and you know he was a local preacher for over 50 years and you who know me, know my inclinations toward the ministry.

Not so much as a speaker, but in my daily works I have endeavored to lift Christ up to a dying world. As George Washington said, one of the greatest sermons to this world is to live for God in the measure of your works. The fear of the man bringeth a snare. The snare is the condition of negativeness which holds man because he gives up to it. Loyalty to truth casts out the man-fearing spirit and strengthens and up-lifts the whole mind, making it strong and positive and equal to every requirement of the spirit. Man can destroy your reputation, but he cannot destroy your character, we must do that ourselves. Our character is built up through the medium of the things we do, and I thank God for that. (The path of glory leads but to the grave.)

MATTHEWS' FAMOUS STORIES AND WORK

When distress pressed upon my father in his deepest measure of poverty, he said to me: "I will flee to the United States." But I offered to him my heart and I said let us live together or die together. I have always tried to be a firm man. I do not say obstinate, I say firm. Do you know the difference between obstinacy and firmness? A firm man is a man that stands up for the right, because right; an obstinate man is a man that wants his own way whether right or wrong. I like a firm man. I have many wounds on my flesh, as you plainly see, but only a few scratches on my character.

Good character rests upon a fulfillment and not on a promise. It rests on a specie basis. Into that grand edifice that we call character goes every good and splendid deed of our life. I have tried to build myself a noble character by trusting in God. We can't build a good character in a day. If we could get a good character in a day the whole world, I believe, would have one tomorrow. I have been trying ever since I nursed from my mother's breast, and I still realize that buds of my nature are not all out yet, the sap to make them come out, comes from God, from the indwelling immanent Christ, our bodies, therefore, are the temples of the Holy Ghost. We must bear Christ with us wherever we go, because the sense of God is not kept up by logic but by experience. And my father failed to carry out the promise of his will and I am sorry to say it, but with all

MATTHEWS' FAMOUS STORIES AND WORK

that, my old flag of success has never touched the ground as yet.

Through darkness and rain, through sunshine and fame, still my old flag has never touched the ground and I thank God and this grand domain in which I have enjoyed the richness of life. I have put forth my recompense to you readers, and it is up to you to judge whether it was sunshine or rain.

CHAPTER VI.

FATHER AND BROTHER FOREST.

I will now tell you some of my dealings with my brother Forest and my father. My brother was about 26 years and three months old when I was forced out of business by himself and father. He, my brother Forest, received for wages per year \$626.88, per month \$52.25, per day \$1.74 or thereabouts, amounting in all in the five years and three months to \$3,300, which father has later on, so I understand, given to him in a farm of 50 acres of land. He valued the farm at \$4,000. I think that is paying him big interest on the \$3,300. That looks like it is better to be born lucky than rich. Now, readers, which character of the two boys do you like best? I, as Matthew George Matthews, the writer of the story, who told father that he had too many children to put all his property in my hands, thought it was mortgaged then for every dollar it was worth, who only asked father to recompense me when he got able to, as I have before stated, or Forest Francis Matthews, who accepted \$3,300 for five years and three months' labor, and had all his expenses allowed, even went back to school again thinking he would take up some kind of profession, which was made up and paid for at the expense of the partnership, contrary to my will. Just think of it, for five years and

MATTHEWS' FAMOUS STORIES AND WORK

three months he received \$3,300, and he forced me to take for six years of hard labor \$900 without any interest on my money. This is a case where might makes right. My brother being sick more or less three years of that time, he got up in the morning at 6 o'clock and I at 5. He retired about 8 or 9 at night and I between 10 and 11 o'clock and often 12. Then he stood up in the presence of my father, before we had agreed upon this settlement and said \$175 per year is enough for George when you could get most any kind of a man to do what he did. My father did nerve up and say: "I don't want you to say that, because George is a good workman." Forest then stood and looked, you can guess the rest. My father's heart had not reached the place at that time to do what Forest tried to impress upon him.

If you were to ask the grain dealers at Harrow or any other of your merchant men, Doctor Compeau, or any of those men who knew me from my boyhood days, if they would call me a common workman, with a yell they would readily say "No."

I am the man, at our annual picnic at Central Grove, whom Dr. Compeau spoke of, and said: "According to the opportunity that George Matthews has had, there is not a man in the township of Colchester who can beat him as a tiller of the land." He referred them to the fourth concession which is about one and a half miles from Central Grove, and said: "You will see a field of tobacco grown

MATTHEWS' FAMOUS STORIES AND WORK

by him that no man can excell in the whole township." When I cured the tobacco, I was unfortunate in not having sufficient shelter, but the crop really was above the average. I carefully stripped it, laying all the inferior to itself and to be sure of the job being well done, I bailed it all myself and when the sale came off I loaded up four ton and 700 pounds on two wagons. My hired man and myself went down to the market. Before I reached the market I passed a number of my neighbor farmers, who said: "Matthews, Mr. Gregory, the tobacco buyer, is cutting on the right and on the left." Some were expecting to get ten cents and only got five cents, and a number who were expecting five cents got two cents, and some he would not buy at all. To make a long story short, when I pulled into the warehouse, Mr. Gregory said: "Are you the Matthews that grew the famous field of tobacco?" And I replied: "I am he." He said: "Well, we will see what it is now, it is not altogether how you grow it, it is necessary for tobacco to be cured well." I truly had a variety of samples with conspicuous tags attached to them. After throwing three or four of them upon the scales, he asked me why I had the tags on them, which I explained to him. He opened up four or five of the bales, finding them just as I told him. He said: "Matthews, I will give you ten cents straight," asking me if that would be satisfactory, and I replied: "Yes." There was quite a number of men standing by listening to hear

MATTHEWS' FAMOUS STORIES AND WORK

what the price would be, and some said to me: "Matthews, you have no kick coming." When I went into the office to get my check, Mr. Gregory said to his clerk: "Add one-quarter of a cent per pound more to Matthews' tobacco because he is honest and I found his tobacco just as he told me it was." The very best grade of tobacco at that time was only 12½ cents per pound. He then said to me: "Matthews, you know how to grow tobacco. You grow me six acres of tobacco the next year and I will assure you 12½ cents per pound." Does that look, readers, as if I am a common laborer?

I still had three tons of tobacco, which I sold the following March to Mr. Gregory for eight cents per pound straight. I will speak in short of the difficulty I had in growing this tobacco.

Before tobacco setting out time our windmill blew down and I had to haul nearly every barrel of the water for setting out the plants from my Uncle Elisha Matthews' home, and that was about one and a half miles from the tobacco field. After setting it all out the first time with a machine, the wire worms ate up over half of it. I had to reset it the third time, setting it out by hand, putting turpentine and water in every hill to prohibit the worms and succeeded in getting a good stand. I would work at the tobacco crop from early hours in the morning till late hours at night. Part of the time I had to drive eight or ten miles, as far as New Canaan, trying to

MATTHEWS' FAMOUS STORIES AND WORK

get help, getting back sometimes at 1 o'clock in the morning. Yet Forest Matthews said I was a common workman. Night after night, when stripping the tobacco, caught me at 1 o'clock retiring. I was forced to pay laborers in the tobacco field as much as \$2.50 per day and board for themselves and horses, while I myself only realized \$1.02. My brother Forest never stripped 50 pounds of tobacco, but went to school even when he could work and had time to go to Ann Arbor, while I was a slave in the growing of the crops, and yet he received \$1.74 per day or thereabouts. That is what I call living on easy street. Remember, readers, 12 acres out of 13 acres of this tobacco grew on my farm.

I believe in liberty, fraternity and equality, but I do not think I got much of those things in my early life. Even in 1910 I broke up 22 acres of land of my farm, on which we grew one and a half acres of tobacco, for which we received \$421. We grew 2,000 bushels of corn, 275 bushels of mangels on my farm. I never realized any profit from my farm until my father and I dissolved partnership, yet my father, in earlier days, farmed about 40 or 50 acres of his father's land, two miles and one-half from where he lived, gave his father one-third of the produce, put his corn in the crib and grain in the stack. Grandfather lived two and one-half miles from his own farm, so my father was hauling grandfather's thirds two miles and one-half, and yet my farm adjoins my father's

MATTHEWS' FAMOUS STORIES AND WORK

farm. He said to me, after controlling the finances of it, that I owed him for cultivating and clearing up of the farm, and Forest agreed with him. This is another time where might makes right. My father took sick in 1908, and a very little money he has ever earned since, had a very heavy doctor bill, and if you notice the agreement carefully, he is marked up to \$3,300. I spoke of many things concerning his financial struggles, but I shall speak of one more in short. Father had a mass of floating debts from \$25 up to nearly \$200, a few of which were brought into court, and the last team of horses and other stock have been seized, from the time I was 17 years old up to about 20 years. Yet when we came to settle up and I helped pay all these aforesaid debts, my father wanted to and did settle by paying us all off in equal shares, as I before stated. Furthermore, in my twenty-sixth year, I could have bought the rest of the old Stewart farm, containing about 80 acres, very cheap, and made good, but my father and brother persuaded me not to. Mr. McLean, the man who put up the money for me in my first purchase of land, offered to loan me the money and also Dr. W. J. Compeau, and I told them my father and brother did not want me to buy and I would not bother. I told my friends Messrs. Wiley and James Grayer, and Mr. Wiley Grayer was offered a large price for his farm, and I said to him: "If I were you I would sell my old farm and buy the Stewart farm, because you can get it

MATTHEWS' FAMOUS STORIES AND WORK

at a fair price." He said he would consider the matter and he did so. He and his brother, James Grayer, came over to my house on a Sunday morning and we looked the farm over well. He began to think he might make the purchase, but he gave up the thought. The two Mr. Grayers will corroborate this. That farm in a few months sold for \$2,800. A few years later it sold for over \$4,000. It appeared as if my brother and father did not understand a good enterprise. Four years ago I tried to persuade my brother to buy 50 acres of land adjoining the farm he was to have.

Two or three months later the man sold the farm for \$2,400, and I told the man that I did not care for any more land just then, but since it was adjoining the farm that my brother was to have he might purchase it. I told the man I would speak to my brother about it which I did. My brother replied: "I do not care for any more land because I am not going to work myself to death." Then I said to him: "If you want to be a practical farmer, you will need 100 acres of land, and you may never get the chance again." Now in 1912 the man who did buy that farm and put up a small barn costing \$350, so he told me, refused \$4,600 for the same farm. Now it is this fact, that if I had known my father was going to abolish his will, I could have demanded my rights and invested my money. Even in the selling of his marsh farm, the Strauss Company came around in 1911 and

MATTHEWS' FAMOUS STORIES AND WORK

offered father \$1,800. He wanted \$2,000. My father and I held out for \$2,000; Forest tried to persuade us to take \$1,900 and he would lose the other \$100 as his part in the partnership, but my father and I would not agree with him. In 1912 the Strauss Company offered us \$2,000, but my father and I wanted \$2,500 at that time and Forest tried to persuade us to take \$2,000. Lastly, we agreed on \$2,300 and we took that. Along with my father, I was instrumental in getting that price.

When I used to come home from Montreal on visits my father would say to me: "You have put a lot of hard labor and money into this property and you better let me make my will to recompense you, because if I die without a will you may have trouble getting pay for your labor." I then said to him: "Since my youngest brother, Forest, and I have got along so well, I will wait until he is 21 years old, and then I will come home for you to make your will," which I did.

About five or six months after he was 21 years old, I came home from Montreal and we all three counselled over the business and agreed unanimously. I took down the memorandum for the will and father took it over to Charles Bell to have it made and executed, which he did. When father returned from Mr. Charles Bell, he said: "Mr. Bell said it was written as well as he could have made it." I then went back to Montreal on the job. Sometime later I received a letter from my brother and

MATTHEWS' FAMOUS STORIES AND WORK

father saying they would sell the marsh farm if I said so for \$1,600 or \$1,700. I answered them back, saying: "I think that I would hold on to it a little longer, as land was tending upward, and as we have paid interest and compound interest on that piece of land between 20 and 25 years."

When men form a syndicate of various companies we only expect the return of the amount put therein, and I think it is the same identical thing in dealing with the amount of labor that has been invested in enterprises. If two men have put labor into an enterprise, one man puts one year and the other man two years; the one who puts in one year, if he is fair, need not expect any more than half as much as the other fellow.

CHAPTER VII.

BROTHER FOREST'S DECEIT.

Firstly, I wrote to the family, concerning a New Year's dinner at our home on the farm, for my friend, Mr. Salathiel Powell, better known as Doc Powell, asking permission to have him dine with us, and they said "very well." I then wrote to Mr. Powell, inviting him to have New Year's dinner with us. He answered he would be pleased to do so. I wrote to my family stating that I would be there on Pere Marquette train in the evening if nothing happened, and to meet me there. When the train pulled into the station there was no one to meet me. I walked up in the village, lingered a while, and as I did not see or hear of any of my people, I started home walking, thinking that I might meet them on the way home.

My heart to some extent was crushed, after riding the long, wearied journey from Montreal to Harrow, and knowing that they had plenty of horse flesh, and then did not meet me at the train. I walked on, stopped a few

MATTHEWS' FAMOUS STORIES AND WORK

moments in my neighbor's house on the way, carrying my baggage, which was very wearisome with New Year's presents, a handbag for my sister Martha, which I paid \$12 for, a pair of house slippers and a fine shirt for my father and a few other things. When I got within a mile and one-half from home, I met Mr. Powell on his way back, who said to me: "We waited awhile for you, and then we ate and your sister certainly had an excellent dinner." I then bid him good-bye and went on with a broken-down heart.

When I reached the house I saw the fragments of the dinner. My sister and father then said: "We begged Forest to go after you or send some of the boys, and he said he was going to until it was too late." Father then said: "If I had known Forest was not going, I would have gone myself." Now, my belief concerning my brother for not having me to the New Year's dinner is that he thought I would talk too much about my railroad success.

Secondly, one of the employees on the farm said to Forest one day: "Your brother George is a hustler, he certainly is a fast man at work; he can turn off more work than any one man I ever saw." My brother Forest, in reply to him, said: "George was more of a bluff, he just shook himself around, but he did not turn off near the work that people thought he did."

Now these are real facts. I thought that was very

MATTHEWS' FAMOUS STORIES AND WORK

evil of him to speak concerning me. Under the great Law of Nature, I think he might have found something else to say had his heart been in the right place if no more than "George would work a half of a night to accomplish a piece of work, but I (Forest) do not believe in doing that." I think I should have said something similar to that had any one spoken to me about him.

When Forest wrote me a letter to Montreal saying that he had four acres of corn in on my farm that yielded 500 bushels, he said he went out into that field and husked 10 hours, husking 90 bushels. He said: "I think, George, I have got you bested husking corn." I answered him back and congratulated him, saying that one man was made to beat another, and I am proud to know that you were there with the goods.

Lastly, wherein I believe my brother deceived me: I was requested by Rev. Holmes, of Central Grove, to make an address at New Canaan on the 24th day of May, which I did. My subject was "Give Your Boys a Chance," and owing to many boys who were blooming into manhood in that settlement, that may have been getting discouraged with life, I thought I might be able to say a word of encouragement to them and to their parents also. Encouraging their mothers and fathers to send their children to school, telling them that many a man starting from the ground round of the ladder, with energy had reached the top round in the work in which

MATTHEWS' FAMOUS STORIES AND WORK

he was engaged. To make it weighty or impressive at that time, I was a middle class farmer who began at a real dug-out. I then spoke of how father, Forest and I had succeeded in business, and the three things necessary were these: (a) an aim in life; (b) a method to work up to it, and (c) an iron-clad stick-to-itiveness. Under the power of these things you are bound to succeed.

Sometime later, perhaps about one month, my brother Forest and I were driving out to Harrow. Forest said to me: "I want to tell you something if you won't get angry." I replied: "No, I will not get angry, because my heart is always open to be taught and to learn." He then said to me: "The people in New Canaan are angry at you for the address you made on the 24th of May." I asked him: "What part of it displeased them?" He said to me: "That you said you owned all of father's farm." I said to him: "That's a lie and it is born of a liar, and I would like to know who said it," and he said: "I guess I will not tell you, because it will brood trouble." I insisted on him telling me, saying that it will not go any further than here. He then told me, and the man who aimed to blacken my reputation really did not have brains enough to blacken my shoes and make a good job. I said to Forest: "Even if I did say so, do you think any disinterested man would do me bodily injury?" If you notice in life, you who like the fruits of the garden, you find the most clubs laying under the best tree.

MATTHEWS' FAMOUS STORIES AND WORK

I thought of what Christ said to Nicodemus: "Except a man be born again, he cannot see the Kingdom of God." So Jesus said to Nicodemus, the Ruler, Nicodemus, the amateur in religions, who came and said: "Perhaps this teacher has something else that I can bind into my catalogue of truths and hold it." Jesus looked him in the face and said: "It is not that, my friend, it is not that. It is to be a new man, it is to be born again, it is to have the new life, which is the eternal life, so alone does man enter into the Kingdom of God." I then said to my brother: "If any bodily injury comes to me at all, I believe it will come from under the roof where you and I sleep. You may ask Doc. Powell, Miss Gertie Matthews, Miss Ethel Alexander, or anyone else you wish to ask, and they will tell you at once that I did not say that I owned Solomon Matthews' farm." Furthermore, I said to him: "The truth will stand firm within itself. It does not need any inspiration, it is only lies that need inspiration."

C. H. Spurgeon puts it in a better form and says: "If one thousand men swore to a lie, it would not make it so; he said it was a lie when the first man swore to it and also a lie when the last man swore to it."

I appeal to you, fathers and mothers, be honest with each other and your children, because a tyrant father will have liars for his children. A liar is born of tyranny

MATTHEWS' FAMOUS STORIES AND WORK

on the one hand and weakness on the other. Truth comes from the lips of courage. It is born in confidence and honor. If you want a child to tell you the truth, you want to be a faithful man yourself.

I once heard a story of a little boy who got his play wagon and went into the front yard on Sunday morning to play. His mother said: "Dear, Johnny, do not play with your wagon in the front yard on Sunday, go in the back yard." Johnny looked at his mother inquiringly and asked: "Mamma, isn't it Sunday in the back yard as well as in the front?" I merely tell you this story to show you that children have level heads and understand. Teach your children to tell the truth, by telling them the truth.

I think my understandings of life when I was a boy are of the same features as the story I have just told. I was disobedient at times and needed chastisement, and as you know in those days parents used the rod quite freely. My father said I was very high tempered, but I do not think I was, altogether, for this reason; I told some stories and got whipped for it and often times I told the truth and could not substantiate it and was whipped for that. Now the thought is this—when I lied I knew it and believed I needed the rod, but when I told the truth I did not think I needed any rod, and that whipping placed me back in the savage state.

I am not condemning my parents for giving me whip-

MATTHEWS' FAMOUS STORIES AND WORK

pings under certain conditions, because if I had been in the habit of telling lies and the truth they would be unable at times to determine the truth from a lie. Yet my father said: "George has a bad temper," and with all that my father also said: "George will give me the last dime he has if I need it."

The two greatest experiences that caused my reformation were when I had done a wrong and my mother called me to her knees and said: "Son, did you do so and so," and I would pause for a moment or two, and she would say: "Dear, tell me the truth, I am not going to whip you," and I would say, "Yes." She would say: "God does not like bad boys, and if you don't do wrong any more and be a good boy when you die you will go to heaven and God will give you milk and honey." And, oh, how that would melt my heart. I think it did me much more good than a whipping would have done.

I remember on one occasion at school, at the age of 14 or 15, some other boys and I were having some fun, as we supposed, at our teacher's expense. Our teacher kindly asked us to stop, but as disobedient boys, we kept it up. Lastly, she said: "Boys, you must come up and have a whipping." I realized what trouble I was in then. We lingered for about an hour and I realized we were all in the fault, so I went up and told her I would take my whipping. She told me to pull off my coat. I did so, and took my punishment. The scripture term, "What a man

MATTHEWS' FAMOUS STORIES AND WORK

sows that shall he also reap," I give to boys and girls as counsel to be careful of the seed they sow. I still loved the teacher as well after the punishment as I did before. The same teacher had trouble with one of the same boys just one year later. I was positive he was in the wrong. It led on to a fight between the teacher and the boy. She called him up to whip him and he would not go, so when she went after him, he made battle. I looked on for a moment thinking that she would be able to subdue him, but in the attempt he responded, I saw that he was getting the best of her, so I went up and caught him by the hand, saying: "Why, would you strike a woman?" And he replied: "Yes."

The teacher then went to her seat, threw her handkerchief over her face and cried. Why don't you know friends that my heart cried along with her to think that a boy in fault would strike a woman. A few minutes later the boy seemed to be broken-hearted over the results. The boy still liked me just the same, though I stopped him. The teacher wrote a note and gave it to his cousin to give to his mother, which she did. His mother, after reading the note, came out the next morning and met me on my way to school and asked me if I knew anything about the fight. I told her: "Yes." She asked if her boy was in fault. I said: "Yes, he was all in the fault." She then said to her boy: "When I get through with you, you will never fight another teacher."

MATTHEWS' FAMOUS STORIES AND WORK

She gave him a good threshing, escorted him down to the school house, and had the teacher whip him in her presence. But the teacher realized the boy was sorry and only gave him love taps.

Many of you who read the story might have known this teacher, the deceased Miss Ellen Johnson, who I always thought was very kind and gentle with her scholars. I can not afford to tell a lie, neither can any other man. In dealing with that august thing called truth, a man must be square with himself, fair to his own mind and to the principles and spirit of truth. We are all students and it is our business to get to the bottom of difficulties. Christ said: "I am the way, the truth and the light." We talk a great deal about Christ as the "Way," and about Christ as the "Light," but there is a side of Christ especitlly for the student, "I am the truth," every student ought to be a truth learner, and a truth seeker for Christ's sake.

I remember many times when I was in sadness, often times because someone would seize the last team we had to earn our bread and meat with, and as I would stroll down the lane to the pasture field with heart burdened down with care, up flew the bob-o-link with raptured song along the rocky heights towards the sun, a very proud bird which seems to be full of joy at all times. Again I would listen and I would hear the piping of the brown thrush, and the sweet notes of the nightingale.

MATTHEWS' FAMOUS STORIES AND WORK

Then ahead of me I heard the chirping of the squirrel, that would seem to say: "Cheer up, old boy, what is the use of being sad when you ought to be happy." Then I looked out upon the green fields and as the wind blew the flowers and grass about, they seemed to say: "My Master is your Father," and I thought of the grand words of the Saviour when he said: "If I so clothe the grass in the fields and feed the fowls of the air, how much more value are you than they?" And the sad heart was flung from me when I realized what a great God. How can we escape if we neglect so great a salvation?

Therefore be not anxious, God is not merely in the sunshine, God is in the carving of a man's sin, God is with you wherever you be, speaking to you out of all nature, calling you up to the things He would have you to be. I say every man should thrust aside the half truth and grasp the whole. We should stand fast in the liberty wherein Christ has made us free. I cannot afford to have the form of a man and the works of a lower animal. If I must be an animal I would like a little more hair, two more feet and a little attachment behind and be animal outright. You cannot be a rabbit and run with the hounds, they both like the forest, but different paths. And neither do I care to be the dog that was running the hog for dear life, when the hog was in the rear.

I will relate a story concerning a father and his two sons: He gave each one a dollar bill, started them out in

MATTHEWS' FAMOUS STORIES AND WORK

the world for themselves, saying: "Now, boys, two months from today I want you to return the dollar with the profits." The two boys returned with their money; one boy told his father that he had loaned his dollar to a man for \$1.10 for one month and reloaned the \$1.10 for another month for 15 cents, so he realized \$1.25. The other boy returned his money also, and presented to his father one hundred pennies. His father asked him: "Is that the best returns you could get for your dollar, you could have put it in exchange?" He replied: "Yes, I did." And his father said: "In what way?" He said: "I went into a man's place of business and asked him to give me change for a dollar and he gave me four quarters. I also went into another place asking another man to give me one hundred pennies for four quarters, which he did." So his father said: "What profit did you expect out of that?" He replied: "Father, I thought the man would make a mistake and give me more than a dollar." Now, readers, which of the two characters do you like best?

I say parents should get along. Every child needs a mother's and father's care above all things. When I was about 19 years old, I was in Detroit and a schoolmate of mine took me to where my mother lived. I said to my schoolmate, before I reached there: "Don't tell mother who I am because I expect I have grown out of her knowledge." So when we rapped at the door, my mother opened it gently, and we walked in. She seated

MATTHEWS' FAMOUS STORIES AND WORK

us and asked the lady what young man I was. She replied: "Look at him good and see if you cannot recognize him." Mother looked me over carefully and said: "I do not know him." My schoolmate then said to her: "This is your son, Matthew George Matthews." Mother said: "Oh, no, that is not my son." And the only way we two could convince her at that time that I was her son, was by the scar in my head that my father cut accidentally when I was about three or four years old. Then mother said, after recognizing me and kissing me: "Why, why, son, what a change there is in you since you were 11 or 12 years old. I never would have known you." She then said: "I heard of your illness in your eighteenth year and prayed for you, but I could not get down there. I never expected to see you in life and health. It is a wonder many of you had not died, going through the cold and stormy weather to cultivate that old Marsh farm which I did not want your father to buy."

I then said: "Mother, that old obligation of the Marsh farm has cursed every child that you gave birth to, you and my father also. It caused my sisters to go out into the harvest field to labor and fill a boy's place when they should have been in school. It caused my brothers and me to go out into the harvest field and fill men's places when we ought to have been in school also. After all, mother, I am a Christian and the Lord has cared for me along the weary journey of life." So I said: "Mo-

MATTHEWS' FAMOUS STORIES AND WORK

ther, that old farm obligation has caused my brother, James Walter, and myself to go out in the cold winter weather when the snow was half a boot-top deep and cut wood by the cord to help sustain the rest of the family for the small amount of 30 cents per cord. The timber being awfully tough we would work from sun to sun and the best we could get out of it was 70 cents per day and often less, and board ourselves. Standing behind the trees when the wind was blowing fiercely, often times eating a frozen lunch."

I think that is coming from the lowest ebb of poverty. I say, my friends, these mistakes mean that some one has to suffer to pay the financial obligations. Now if my mother's statement be true that father ought not to have purchased this said farm and forced his family into distress at such an early age, he might have been able to have had school teachers and professional men from his family. But instead we all have to earn our bread by industrial labor.

If we take our mistakes to the Lord in prayer, He will pay the debt and release us of our burden, for God has said: "Take my yoke upon you and learn of me for my yoke is easy and my burden is light."

But one of the greatest mistakes that humanity makes is, they like to put their mistakes on the other fellow, and it is real hard for any other weak creature to endure it.

MATTHEWS' FAMOUS STORIES AND WORK

Dear readers, I do not mean to say the farm, which is named "Marsh," cursed our family, but it was two and a half miles from where we lived, which going to and from made a distance of five miles each day, with many other inconveniences we had to undergo. Think of a farm that laid under a mortgage for nearly 25 years paying taxes, interest and compound interest. I said to my mother: "If I had not have been a Christian I believe I would have gone insane." In my struggles Christ led me to behold the fowls of the air, again the mighty hosts—the eagle soaring in the heights; the birds that fill the woods and valleys with their songs, and often times they charmed away my broken heart—I thought again of God's goodness towards us.

It is quite necessary for Him to give us food to eat and clothes to wear, but when He gave us the singing of the birds above us and the beautiful flower fields beneath us, I plainly understand that is the luxury of His love to His creatures. I began to think I could understand more plainly that God even loved the least of His creatures.

How much we lose for ourselves and for others by always talking about our souls and forgetting our bodies. As Professor Drummond has reminded us in reality Christ never said: "Save your soul." It is a mistranslation. What he said was, "Save your life." God is the Master of the man, body and soul, and he cares for us not in bits and patches, but in all and in everything. The

MATTHEWS' FAMOUS STORIES AND WORK

body He has made so wonderfully is redeemed from destruction as much as the soul, and is cared for as much as the soul. It is as men and women that He knows us, not as souls, and it is in the whole round of life that He holds us dear to Himself, not in solemn moments now and then. God cares as much for us in the world as in the church; as much for a man in worship; as much for a man that sweeps out streets, as He does for the premier in parliament; as much for the man between the plow handles as a professor of law; as much for a woman in a pantry as in a prayer meeting; as much for us in our business and pleasure as in our devotion. The faithfulness of our God is the very foundation on which the round world is built.

It does not amount to anything about how you earn the money in regards to paying your boys' or girls' expense in school; whether it was earned by sweeping the streets or by spading, or in the parliament building. The colleges only want the money and along with it honest character. Now that is the simplicity of it all, so I counsel you farmer boys and girls; if you want professions, stick to your books. I counsel you city girls and boys, if you want a profession, stick to your books. Do not waste God's sunshine and liberty and fathers' and mothers' money. Remember it is not the gun, but it is the man behind the gun every time. For my part, if I was the best learned lawyer in our city here and then

MATTHEWS' FAMOUS STORIES AND WORK

could not get a good living out of it with a number of years of practice and experience, I would work at something else, if only cooking or waiting, or street working, or farming, if it meant twice as much money and did not affect my physical health. I only want the honest dollar and the friendship of the world, which can buy anything that can be bought.

After returning home about July 16, 1909, I was sick about three and a half months. Father was sick and Forest took sick. I then took over the farm again as manager, and these are the returns of the farm, as I will mention herein:

**Money Paid Re Mortgage, Solomon Matthews to
Elizabeth Lambert.**

Feb. 14, 1911, paid on mortgage	\$ 700.00
Feb. 14, 1911, paid lawyer	11.50
Feb. 14, 1912, paid	500.00

Total amount paid\$1,211.50

**Money Paid Re Mortgage, M. Geo. Matthews
to Geo. C. McLean.**

Feb. 3, 1910, paid on mortgage	\$ 300.00
March 2, 1911, paid	100.00
Feb. 13, 1912, paid	100.00

Total amount paid\$ 500.00

MATTHEWS' FAMOUS STORIES AND WORK

Paid on Mortgage, Sol. Matthews to E. Lambert	\$1,211.50
Paid on Mortgage, M. Geo. Matthews to Geo. C. McLean	500.00

Total amount paid by me\$1,711.50

I only count the principal and not any interest in my statements, although interest was paid.

My father was sick about one year before I returned home, sick with a heavy doctor's bill. My brother took sick that coming winter unable to do anything but chore a little. So during my last management of the farm my father was sick all the while and Forest was sick and going to school part of the time. I was the only one of the company that was on the job at all times and then with nearly all the doctor bills paid and all other running expenses, I was able to pay on mortgages the amount that was above mentioned, which is \$1,711.50.

Now, readers, during my last absence from the farm, which was about three years and six or eight months, with all three of us in good health, except one year of this time, as I before stated of my father's sickness, I sent them, as I above mentioned, the amount of \$1,900, and even more than that of which I did not keep any account. Now, then, all the financial evidence that they could produce during my absence was the \$1,250 building of barn; \$150 repairing of house; \$200 my mortgage

MATTHEWS' FAMOUS STORIES AND WORK

to George McLean; \$1,600 total amount paid.

Now, dear readers, taking from the \$1,900, which I sent them from railroad service, the \$1,600 leaves \$300, yet unaccounted for. I ask you as honest-hearted people: "Did that farm pay in the least?" Even the doctor bill was less when I was away and still that is all the returns they could produce with farm labor cheaper at the time of my absence from the farm. Because when the Strauss Company came through that part of the country buying land and hiring help, the price of laborers was boosted, thus other farmers and myself had to follow suit. Still with all of that my brother Forest stood up in my presence and the presence of our hired man, Mr. Henry Harris, and told father that he could get any kind of a hired man like me for \$175 per year. I think that was hard lines. My railroad ability financially shows that I have been a man. I think if you would take time and examine my moral character from Montreal to the Sunny South or from Montreal to the green fields of Texas, or from Montreal to St. Anne de Beaupre, and those who have come in contact with me, you will find that I have lived a Christian life.

CHAPTER VIII.

MY PROGRESS RAILROADING.

Under my last management of the farm, all I received for my labor was \$1.02 per day. After August 6th, 1906, when I was promoted head cook on the Grand Trunk (a road I love better than any other in this fair domain) many times my extra money exceeded \$1.02 per day. From Chicago to New York, I prepared the meals for Mr. Smithers, millionaire, the first vice-president of the Grand Trunk at that time, preparing four or six meals for him. His private secretary, Mr. Dairy, coming to the kitchen said: "Chef, Mr. Smithers does not often eat very heartily, but he said he had relished your meals very, very much. Here is a gift of \$10.00 for you."

We were something less than two days making the trip, and often I received many other extras of that kind. I do not think the Grand Trunk calls me a common workman as a kitchen mechanic, nor any other corporation for which I have ever worked.

MATTHEWS' FAMOUS STORIES AND WORK

Right here I will have one of my letters printed from Mr. E. H. Fitzhugh, first vice-president of Grand Trunk Railway, and it will corroborate my statements:

Montreal, Que., Dec. 16, 1910.

Mr. M. G. Matthews,
Harrow, Ont.

Dear George:—

I am in receipt of your letter of December 13th, and very glad to know that you have recovered your health. As requested, I enclose you a letter of recommendation, which I trust will enable you to secure the position you desire with the Intercolonial Railway.

Yours very truly,
(Signed) E. H. FITZHUGH,
First Vice-President.

To Whom It May Concern :

This is to certify that M. G. Matthews was employed in the capacity of cook on my official private car for several years, and left the service on account of illness. His services were entirely satisfactory, and I have no hesitation in recommending him as being capable and thoroughly trustworthy.

Yours very truly,
(Signed) E. H. FITZHUGH,
First Vice-President.

MATTHEWS' FAMOUS STORIES AND WORK

Remember, dear readers, I was obligated in those days to help to keep up three homes. Myself in Montreal with some expense, my mother, who was living in the jungles of Sandwich at that time and needed assistance financially, and my family at home in Harrow. Mr. Fitzhugh, one of the officials of the Grand Trunk, always gave me \$10 at Christmas time as a token of his appreciation of the worth of my labor, and many other officials of the Grand Trunk Railroad gave me one dollar, two dollars and so on.

Out of my extras my mother received as much money as I could give her, and often more than I had to spare at that time, but I was always willing to share with her at all times, and I would say: "Mother, I am sorry I cannot give you more."

My brother, Walter, obligated himself to take care of her the rest of her life for her property. Since my mother has sold her property that was in the wilderness for such a high price, she has bought property in the heart of the town of Sandwich, which gives her good support. The dear old mother, who has spent many moments of sadness concerning her family, is rejoicing in the sunlight of God's liberty when she knows that her boys, Walter and George, almost twin brothers, who used to wade through snow, as before stated, are efficient cooks. Her strong armed son, Walter, is preparing meals on the best train of the Illinois Central, getting about \$85

MATTHEWS' FAMOUS STORIES AND WORK

per month, and she is able to hear direct news from him from Columbus, Georgia, and also from New Orleans. Her oldest son, "William," who lives in Newark, New Jersey, and drives a storage wagon, and also along with that he stands behind the gloves as a third best boxer in the city. Her youngest son, "Forest," remains on the farm as a land tiller, while her son, "M. George," as she knows, has fed the highest officials on the Grand Trunk Railroad, and today he is working on the Grand Trunk Railroad preparing the meals on one of the fastest short distance trains in the United States of America.

Now those daughters of my mother, who had to undergo the hardships as I have above mentioned, one the late Lorinda, who took up sewing and could make a garment fit for the average lady to wear, and along with that she was one of the finest woman cooks in the city of Detroit, and taught me much about cookery. She worked for a millionaire for some years by the name of Mr. Joseph Boyer, and when she took seriously ill, Mr. and Mrs. Boyer told her they would send her to any part of the world that she wished to go, but she thanked them, saying: "I would rather go to my father's house." So after about two months' illness she died, and Mr. Joseph Boyer bought a tombstone to be at the head of her grave. I say that girl came from a real dug-out.

My mother's daughter, "Martha Matthews," is one of the finest housekeepers in the community in which she

MATTHEWS' FAMOUS STORIES AND WORK

lives, and I myself will say of a truth that if I was running a 300-acre farm and Martha was the housekeeper that every meal would be on time and all the rest of her work in accord with it, and she can prepare food good enough for King George to eat. So I think mother is quite proud of her children after all, though our family ties are broken.

CHAPTER IX.

MEETING OF BROTHERS AFTER ABOUT
TWENTY YEARS SEPARATION.

I remember the peculiar circumstance under which I renewed my acquaintance with my oldest brother, William Henry Matthews, after an absence of about 20 years, in Newark, New Jersey. I was in New York City on Mr. E. H. Fitzhugh's private car, laying over there three or four days. I had my brother's address in my pocket, which my brother Walter had sent me. I went over to Newark and looked him up, and finding his home, knocked and was admitted. Upon inquiring if William Matthews lived there, I was informed that he did, but was out and would be in in a few minutes. So I went in and waited. He came in, but I could not recognize the face at all, so I asked him if he was William Henry Matthews, and he replied: "I am." I then asked him if he had a brother by the name of Matthew George, and he said: "Yes." And I said: "I am he." He then said: "Oh, no,

MATTHEWS' FAMOUS STORIES AND WORK

this cannot be George." I replied: "I am the man." But the only evidence by which I could convince him was to show him the scar in my head which I mentioned in the story above, and by telling him of the names of my parents, sisters and brothers, and showing him the letter which I had from my brother Walter. Then with a face full of joy and happiness he said: "Well, George, you truly are my brother. I do not make a habit of kissing men, but we will have to kiss."

He then took me into a room by myself, there telling me some of his experiences in life, while I related to him some of mine. He said: "Well, George, I know your life, as Walter has told me time and time again that among the men that he has mingled and worked with, you certainly ought to meet our brother George, as he is one of the finest characters in my judgment that ever walked under the heavens. He is a firm man, and I hardly believe he would tell a lie for his brother. He is a business man."

My time being limited I had to go back to New York, and told my brother if my chief, Mr. Fitzhugh, did not leave for Montreal, I would come back and spend the night with him. After reaching New York, and finding Mr. Fitzhugh had decided to remain until the next evening, I went back to my brother's home and spent the night with him. Of course we talked over different things nearly the night through, so at the breakfast table

MATTHEWS' FAMOUS STORIES AND WORK

I said to William: "You are dining with your brother that came from a real dug-out, and today I am worth \$5,000." He then said: "George, I am proud of you and wish I had spent my life as you have." Walter even told me you were an exhorter of the Bible. I replied: "Yes, I do occasionally. I love my Creator who has led me so gently in life, and brother, all the love we have, God has loved it into us. The young boys and girls are watching our pathway and we should be very careful how we live." Lastly I said: "I trust, brother, you will learn to be a better man and if we do not meet any more here, I hope we will meet in heaven." He thanked me as I said good-bye and went back to New York.

During my experience in life I had the pleasure of attending the 300th anniversary at Quebec City and saw King Edward and a number of great British warships and the warships of France and the United States, the fort where Montcalm and Wolfe fell. I also had the pleasure of being in New York City when the first successful wireless message was sent to Chicago. I also had the pleasure of going into Washington, D. C., on the morning that the first passenger train went into the terminal station that cost \$7,000,000. I have covered many other large cities in the United States and could see the handwork of the great existing God, whom you and I love.

A father took his little boy to the barn yard with him and as the little fellow went off to himself to play, the

MATTHEWS' FAMOUS STORIES AND WORK

father forgot him. Taking a stroll across the field, where the snow was about three inches deep, he thought of the little fellow and looked back for him. The little fellow was coming, so his father said: "Son, can you make it?" And the little fellow replied: "Yes, papa, I am putting my footsteps right in yours," as he was jumping from step to step. Oh, what a thought, my dear readers. May God help fathers and mothers to guide their footsteps aright, because children are on their pathway. I have known men who went to dances in the by-gone days when their wives were in a pregnant condition at home alone with their children, and boast how they beat the single boys to the girls when they should have been at home, consoling that dear wife with words of joy and works that would produce happiness, if no more than helping to put the children to bed. God pity the husband that would sow such seeds. I will say more than that, God pity the single girl that allows a married man her company in preference to the single men and boasts saying: "I made the single fellows angry by receiving attention from the married men."

Now, then, no one should ever get shocked at the honest opinion of another man when it is honestly given. My opinion is to the young men of this fair domain. If the single girl prefers a married man to a single man, let her alone and do not get angry at the man. I also say to the single girls who have found out that the single boy

MATTHEWS' FAMOUS STORIES AND WORK

prefers married women to them, if you wish to retain the highest womanhood, let them alone, because they will make your life miserable.

I believe with all the earnestness of my heart, whether there be a God or not, or a hell or not, whatsoever a man soweth that shall he also reap. I say more than that, that like not only begets like, but the seed are of a multiplying nature. After all there is still mercy for these characters of which I speak, and I thank God for that grand old word "reverse," the sowing from what it is to what it ought to be. How can mothers and fathers expect good, thrifty children or give good advice when they themselves have not set the example. Ideal mothers and fathers will bring forth ideal boys and girls which make good homes. Good homes make good neighbors, good neighbors make good neighborhoods, good neighborhoods make good citizens, good citizens make good townships, good townships make good counties, and they develop into good nations, and these bring out in full the grand old words "liberty," "fraternity" and "equality." That is the simplicity of all of it.

Now, dear readers, as one of God's chosen among the redeemed, I run some sort of a wholesale gospel shoe establishment and I make shoes for the public. I make from No. 1 to 12 and you come and buy and go, and if they fit you, very well. If you are in need of a special shoe you will have to take it to the Lord in prayer. As

MATTHEWS' FAMOUS STORIES AND WORK

one of the great writers of theology has said: "There is hickory in the bush that I believe Jesus Christ himself cannot make an axe handle out of unless he makes the wood over again." I think I have met some of these characters during my short life work.

I trust that you who read the story will not be offended at me because I love every one that has not done me personal and financial injury; and even those who have done me injury, but are sorrowful no matter what their condition. I love the worst reprobate that ever walked the face of the earth and believe that there is yet a chance for him to rise and be a man through the strength of the Lord and under the free flag of liberty that waives at every man's door.

Oh, Christians, do lay hold of this precious thought: I may not be able to state it except in weak terms, but let my weakness prevent not your comprehending its glory and its preciousness. It is enough to make a man leap, though his legs were loaded with irons, and to make him sing, though his mouth were gagged.

We, who are in poverty, think that the rich man has no temptations. I will tell you a story of a circumstance I heard in New London, Connecticut, about a rich man's son: A young man at the age of 20, who lost his health through riotous living, when he came to the jaws of death, said: "I wish I had been born poor." He had plenty of money and everything that the eyes and heart

MATTHEWS' FAMOUS STORIES AND WORK

wished for; he bought it at the cost of his life. The medical physician attended his bedside and said: "You had better make peace with your God, as there is no possibility for you to live. You have ruined your body and physical strength once for all." His father was the owner of many steamers and a large interest in railroad stocks. This young boy was very fond of one of his father's workmen by the name of "John," the man who told me the story. John went to his bedside and asked him what was the trouble, and he replied: "Oh, John, the doctor says I cannot live, just think of it, at the early age of 20 I have to leave this bright sunshine and grand world, and I did it all myself. I had plenty of money and I spent it, and the pay for it calls at this age, death. Oh, I wish I had have been born poor and maybe I could have avoided the great tempter." A few hours later he was called to the great city of the dead, where all men rest from their requited toil, where babes and emperors lie side by side, where the richest are the poorest and the poorest are the richest, where one common bed of earth holds us all.

I have known poor boys who have accumulated enough money to purchase the same kind of death. I have known men who are lost in the abyss, but there are more men who are on the brink of the precipice. Temptation is a universal experience—the one thing that makes every man his brother, and creates within anyone who

MATTHEWS' FAMOUS STORIES AND WORK

thinks about it a grave sense of tenderness as he thinks of those around him, when he remembers that every man he meets has the same black spot in his nature that he has, and the same terrible fight going on from day to day. But, gentlemen, temptation is more than a universal experience; it is an individual thing. Just as you have your own handwriting, your own face, your own walk, you have your own temptation; different in every case, but generally some one temptation which means everything to you, which sums up the whole battle of life, and which, if you could conquer, you would conquer the world.

That temptation follows you wherever you go like your shadow. I have gone into the heart of Montreal and when I opened the curtain of my tent in the morning, the first face I saw was the hideous face of my own temptation. Go where you like, you cannot avoid that. It will follow you wherever you go, and lie with you in the grave. More than that, temptation is a pitiless thing. It goes into the church and picks off the man in the pulpit. It goes into the university and picks off the flower of the class. It goes into the Senate and picks off the great men. Let him that thinketh he standeth, however high, however sheltered, take heed lest he fall. I claim that all the sin there is in this world is getting the good thing in the wrong place—and getting the good thing in the wrong place will be in the following story.

MATTHEWS' FAMOUS STORIES AND WORK

At school one day one of the boys ran up to the teacher and kissed her when her head was turned from him, and got away without her seeing who did it, and I being nearest to her and was not looking towards her, she hit me a lick in the ear that nearly knocked me down, and when I looked she was gone. The boy that did it was standing laughing fit to split, so after I got the straight of the story, I realized the lick needed to be put forth, not on me, but on the one who did it. Now I think that is as clear an understanding as I can give by saying that all the sin there is in this world is getting the good thing in the wrong place. One writer has said when it thunders, that is God's voice, and when it lightnings God is passing. It was like a thunderbolt when that teacher hit me, the way it rang in my ears.

I shall go back to the word "temptation" for a few minutes. A great preacher said not long ago to his congregation that he would tell them the mark of the beast, and that he also knew its number. He said the mark of the beast was selfishness, and its number was No. 1. Now the mark of the beast, selfishness, is in every man's breast more or less. We are all built in three stories—the bottom, the animal; a little higher up the savage, and on the top the man. That is the old Palestine trichotomy—body, soul, spirit. Paul spoke of this body of death. Science speaks of it in almost precisely the same language. Whatever the origin, that is the construction of a

MATTHEWS' FAMOUS STORIES AND WORK

man. He is built in those three layers. With this analysis, it is perhaps easier to see how temptation may be met.

MATTHEWS' FAMOUS STORIES AND WORK

CHAPTER X.

THE OVERCOMING OF TEMPTATION.

During my presence at the harvest home service Sunday, the 18th of October, 1914, I heard the preacher say how his religion was put between the plow handle plowing some rocky land, and as the plow handles threshed his sides he determined that that religion failed to stand the test. It only pointed out to him that he thought he had religion. I was very glad to know that God had taken the plow, and a spirited team to convince him that he really made a mistake, he did not have religion. That goes to show that God will not let a man sleep his way to hell, and we are bound to find Him when we seek him with our whole heart. What a wonderful God!

I will relate you an incident that occurred in Montreal and was told me by an aged local preacher. Col. Ingersol met him on St. Catherine Street. The preacher walked up to this famous man and handed him a religious

MATTHEWS' FAMOUS STORIES AND WORK

tract. Ingersoll looked at it for a moment and said to the aged man: "How large is this God you claim is your Maker and Creator?" The man said: "He is as large as this vast universe." Ingersoll then asked him: "How small is this great God?" And the aged man replied: "He is small enough to dwell in my heart." As I listened to the preacher at the Harvest Home that Sunday, speaking of God's great Kingdom and Creation, touching upon nature from a flower to humanity, I thought of the plow handles when he made mention of them trying his religion, and I could plainly understand that if we had the real genuine religion, that none of the world's shocks or disappointments could take it away from us. It requires something greater than plow handles if the Apostle Paul's language be true when he said: "Neither heights, nor depths, nor powers, nor principalities can separate me from the love of God, which is in Christ Jesus."

I thought of how, when I was blooming 21, I stood between the plow handles with three horses on the plow, broke up 13 acres of land that never was under cultivation. I met the forces of hard heads, as the preacher called them, and in addition to them there were green shrubs of various kinds. Coming two and a half miles to work each day and even sometimes the shrubs would burst off the nose of the plow point, and often times I would have to take one of the horses and ride three or four miles for repair, and along with that, poor food to

MATTHEWS' FAMOUS STORIES AND WORK

eat to get strength; sometimes horses had given out. I have never lost my religion yet.

In my thirty-first year I plowed up 22 acres of new ground with three horses on the plow, with the very best of horses, and I have not as yet lost my religion and I truly believe that if I had not the love of God in my heart I would have been dead long ago.

CONTEMPLATION.

“When on the fragile woodland flower I gaze,
My thoughts arise to Thee;
When to Thy starry heavens my eyes I raise,
Dear God, I think of Thee.

In all the plenty of the sunlit meadow,
Thy loving hand I see;
And, in the glory of the moonlight shadow,
Dear God, I think of Thee.

The majesty of mountains old and hoary,
The ever restless sea,
The opalescent sky in sunset glory,
Lead me, dear God, to Thee.

MATTHEWS' FAMOUS STORIES AND WORK

Why do the wonders of Thy vast creation
Draw me to Thee?
Why am I gently urged, when in their contemplation,
To raise my heart to Thee?

It must be that these tokens of Thy love,
These gifts to me,
Are stepping-stones that lead my erring feet,
Dear God, to worship Thee."

The religion of our Lord and Saviour Jesus Christ is a power within itself to keep us right with things and right with the world about us. I say more than that, where there is no law there is no transgression, and where law lives it simply points out to you and I the right from the wrong. When we have these three words, "thoroughness," conscientiousness" and "honorableness," imbedded in our being there will be no war of physical strength in action at this age. Think, today is supposed to be the day of the greatest civilization and we find that we are engaged in one of the bloodiest wars that has been known in the history of the world. Humanity is using physical power that will never civilize the world. The greatest trouble I find is, men have stopped praying and stopped going to the house of worship. I cannot tell you what your duty is, but you know your duty. No man ever looked for it and did not find it. We need more



MATTHEWS' FAMOUS STORIES AND WORK

prayers, more earnest prayers. Go to God whom you but dimly see and pray to Him in the darkness where He seems to sit. Ask Him, as if He were, that He will give you that which if He is, must come from Him, can come from Him alone. Pray passionately in the simplest of words, with the simplest of all thoughts. Pray, the manliest thing that a man can do, the fastening of this life to the Eternal, the drinking of his thirsty soul out of the great fountain of life; and pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought which is yet perfectly true that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of these obstinate and unused knees of ours will make the soul kneel down in the humility in which it can be exhausted in the sight of God.

I counsel you, friends, to be Christians. That means to be a full man; but the world is saying in its works and its words I have not time to be a Christian. I have not room. If my life was not so full; you do not know how hard I work from morning until night. What time is there for me to be a Christian? What time is there? What room is there for Christianity in such a life as mine? But does not it come to seem to us so strange, so absurd, if it was not so melancholy that a man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said

MATTHEWS' FAMOUS STORIES AND WORK

it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man said that he had no room for the soul. It is as if life said that it had no time to live, when it is life. It is not something that is added to life. It is life. A man is not living without it, and for a man to say that "I am so full of life that I have no room for life," you see immediately to what absurdity it reduces itself.

Take that gas which gives us light. The light is not in the gas. It is half in the air and half in the gas. Take away the half from the air, and the gas goes out.

Christ said: "Without me, ye can do nothing." Your life will go out. Without me, whether as the light of the world itself or as diffused through books and through men and through churches, without that your life will come to nothing; but, if you take that and all the reflections of it and let these constitute a spiritual atmosphere about you, your redemption from this minute is a certainty. There is no haphazard about Christianity. It is based upon the laws of nature and the laws of the human mind.

The man who lives in Christ cannot go wrong. He will be kept. In the nature of things he must be kept. He cannot sin. You remember John said: "Whosoever sinneth hath not seen him, neither knoweth him." John's friend was so inspiring, so influential, that it was inconceivable to John that anybody could ever have met him

MATTHEWS' FAMOUS STORIES AND WORK

without forever more trying to live like him. Sin is abashed in the presence of the purity of Jesus Christ. There are many theories in life. They will all help a man; but we will get on better and quicker by giving ourselves to Christ.

Do not think, my friend, because you are a tempted man you are a sinful man, because Christ was tempted in all parts and yet without sin. I say Christ is a dividing line between the saved and the unsaved. On the cross of Calvary, as we notice while one rises to heaven through obedience, the other sinks down to hell through disobedience. I say as the city gate is the end to the long journey and the entrance into the city, so is Christ the end to all the law concerning the salvation of our souls.

I shall relate a story I heard concerning a local preacher. I say local preacher because I belong to that class of men. While on his way to church one morning he overtook a group of young boys that were counselling over something, and he said: "Good morning, boys, are you not a little late for church?" And they replied: "Yes." One mischievous boy said to him: "We have a dollar prize up here and when we determine the lucky boy we shall go on." The preacher said: "What is it?" The boy said: "The one that can tell the biggest lie is to get the dollar." The preacher said: "Why, why, boys, aren't you ashamed of yourselves, you should never tell lies. I never told a lie in my life." The boy said: "Give

MATTHEWS' FAMOUS STORIES AND WORK

the preacher the dollar and we will go on to church." We, as Christians, have to be careful how we deal with boys and girls, and in praying watch as well, and in watching, watch circumspectly.

I remember a story I heard of a rich man who offered a prize to three men for attending to their own business for 30 minutes. The prize was \$500 each. Two failed before 10 minutes, so they lost out. The other one held out for 29 minutes and 50 seconds, and then asked the prize-giver "if the other two men were still attending to their business," and the prize-giver answered: "It is none of your business, you have lost out here." That is part of the sin in this world. One fellow is trying to attend to the other fellow's business and neglecting his own. It does not only apply to individuals, but it applies to the great nations of the world.

CHAPTER XI.

MY FIGHT IN THIS WORLD.

I shall make further remarks concerning my financial works when I left home to railroad on the sixth day of December, 1905. My wardrobe was small and consisted of two suits of clothes, one suit very cheap, two suits of underwear, two pair of shoes, gold watch and chain, that cost \$16 or \$17, no overcoat, and I carried all of my belongings in an old-fashioned telescope strapped. I had only \$25 cash, and on my way to Toronto I purchased an overcoat, which I paid \$7.50 for; my face was full of mustache and whiskers which cost me fifty cents to have the barber take off. Later I bought a barber outfit for myself.

These are the improvements to my wardrobe during my absence from Harrow until my return home on or about the 15th of July, 1909: One overcoat, I paid \$35 for; one suit of clothes, \$28; one Geo. Gale trunk, two decks, with my initials M. G. M. engraved, \$19.50; one

MATTHEWS' FAMOUS STORIES AND WORK

dress suit case, \$10.50 sale price, \$13 regular price; two pair shoes, \$8.50; gold watch with Waltham movement, cost \$25, and 50 cents to have name engraved; a gold chain, \$10, and a compass locket, \$1.50; an Ingersoll watch and chain, \$1.25, for everyday service (my watch that I left home with had been stolen, with my coat and vest (in the city of Montreal), valued at \$45, and some cash in my coat pocket at the time, and an umbrella that cost me \$3.50): an umbrella cost \$5, which comprised my belongings at my return with a suit of clothes that Mr. Fitzhugh gave me on account of my coat and vest being taken, for which I thanked him very kindly.

Mr. Fitzhugh is one of the finest men for whom I ever worked. I have done a lot of banqueting work for him at his residence in Montreal, 96 Sherbert Street. He always paid me well for any extra time. Mr. Fitzhugh and Mr. Gregory, the great tobacco buyer, gave me at different times the most handsome presents I ever had. At one time Mr. Gregory gave me \$22.00 for being honest, as I mentioned before. But I did not get any benefit of the money because when my father abolished his will I was forced to take one dollar and two cents per day for my labor. It was awfully hard lines, it being only religion that helped me to endure. Well, friends, I must narrow up the story as I am becoming worried with other duties to perform.

April, 1912, the war began to kindle between my

MATTHEWS' FAMOUS STORIES AND WORK

father, brother and myself. From sunrise to sunset. Father said to me: "You talked in New Canaan about owning this farm." "My brother had impeached me of this some time ago." I said: "Father, I never have in my life talked unwisely concerning this farm, not in the least, and I can bring you sufficient proof if you will allow me to." Father said: "Well, I don't believe you did." A few weeks later he said: "You have been blowing it in New Canaan broadcast that you own nearly everything here." I replied: "Father, I offered to bring you sufficient witnesses that I never said it, and you would not accept them, and now you say that you believe I said it." He then said: "You are a hard man to get along with anyhow, and if you don't change I will change my will," which he had been threatening some time before.

During the Civil War there is a story to the effect that an enemy of General U. S. Grant, who wanted him removed as general of the Union Army, called on President Lincoln at the White House one day and told him that General Grant was an habitual drunkard, and that he was not fit to be at the head of the Union forces. After listening to his story, the President asked the caller and his pretended friend if he knew the particular brand of whisky General Grant drinks. The caller said no, but he could find out; whereupon the President said: "All-right, friend, you find out and let me know, for if it will

MATTHEWS' FAMOUS STORIES AND WORK

make every man the same way, I want to give it to every soldier in my army."

If the brand of blowing I was accused of will bring humanity to a higher standard in this world, I wish all men would use it.

First to thine own self be true and then it must follow that thou canst not be false to any man. I realized that my father was in ill health and quietly and gently said to him: "I have served you over 13 years past 21 and tried my best to make you and the rest of the family happy, and in the name of God I think I have been a true son to you; a father and mother to the children of yours that are younger than I, and would you be so cruel as to destroy your will to cut me short now, because I am hard to get along with? As you say, even if I were hard to get along with, if that be true have you any right to short change me? You called me home from Montreal to recompense me and now you are going to destroy your will." I then said: "Do you think that you are giving me too much in it." He said: "Yes. Yes, you promised to give Forest half of that farm you bought and you would not do it." I said: "For what? You are not satisfied with me helping you raise part of your family; you want me to give my own private enterprise to him. Is that why you and he have been making it so unpleasant for me, a boy that is less than 17 years old? I have just as much right to give it to the rest of my brothers and

MATTHEWS' FAMOUS STORIES AND WORK

sisters as to him. Is that why my dear mother and you could not get along?"

"I truly believe by force of power you mistreated my mother. Now I would like you to settle up with me at once." He said: "What do you want for your services?" and Forest said the same. I replied: "\$200 per year for the first six years. I want interest on my money, just like you are paying your mortgagee, and for the last three years and a half for managing the farm \$500 and interest on my money, or have your will registered with an agreement and also carry out your further promises concerning it, (to build Forest improvements on said farm that he is to have) as you said if we disagreed (and we did disagree very largely), that you would do." Father and Forest said: "You will never get it." Then father spoke up and said: "You have to pay me for working your farm." I said: "You got all the product of my farm except the taxes and what little improvement you did on it for ten years, and I shall never give you one copper." And these are the improvements he made on my farm, except the line ditch:

226 rds. of fencing at 50c per rd.	\$113.00
Value of 131 posts and digging postholes, hauling and anchoring	46.45
126 rds. of ditching at \$1 per rd.	126.00
2 bridges, 1 gate	10.00
	<hr/>
Total amount	\$295.45

MATTHEWS' FAMOUS STORIES AND WORK

Not a grain of clover seed or any other seed was sown for fertilizing, except two acres that was covered with fertilizer. Even when the farm was turned over to me on the date of the agreement the ditches were filled up by the stock considerable. The war between us had reached the point that physical threats were made very largely. Yet I feel sorry saying it. I said to my father: "I suppose that was the thing you resorted to when my mother and you had your difficulty. You and your supporters with all their physical power and machine artillery cannot scare me. I am not afraid of Jack Johnson, the champion of the world, so far as that is concerned." It is true that my indignation was stirred. I also said: "If the United States with all her artillery, or Germany or any big nation of today declares war against this fair domain in which I live, and my country calls upon me, I shall be right at her disposal at any moment."

Since the war has broken out between these many nations I am ready to go to the front as a loyal subject at this minute. Not for notoriety, but because she has given me good laws and good protection. I am willing to spend my life's blood. Under the free flag of liberty I have a right to talk, and I am bound to do it, even if I am forced to take the one step out of life into death.

I then said to my father: "Do you remember the days when farming failed and I appealed to the railroad corporation for labor? Why did I do it, or how came I

MATTHEWS' FAMOUS STORIES AND WORK

to know there was quick money in railroading?" Through the charitableness of my good school friends, who were older than I, namely, John Taylor, Walter Banks, Frank Taylor and Wellington Banks, who told me there was quick money in it, and asked: "Why don't you boys get out and hustle for it?" They were not narrow-minded nor selfish men. I thank them heartily for it. "By going, father, didn't I help to relieve your financial distress?" So why should not I yell to boys younger than myself, who hardly know which channel to pursue to get quick money. Some of those same boys that I have spoken to have gone into railroad service and today boys younger than 20 years of age are getting \$55 per month. Even when I was farming I tried to tell young men the proper way to till the soil to get the best returns, and as you know the decided stand that I have taken in life, and have always adhered to, was born from the thought, "The height of a man, the length of a man and the width of a man," I feel that if I did not put these good things forth, I would be accountable to the great Christ who said upon one occasion: "The time has come for this message to be proclaimed, and if there could be found no human agent to proclaim it, and necessity should require, the Lord would animate the stones and set them to preaching." It is therefore clearly evident that when a message is due it will be proclaimed, and I am firm enough to do it, God being my helper. As our Grand Premier, Sir

MATTHEWS' FAMOUS STORIES AND WORK

James Whitney, said: "He was honest enough to be bold and bold enough to be honest," regardless of what sentiment thought or said.

Let us think and let each one express his thoughts. Let us become investigators, not followers; not cringers and crawlers. If there is in heaven an Infinite Being, He never will be satisfied with the worship of cowards and hypocrites.

Give every other human being all the chance you claim for yourself. Keep your mind open to the voices of nature, to new ideas, to new thoughts and to improve upon your doctrine whenever you can. This is my doctrine:

"We come into this world naked and bare,
We go through this world with trouble and care,
We go out of this world we know not where,
But if we are thoroughbreds here, we will be thoroughbreds there."

On several occasions on the farm our housekeeper was a little late with the meals because she did not have fuel handy and my father scolded her for it. I said to father: "You are scolding her wrongfully. The first thing, if you want your meals on time you should see that she has fuel handy, even in the wood box in the kitchen, and not have her to rove over the barnyards and out into the fields for fuel, and then when the men come up for dinner, tell her she is of no account and she ought

MATTHEWS' FAMOUS STORIES AND WORK

to have had the dinner ready. You are blaming the wrong fellow, you should blame the one who is obligated to prepare the fuel; and then if your dinner is not ready, that is time enough to scold her."

In reply to me, father said: "You hush up and keep out of it when I am talking." I said: "Father, right is right and it wrongs no man because it is right." I was sick at the time and I said to my brother: "If I were you I would try and have the fuel ready at the housekeeper's disposal and that will keep down so much scolding." Forest said to me: "I was unable to have wood cut last winter because the laborers wanted too much per cord; they wanted 40 cents and I offered them 30 cents. I had so much other work to do, I could not cut it myself." I truly believe he had plenty of work to do without cutting wood, so I said to him: "Why, what is 10 cents on a cord of wood if you really could not get it cut cheaper, alongside of having a lot of men hired sitting around in the sunshine waiting for their meals at your expense, and besides have the cook being abused unmercifully?" He said: "I don't believe I had the money to spare at that time." I said to him: "At this advantage you have for farming, even I have been sending you \$50 nearly every month, and you could not pay 40 cents per cord for 20 or 30 cords of wood to be cut? Under my management before I left last, nine times out of ten there was no argument concerning the fuel being prepared." He

MATTHEWS' FAMOUS STORIES AND WORK

then said: "I do not want you to tell me what I ought to do." I replied: "Right is right, brother, and that is all. I discovered that on account of negligence and bad management, the farm was not paying. I truly believe that for such reasons as these my father disliked me, because I stood up for what I thought was right, though may be I was wrong. I do not mean to say that I was right at all times, I may be wrong just like the other fellow, but in wiggling I have been very careful how I have wiggled.

Lastly it reached the point with my father where my counsel had no more impression upon him than the shadow of the passing clouds had on the mountain.

This Is the Effect of Might Making Right.

I cannot afford to hold my tongue. I am for giving every man a chance, anybody that can pass me is welcome, and under the free flag of liberty there is a chance for everyone. I believe the time is fast approaching when the laboring men will control the great bulwarks of the world.

Man has advanced just in proportion as he has mingled his thoughts with his labor, and just in proportion that his brain has got into partnership with his hand. It's the same thing about a man and his wife, they should be together in partnership with one another. Why, if I had a wife I would not go a man's security for \$10 without her consent, I am sorry to say. But some narrow-

minded men and women think it all right. "I can go my friend's security and not let him or her know it, because I know they will pay it." I counsel you mothers and fathers don't do that, because if you understand what ties of love should live in your homes you would not put any friend before your wife, nor would the wife put anyone ahead of her husband. If you do, the home will be divided, and a kingdom that is divided within itself will crumble down and then your little ones will be scattered all over this sin cursed earth.

Now men love your wives and them only. There must be equality and kindness. The man should be infinitely tender towards the woman—and why, because she cannot stand hard work, she cannot make her own living. She has squandered her wealth and beauty and youth upon him. When your wife is in a delicate state be kind to her, help her to wash the dishes and put the little ones to bed and any other thing you can do to show her that you still love her, and even more, don't tell her that you are going to market and you will be back in an hour, and come back four or five hours later. If you do wait for her to ask you what detained you so long, be honest with her and tell the truth, even if the truth meant evil, and don't do it again.

If you and your wife both are very fond of social outings and she is not feeling very well, you may like to go very much, still I counsel you not to go, stay with her

MATTHEWS' FAMOUS STORIES AND WORK

and that will make her love you all the more. Societies cannot be made; they must grow. Philosophers may predict, but they cannot create. They may point out as many ways as they please; but, after all, humanity will travel in paths of its own, but I am doing what little I can to induce everybody in the world to grant to every other person every right he claims for himself. I claim, standing under the flag of nature, under the blue and the stars, that I am the peer of any other man, and have the right to think and express my thoughts. I claim that in the presence of the Unknown, and upon a subject that nobody knows anything about, and never did, I have as good a right to guess as anybody else. The gentlemen who hold views against mine, if they had any evidence, would have no fears—not the slightest. Any doctrine that will not bear investigation is not a fit tenant for the mind of an honest man. Any man who is afraid to have his doctrine investigated is not only a coward, but a hypocrite.

Now all I ask is simply an opportunity to say my say. I will give that right to everybody else in the world. Force does not make thinkers, but hypocrites. You cannot change the conclusion of the brain by force, but I will tell you what you can do by force, and what you have done by force. You can make hypocrites by the million. You can make a man say he has changed his mind, but he remains of the same opinion still. Put fetters all over

MATTHEWS' FAMOUS STORIES AND WORK

him, crush his feet in iron boots, lash him to the stock, burn him if you please, but his ashes are of the same opinion still.

I do not believe that the parents of the famous lawyer, Bob Glenn, of the sunny south, envied him because he came up through some pressure of poverty. I do not believe Abraham Lincoln's mother and father envied him because he was a rail splitter and came up through some pressure of poverty.

I do not believe that Booker T. Washington's parents envied him because he came from a real dug-out.

I do not believe that the parents of William Alden Smith, of the city of Grand Rapids, who is now a Senator in Congress, who has been entertained by the Emperor of Germany, who was one of the chief investigators of the disaster of the Titanic, who came up under the pressure of poverty, envied him, because he mentioned the hardships under which he had to go.

I do not believe that the parents of John William Smith, the colored lawyer, who made mention of the hardships which he had to undergo to be an attorney-at-law in New York, whose practice to day is above the average, envied him because he spoke of it.

I do not believe that the parents of deceased Mr. Charles M. Hays, because he had to undergo some hardships of poverty in his youth, who became one of the greatest transportation men of the world, envied him because it was spoken of.

MATTHEWS' FAMOUS STORIES AND WORK

I do not believe that the parents of Lawyer M. K. Cowan, who Mr. Hays said was one of the greatest lawyers that he ever heard, when he served his first term in the Dominion Parliament, with that brain of science he entertained the house for two long hours, and men of great experience said he was one of the brainiest men that ever entered the door of Parliament, envied him because he still recognized himself as a country-born lad.

Even with what little space I have filled in life, I believe that I have been envied by flesh of my flesh, and bone of my bone.

I do believe this fact, had I had some one at my back to have given me a schooling as our Honorable Mr. M. K. Cowan had, that I without fear could have discussed the political issues with the leading speakers of this age, and I was born in the jungles of Harrow.

I do not believe the parents of our noted and well known colored lawyer, Mr. D. R. Davis, K. C., of Amherstburg, (who came up the rough side of the mountain and who, through courage and stick-to-itiveness, has reached a high round in the ladder of fame, and is now quietly resting from the results, who said in the days of his youth: "I do not expect these hands to earn my living by physical toiling altogether,") envied him because he came very largely through the pangs of poverty.

I do not believe that the parents of our Honorable Member, Mr. O. J. Wilcox, one of the most famous

MATTHEWS' FAMOUS STORIES AND WORK

speakers of today, who sows his life broadcast that he was one of the sons of hard labor, or in other words a farmer, envy him because he said he was a farmer and was not ashamed of it.

Our Hon. Sir Wilfred Laurier, ex-premier, was one of the greatest orators the world ever knew. (Did his parents envy him?)

I could make mention of many other characters, such as Mr. Henry Ford, who stands at the head of that great Automobile works in Ford City and Detroit, and Abraham Lincoln, did their parents envy them because they too felt the pangs of poverty?

Neither do I believe Sir John A. MacDonald, who was a country-born lad, and helped to make this country what it is today, that his parents envied him because he spoke of his poverty.

My mind runs back to those noble pioneers and I see the tense face, and anxious eyes, bespeaking the ever alert brain, thinking in the future of this new and uncultivated, uncivilized fair domain, a howling wilderness, and then with the spirit of Christ in their lives, and those brains of science, made possible the national life in Canada of today, by laying her foundation deep and wide upon the bed rock of righteousness. They are gone, also, and too often are they forgotten. We are so prone to forget the way by which we have achieved greatness and to slight the hand that raises us to higher levels of life

MATTHEWS' FAMOUS STORIES AND WORK

and upon this bed rock of righteousness men have lived and died pleading for fullness of freedom. As time winged on the great God of love answered their prayers.

It was a grand day in this world's history when on the 28th day of August, 1833, the British Empire raised the flag of freedom in full to all nationalities in all her colonies and that means the rights of all are equal. She has my deepest sympathy in her hours of distress.

That flag of freedom that says our rights must be just as much respected in this land as the rich man's calls forth all my patriotic feelings and makes me go down in my pocket and present, to help defray the expenses of this terrible war, a dollar for every year I am old (\$38). It makes my heart rejoice to know our children have a free entrance to every school in this land.

Among the many characters of whom I have read in the United States, John Brown was one of the grandest volunteers. He stood firm for liberty and equal rights for all men.

I will relate a story I heard. I am not giving it as facts of history, but, as it was told me. A few minutes before he was executed he looked over the crowd and called to a colored woman to bring to him the baby she held in her arms. After taking the child and softly placing one arm around it, he kissed it and said: "For you I die, but your people won't do." I was informed the reason of his statement was, that he had planned a way for

MATTHEWS' FAMOUS STORIES AND WORK

freedom for our people without a general war, and hoped to see his plan realized.

Going one step further, I will say that Humanity among all nations, fails very largely, to be what God would have it be.

As Christ has said, "It is more blessed to give than to receive," I, with a heart full of love toward his institution, am going to contribute a dollar for every year I am old, not later than the first day of August, 1915, giving to the First Baptist Church, Mercer and Tuscarora Streets, Windsor, \$19, and the same amount to the A. M. E. Church, Central Grove, Harrow, at which place I was local preacher for a short term. I have three sisters buried there and also expect for my remains to rest there.

The world today is calling for brain and character, not where you were born, and such men are in great demand.

I say further it is the most responsible thing to be a young Christian today. To whom much is given, of them much is required. Power makes responsibility. You are responsible, not merely for what you are trying to do, but for what God has given you power to do. Wake up the slumbering possibilities of your soul—you are responsible for all these. Stir up the unused, inactive gifts that are in you—you are responsible for these. The things you can do, or can learn to do, are the things Christ is calling you to do.

MATTHEWS' FAMOUS STORIES AND WORK

It is in this truth that I find the real secret, the deepest meaning, of the everlasting dissatisfaction of man, that is always ready to be stirred. We moralize, we philosophize about the discontent of man. We give little reasons for it; but the real reason of it all is that which everything lying behind it really signifies, that man is greater than his circumstances and that God is always calling to him to come up to the fullness of his life. Dreadful will be the day when the world becomes contented, when one great universal satisfaction spreads itself over the world. Sad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do, because he is the child of God. And there is the real secret of the man's struggle with his sins.

It is not simply the hatefulness of the sin, as we often say, but it is the dim perception, the deep suspicion, the real knowledge at the heart of the man, that there is a richer and a sinless region in which it is really meant for man to dwell. Man stands separated from that life of God, as it were, by a great thick wall, and every effort to put away his sins, to make himself a nobler and a purer man, is simply his beating at the inside of that door which

MATTHEWS' FAMOUS STORIES AND WORK

stands between him and the life of God, which he knows that he ought to be living.

I say that a great many of us fall short in fulfilling these callings. If the angels could come down, they would co-operate with me. Go to the cemetery, if you please, and unearth a few skeletons. Bring them here and stand them by this sacred altar, a boy or a girl who died in his or her infancy, and ask him or her what carried them to the grave so soon, and if it were possible, they would say: "My father imposed a cruel disease upon me before I breathed this world's pure air, and when my mother gave birth to me, I was so weak and delicate that it forced me back to the God from whom I came." Stand another one by this sacred altar, he also would say: "My father spent nearly all his earnings in the bar-rooms and gambling dens and my mother had to go out and wash or do something else for a living. During their absence I fell on the stove and was burnt to death." Should we call for one more and stand him or her at this sacred desk he or she would say, "My father imposed upon my mother's affection and denied me, and my mother became broken-hearted and she deserted me, and I also was called by death from this life."

Women, too, are guilty of these wrong doings. As I pass by the homes of the motherless and fatherless every day to work, I think I see the evidence of sin in a large measure, as I behold a large number of boys and

MATTHEWS' FAMOUS STORIES AND WORK

girls which I expect are motherless and fatherless, unfair that they know not. And yet maybe their eyes behold their parents daily. Oh, I wish that humanity would wake up and realize that Christ's prescription for beauty said: "Keep yourself unspotted from the world." That is the inspiration of our Bible.

I may be guilty of many sins, but I can say of a truth that I am not guilty of the sins that I have just mentioned, and if I was guilty, you, who are personally acquainted with me, know that I love children so dearly that I would claim my own, it matters not where. And if such was the case I would want the boy or girl to call me father if I was in the presence of ten thousand. Why should we deny bone of our bone, flesh of our flesh, to be left destitute in this world. I say, men, if we are cruel enough to do these things, let us be honest enough to care for the little ones in every particular.

I say again God has placed every servant by the death bed of this world, let him be a Doctor of Divinity, or a local preacher, or a common workman, and has prescribed the medicine for this world's disease, for us to give, and we as nurses are dividing the doses. Oh, my dear readers and brethren in Christ, let us stop sugar coating things over and give the medicine as Christ has prescribed, even if it kills the patient. As one writer of theology has said: "The more you set fire to and burn up, the more there will be left, because it is only the im-

MATTHEWS' FAMOUS STORIES AND WORK

pure that will burn and the good shall remain through all eternity.

And I say there are men and women, gifted, wise, benevolent, who yet are not always wise enough to know that they are unfitted to talk to other people about resignation. I can think of nothing more irritating than for a minister, rotund and ruddy, with the ring of robustness in his voice, and everything about him proclaiming how well to do he is, preaching to some burdened woman or to a hungry man, the duty of contentment. Let my Lady Bountiful, brilliant with jewels and rustling with silks, bring her beef tea and jelly by all means to the sick, and send her hot-house grapes to the fevered sufferer. In so doing she shall do well. But let her breathe no word about the blessedness of a contented spirit.

I say to you that no grace shines more brightly in the life of a young Christian than the grace of humility.

Seek like the dew to do your work noiselessly. Do not try to draw attention to yourself. Blow no trumpet in the streets when you are going forth to do some work for your Master. Let your influence pour out like the fragrance of a flower, like the light of a star. Hide away from the world's glare. Let not your right hand know what your left hand does. Do not score your name on every piece of work you do, as artists do on their pictures. Do not fear lest some other one may get the credit for what you do. Work for God's eyes, not for man's. Pour

MATTHEWS' FAMOUS STORIES AND WORK

out your richest love, your costliest service, your most precious gifts, to bless those who need blessing, and let them be lost in the lives you seek to help, not caring for recognition or for reward, but only that your ministry may do good. Like the dew drop that finds a drooping rose and sinks down into its folds, and loses itself, but revives the weary flower, so be content to do good and bless the life that needs your benediction, and be only remembered by what you have done.

Now, friends, I think that is the simplicity of God's love towards us.

“Be still sad heart and cease repining
Behind the clouds the sun is still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary.”

“The boast of hearldy, the Pomp of Power,
All that beauty is, and wealth e'er gave,
Awaits alike, the inevitable hour,—
The path of glory leads but to the grave.”

I was stopped one time on a street of Harrow by one of our well-known, successful and progressive land tillers in that township. He asked me if I was the Matthews that came home from Montreal sick. I replied:

MATTHEWS' FAMOUS STORIES AND WORK

"I am." He then inquired of me concerning the physical and financial situation of railroading. He said: "I cannot understand how it is so many of you boys go away railroading and come back sick and half dead." I replied: "I am not able to tell you altogether whether it is hard on the health or not. One thing I do know is that my health failed to the extent that I was forced to quit. I was also forced to quit work on the farm on account of ill health in my eighteenth or nineteenth year, so it appears that one is six to the other half dozen. I have heard of men who have railroaded in the capacity that I have labored for as long as 45 and 50 years, and will tell you at any time that railroading does not hurt our physical health."

He then asked me concerning the financial situation of railroading, saying: "I always took you to be a good farmer. Now tell me which has benefited you the more, railroading or farming?" I said to him: "During my last experience of railroading which covered about three years and seven or eight months, four months of the time irregular, just doing extra work at \$40 per month; four months of that time steady working at \$40 per month, and one year of that time I worked for \$60 per month, and the remainder of that time I worked for \$65 per month, and during that time I cleared nothing less than \$2,000." And he said: "What? Why, if I were you I would never come back to the farm to work." I said to

MATTHEWS' FAMOUS STORIES AND WORK

him: "Listen, remember that I am a single man; now then, if I had been a married man, I don't think I could have cleared over one-third of that, as city life is very high; being single I had no family to support."

I said to him: "It is not only the wages that we get, but we care for the public and our extras count something." The gentleman, who was questioning me, was Mr. George Waters, a man that is able to tell what a man can clear on a farm over and above expenses. I said to him: "How much do you realize per year from your farm after all expenses are taken out?" And he replied: "I tell you only about eight farmers out of ten clear three hundred dollars on a fifty acre farm of improved land," and I think he said "That there are times when I only clear about five hundred dollars, and there are a number of them that hardly keep even." I said to him: "I farmed a good many years, and I know of a truth that railroading has given me far better returns." He said to me: "If I were you I would never farm any longer than I could regain my health, and get back on the road. I would go now."

The farmers that I learned most from during my experience as a land tiller are named: Mr. Henry Heaten, Mr. Harvey Smith, (one of the best in that township, and I did not have to go far to learn, as he had an adjoining farm to ours), Mr. Antoine Bondy, whose farm was just across the road from ours, and my uncle, Matthew Mat-

MATTHEWS' FAMOUS STORIES AND WORK

thews, for whom, in the days of my youth, I worked. He was very kind to me and my brother Walter. When I was 14 years old, he said: "You are good boys and I want to see you have a horse, and he sold us a colt eight months old for \$36, and took our note for \$18 of it and allowed me to work out the rest of it, which I did. This colt proved to be one of the best horses that ever pulled a plow on my father's farm. From that mare my brother Walter and I raised a colt. At the time of foal the mother of the colt became ruptured and when the colt was coming three, as my brother was older than I, I told him to take his choice, so he took the colt and I the mother. We bought that mare when we should have been in school, and that is the reason that I claim it ought to have been mine.

My uncle, Matthew Matthews, I believe, has always been my friend. There was once in life that I thought he was not. After a long study, I truly believe that he has always been my friend and it was a mistake on my part. I also learned much from lesser farmers than the characters of which I have spoken. Even I have learned something from our hired men, and I was man enough to thank them for it, too. And those who have worked for us will tell anyone that if they did not know how to do something about the farm, I would take pains to teach them. In the kitchen where I earn my bread and meat, I take pains and try to teach those under me and even if

MATTHEWS' FAMOUS STORIES AND WORK

they learn it correctly and begin to slight it, I will go back the second time and have them see me do it; then they know that I mean for it to be done properly. If they know some other way that it can be done as well, I tell them "alright, do it your way."

CHAPTER XII.

THREE IMPOSSIBILITIES.

I say above all things, let us be sure that we are right and then go ahead. And I say more than that where there is no law there is no transgressions, and where there is no visions men perish, and where these things live we are in time bound to learn right from wrong.

I say again there are three absolute impossibilities resting in our being, and these are: If I am a good man or woman I know it, if I am a good man or a woman my neighbors know it, and above all things if I am a good man or woman God knows it. It is impossible for one not to know these things.

Conscience, conscience, that reigning prince within us, that approves of the right and disapproves of the wrong—that approves of the right and prohibits the wrong. It is the only thing that runs up the red flag along our pathway and points out that there is danger. I believe the woman that walks down to the water's edge

MATTHEWS' FAMOUS STORIES AND WORK

of the sea, and in accord with her conscience throws her baby overboard, has not done a greater wrong than the man who deliberately goes against the pangs of outraged conscience. I am so glad that God has broken the silence of eternity and has spoken to us out of unmistakable words. I am so glad that God will not let a man sleep his way to hell. I am so glad that He will put every effort forth to save him. He truly is the God that the good old local preacher on the streets of Montreal said to Col. Ingersoll that, "He is as large as the vast universe, and still He is small enough to dwell in my heart." How unsearchable are His judgments and His ways are past finding out.

I am forced to go back to the old sad story. Remember, there are many gloomy paths, dark and dreary days that our Saviour had to undergo from the day He was born into this world until He finished His work.

When I returned home from Montreal in 1909, about July 15 or 16, I bought for myself Sunday clothes—one pair of fine shoes, cost \$5; one raincoat, cost \$13; now that was all. I could not have been very extravagant.

Now Forest bought for himself a suit of clothes for Sunday wear, about July 28th or 29th, when my father went to the Imperial Bank and borrowed \$40, and the balance of the money was used for running expenses until harvest. So this goes to show they had not any bank account on my return from Montreal. In the neigh-

MATTHEWS' FAMOUS STORIES AND WORK

borhood of 18 or 20 months later, my brother Forest had a blue serge suit made to order that he paid \$25 for.

Now, readers, I would like you to understand plainly how the \$3,300, as in the above agreement mentioned, was given.

In the first place my father acknowledged receiving from me \$2,150 from railroad service; \$750 was deducted as had been paid first and last on my farm. This left \$1,400 of railroad money still due me. Six years' wages for \$150 per year makes \$900. Three years and five months during my last management of the farm father gave me the \$1,000 which, totaling them all up, makes up the amount of \$3,300.

I believe in liberty, fraternity and equality.

Now, dear readers, as you look at the date on which I sent the finance to Harrow for my father, I would like you to carefully notice the dates that I sent the money home from Montreal:

Oct. 3, 1908, I sent home	\$ 65.00
Oct. 8, 1908,	25.00
Oct. 30, 1908	60.00
	<hr/>
Total	\$150.00

Now you can see that two months' earnings on the railroad equalled as much as father gave me for one year on the farm. Even I had to work six long years for \$150

MATTHEWS' FAMOUS STORIES AND WORK

per year, and my brother, working right along by my side, getting over \$600 per year.

I will tell you how these three payments came in the same month. Mr. Fitzhugh was going to Richmond, Virginia, a few days before pay day, and he had our check given to us before he left. The \$25 was given to me by Mrs. Fitzhugh for doing extra work at her private home in Montreal.

Now, dear readers, I draw your attention again to the money I sent home. Carefully notice from May 15, 1906, to Oct. 30, 1907, which includes 20 months and 15 days. During that time I sent my father, Mr. Solomon Matthews, \$1,000, and yet he forced me to work six long years for \$900 and when I ask him to give me \$500 per year for the last three years, four months and a few days as manager, with all the product of my farm in with it, my brother Forest said to him: "Don't you do it. He is not worth it." And yet he accepted over \$600 per year, beginning from his twenty-first year, for his labor.

If I had wanted to be dishonest with him I would not have sent him any extra money at all. I could have had a private bank account and not let them know it. They never would have known anything about extra money if I had not told them. I say with all the earnestness of my heart I truly was honest with them and I say more than that—when I bought my farm in my twenty-fifth year for \$1,050, had I demanded the small recom-

pense that he did give me, I don't think he could have paid me and kept his Marsh farm until land went up to where it did, when he sold it. At the time I bought my farm I don't think he could have gotten over \$900 for his farm, wherein he sold it in 1912 for \$2,300. Just think of it. All the money I sent my father I paid all commission on it and he would not give me any interest on cash money from railroading, neither would he give me any interest on the money I earned on his farm for my labor, and I truly believe when I returned from Montreal in 1909, about July 15 or 16, that they had more floating debts than there were when I left. I believe that but am not real sure of it, and I say no more. I do not believe that during my three years and about seven months that I was away in Montreal, that both of them together cleared over and above running expenses, \$600. I am not dead sure of it, as you may notice the agreement calls for equal shares which would amount to three times \$3,300 which is \$9,900. That amount he never did have.

That offset was to keep me out of his land. Now if my father had carried out his will I never expected him to pay me back the money I sent him. I have signed many a note, as you may see in the agreement, under the obligation of the will which he refused to carry out. So then in reality I never had a right to sign but two notes in my life and those were when my brother and I bought the colt from our uncle, Matthew J. Matthews,

MATTHEWS' FAMOUS STORIES AND WORK

which I above mentioned, and he paid me 75 cents per day for my labor and I was only 14 or 16 years old. But my father only gave me 42 cents per day for the first six years I served him after I was 21 years old. He gave his youngest son, Forest Matthews, \$1.74 or thereabouts per day for five years and some months when he first served him after he was 21 years of age.

The second note that I had a right to sign was about three weeks after I bought my farm from William Stewart, and that was for a plug of a horse, a runt calf and an old pair of harness. Mr. George McLean is the man that let me have the money. I take pleasure in recommending him as a money-lender to anyone, as I have done business with him for over 11 years and found him as honest as the day is long.

Now, then, not one of the notes that I signed was of any value to me, as the best I got out of them was 42 cents per day and \$1.02 per day. When after I accepted the above agreement it was not a matter of us being hard up why you see the notes out, we had plenty of grain, a large number of hogs, quite a number of cattle, and a good stock of horses, but the prices were down. Now that was the whole thing in a nut shell. When the agreement was due he paid me. I paid Mr. George McLean \$300, principal on my mortgage debt and the interest also, and he gave me a discharge and from that said day I owe no man a dollar under the trackless heaven, and I thank God for that.

MATTHEWS' FAMOUS STORIES AND WORK

I have more to thank God for. Without getting whipped or trying to whip someone else I made my escape. Prayers and anthems could not exterminate the eruptions that arose in the family. Slowly but surely did threats arise of violation of the just law of this fair domain in which I live, but the injury they proffered was avoided. My father said to me one day: "You are hard on horses anyway." I replied: "Do you think so? I tell you what I have been hard on, mortgages and floating debts and on my physical health, and I think that's all."

When I left, father still owed Mrs. Lambert \$500. The next day after the agreement was signed, my brother Forest got up at 5 o'clock, which previous to that he never got up until 6. I said to father: "Forest got well very fast." And he said: "How is that?" I said: "He got up at 5 o'clock this morning." And father said: "I don't blame him as you are so hard to get along with." I guess my money was hard to get along without when I was in Montreal. In 1910 Mr. Smith, the superintendent of dining car service, sent for me to come back to work for him, but my father said: "I don't want you to go as you know that I cannot get anyone to do this work like you." I guess he meant that he could not get anyone to do it as cheap as I. Mr. Smith sent me a pass to come at once and I kept it for a week before I forwarded it to him. Dear readers, without Christ in my heart I could not have stood the treatment that followed.

MATTHEWS' FAMOUS STORIES AND WORK

The exiled Selkirk could not have felt any worse when he said, (lines supposed to have been written by Alexander Selkirk, of Robinson Crusoe, living alone on the Isle of Juan Fernanbez) :

"I am monarch of all I survey,
My right there is none to dispute;
From the center around to the sea
I am Lord of the fowl and brute.

O solitude, where are thy charms
Which sages have seen in thy face;
Better dwell in the midst of alarms,
Than reign in this horrible place.

I am out of humanity's reach,
I must finish my journey alone;
Never hear the sweet music of speech,
I start at the sound of my own.

How fleet is a glance of the mind
Compared with the speed of the flight;
The tempest itself lags behind
And the swift winged arrows of light.

MATTHEWS' FAMOUS STORIES AND WORK

Religion what treasures untold,
Beside in that heavenly world,
More precious than silver or gold
Or all this earth can afford.

Society, friendship and love
Divinely bestowed upon man.
O! had I the wings of a dove,
How soon would I taste thee again.

But the sea fowl has gone to its nest,
The beast has lain down in his lair ;
Even here is a season of rest,
And I to my cavern repair.

But the sound of church-going bells
These valleys and rocks never heard :
Never sighed at the sound of a knell,
Or smiled when a Sabbath appeared.

Ye winds that have made me your sport
Convey to this desolate shore
Some cordial endearing report
Of a land I shall visit no more.

My friends do they now and then send
A wish or a thought after me?
Oh! tell me I yet have a friend,
Though a friend I am never to see.

MATTHEWS' FAMOUS STORIES AND WORK

There is mercy in every place,
And mercy's encouraging thought
Gives even affliction a grace,
And reconciles man to his lot.

When I think of my own native land,
In a moment I seem to be there;
But alas! recollections at hand
Soon hurries one back to despair."

That's the reason I love this song so well:

SOMEBODY KNOWS.

"1. Failing in strength when opprest by my foes,
Somebody knows, Somebody knows;
Waiting for someone to banish my woes,
Somebody knows—'tis Jesus."

Chorus:

Somebody knows, Somebody knows
When I am tempted and tried by my foes;
He is the One who will keep me—
Somebody knows—'tis Jesus

MATTHEWS' FAMOUS STORIES AND WORK

2. Why should I fear when the care-billows roll?
Somebody knows, Somebody knows ;
When the deep shadows sweep over my soul,
Somebody knows—'tis Jesus.

3. Wounded and helpless and sick with distress,
Somebody knows, Somebody knows ;
Longing for home and a mother's caress,
Somebody knows—'tis Jesus.

Seek ye first His kingdom and His righteousness. So we reach again the great lesson that the gospel of Jesus Christ is a power within us to keep a man right with things. All the money in the world will not hurt a man if he keeps it in the right place, but two brass farthings will blind him if he puts them over his eyes. We are wrong with things, little or great, when they hide from us the vision of the heavenly ; when they deafen us to the voices that are ever calling us higher ; when they deaden us to the impulses and promptings of the good spirit ; when they divert us from the path in which God would lead us. Oftentimes it is the little faults, little carelessness in conduct, little blemishes in character, the "no harms" that make even fairly good people almost useless so far as their influence goes. There was a great lighthouse out at sea. One night the men sighted the lamps as usual. Sometime afterward they saw that there

MATTHEWS' FAMOUS STORIES AND WORK

appeared no light on the water where ordinarily there was a bright lane of beams. They examined their lamps—they were burning brightly. But they looked outside, and there were millions of little insects on the glass, so thickly piled there that the light could not get through. In the morning they learned that a ship had been wrecked close by—because the light had been obscured by the insects.

You get the lesson? The lamp may be burning brightly in your soul or in mine, but little faults—pride, ugly tempers, selfishness, half-heartedness, bad habits of tongue, carelessness about paying debts or keeping promises, a hundred other such things—may so cloud our lives as to obscure the shining out of Christ in our souls. Perhaps, already some soul has been lost because your lamp does not shine out with clear light. I counsel you, Christian young people, to be good, beautiful in your character, faithful in all duties, careful not in the smallest way to dim the lustre of the Christ-light within you.

I call your attention to the dewdrops. The dew comes out of the pure heavens; spiritual grace comes down only from God; flowers open their bosoms to drink in the morning dew; open your hearts to love the spirit of God, some of us say in our work, walk and talk. I can't do it, that is too hard. I say it is not hard, it's easy, it is, just as easy to do it as it is for a boy to outgrow a suit of clothes. If you ask your boy that you bought a

MATTHEWS' FAMOUS STORIES AND WORK

suit for last summer if it caused him pain while he was outgrowing them, he will say at once: "No."

But it is unpleasant to wear them now, so that is the way love travels—don't you see? St. James compares love with fire, and one thing about fire is that it spreads very quickly. I think my love spread quite aways in the United States and Canada and lastly wound up in Harrow, very largely at my expense. After all, the things that seem most difficult for us to understand, has behind them God's loving arm and kindly purpose. Oh, how I hated to go home from Montreal to Harrow when I took sick. But it is well that I did, because the longer I stayed away the poorer I was getting, financially.

We will never achieve anything or add to this world's greatness by trying to make the truth out of a lie or a lie out of the truth. I say to stick to the truth and that is "Safety First."

CHAPTER XIII.

PATIENCE AND ITS LESSONS.

After having been taken to the Hotel Dieu in the city of Windsor with that ravaging disease, blood poison, and having to undergo an operation the next morning, I was lying on the bed and allowed my mind and thoughts to travel back over my past life and the only thing that preyed upon my heart was the idea that the story of my life, which I had started to write five or six years ago, was never going to be completed, because my condition at that time seemed so serious. Not that I feared to meet the monster, Death, because all things were well with my soul, but I wanted to give to the world the trials and tribulations of my past life with the hope that it would help to uplift the generations that were yet to come. I did not even have a picture of myself, in fact, I did not want to see the likeness of myself, until I knew that I had achieved something, something that would be of some value in this world for years to come. And, Oh! how my

MATTHEWS' FAMOUS STORIES AND WORK

mind was troubled and how my heart ached as I meditated on the suffering and turmoil of this sinful earth. Then again, as I thought of the Great and Good God, who said: "Whosoever believeth in me shall have everlasting life," it seemed as if a great burden had been lifted off my heart, for through the darkness I saw a light and I was happy, because I still thought that I would yet accomplish my life's story.

It was then that my thought wandered back to the history over the career of the great genius, Napoleon. In my mind's eye I could see him walking upon the banks of the Seine contemplating suicide. I saw him at Toulon; I saw him putting down the mob in the streets of Paris; I saw him at the head of the army of Italy; I saw him cross the bridge Lodi; I saw him in Egypt fighting the battle of the Pyramids; I saw him cross the Alps and mingle the eagles of France with the eagles of the crags; I saw him at Austerlitz; I saw him with his army scattered and dispersed before the blast; I saw him at Leipsic, when his army was defeated and he was taken captive; I saw him escape; I saw him land again upon French soil, and retake an empire by the force of his own genius; I saw him captured once more, and again at St. Helena, with his arms behind him, gazing out upon the sad and solemn sea; and I thought of the orphans and widows he had made. I thought of the tears that had been shed for his glory. I thought of the only woman

MATTHEWS' FAMOUS STORIES AND WORK

who ever loved him, who had been pushed from his heart by the cold hand of ambition; and as I looked at the sarcophagus, I said: "I would rather have been a French peasant and worn wooden shoes; I would rather have lived in a hut, with a vine growing over the door and the grapes growing and ripening in the Autumn sun; I would rather have been that peasant, with my wife by my side and my children upon my knees, twining their arms of affection about me; I would rather have been that poor French peasant and gone at last to the eternal promiscuity of the dust, followed by those who loved me; I would a thousand times rather have been that French peasant than that imperial personative of force and murder; and so I would—ten thousand times.

And then again my thoughts wandered still farther back to that patient and obedient character, Job, who was the richest man of the east in his day. After he had lost all of his wealth and was brought down almost to the lowest form of poverty, he still trusted in the Lord. Then when disease fell upon him and swept his sons and daughters into the great unknown like chaff in a strong wind, he still held to his integrity. Then when his wife turned her back upon him and said: "I would curse God and die," he said unto her: "Thou speakest as one of the foolish. Naked I came from my mother's womb and naked I can return. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

MATTHEWS' FAMOUS STORIES AND WORK

There truly must have been other rich men in the East in Job's days that he might have called on for financial support, but his heart was so full of the great God that formed him that it made him a patient sufferer, though perhaps in want of food and clothing, perhaps in need of servants to wait upon him, but God's love so filled his heart that he cared naught for these things and he cried out in these words: "Naked I came and naked I shall return." I always found consolation in reading the life of Job and during my life's struggles up until the day I dissolved partnership with my father and brother Forest, I truly was glad I was not married as I would have hated to have crushed a wife's tender heart with the great trouble that I did confront. She might have said to me as Job's wife of old said: "Curse the God that made you and die."

I told my father, Mr. Solomon Matthews, and also my youngest brother, Forest Matthews: "You both have mistreated me and it matters not where sickness or death overtakes me, unless you all come to me and ask my pardon and make the wrong right I do not care to see you any more, only upon business occasions." And I further said: "My heart and mind persuades me to believe that you have treated me like King Saul of old treated David." Turning to my brother Forest, I said: "My heart and mind has led me to believe that you have treated me like Joseph's brothers of old treated him."

MATTHEWS' FAMOUS STORIES AND WORK

And I thought of what Joseph said concerning his brothers: "You shall not see my face except your brother Benjamin be with you." I then said to them both: "You shall not see my face in peace any more in this bright world of sunshine, except you bring your purse and recompense me. No other way under the heavens can that thing which I believe is wrong be made right." And, oh, how it shocked me when I was lying upon the bed of affliction in the Hotel Dieu in the city of Windsor, with a fever between 102 and 103, with that cruel disease, blood poisoning, as in the story above, with many friends around my bedside, though I was ready to meet my God at any minute, when the door was softly opened and my brother Forest walked in, he whom I had told when I left the old homestead and went out on the king's highway, that I did not care to see him nor my father in life or health or on a bed of affliction, except they paid me, what I believe my active brain and diligent hands justly earned. I really relapsed to think that he would go to the expense to drive way up here to see me, after knowing me so long and knowing that when I really believed a thing and said it, I meant it. I turned my head to the wall for a moment or two and thought to myself, my days are few here maybe, and looking around again, faced him and some of the rest of the callers with a frown of dissatisfaction on my brow, and one of the ladies that had some influence over me gave me the look of correction

MATTHEWS' FAMOUS STORIES AND WORK

that seemed to say to me: "George, I would speak to my brother if no more," which I did.

When my brother reached for my delicate hand and we shook hands, I wondered if it was in reality from his heart. I will admit, on my part that it was hypocrisy. That was the second time in my life I had acted that way, which I will explain later in my story.

I truly believe that when Joseph told his brothers that: "You shall not see my face unless your brother Benjamin be with you," that he really meant it, and I also meant what I said in the story above. I could not understand why he thought so much of me after we disagreed, to come up from Harrow to Windsor to see me, and yet when we were supposed to be as brother, friends and father also, he failed to meet me at the train after I rode 556 miles from Montreal, saying I was coming home, expecting him to meet me, which was only three and a half miles, to fulfill a banquet engagement with my good old friend, Doc. Powell. Another thought was this: He knew I had started the story of my life sometime ago, and perhaps he would liked to have seen me after the eruptions had arisen in the family and sickness had piled on top of me at that time to see if I was too near the grave to finish the story. I cannot understand what else.

My mind runs back to the story of "Prince Arthur" in the old Third Reader that most every school child has read, and of his mean, cowardly and detestable vil-

MATTHEWS' FAMOUS STORIES AND WORK

lian of an uncle, who had himself crowned instead of Prince Arthur, King of England, through misrepresentation and by making false promises, and by and through treachery seized Prince Arthur and had him imprisoned in the Castle of Falaise. Then one day his uncle came to the prison door and to his nephew said: "Arthur, will you not trust to the gentleness, the friendship and the truthfulness of your loving uncle?" But this bright and honest boy of 12 summers though in prison, replied: "I will tell my loving uncle that when he does me right. Let him restore to me my kingdom of England, and then come to me and ask the question." This wicked man could say nothing, but looked up at his nephew and went away.

As he passed the guards, he said to them: "Keep that boy a close prisoner." And finally King John counselled in secret with the most cruel hearted of the nobles and through them and with their wicked hearts they secured an executioner who, one dark night as Prince Arthur lay sleeping, he was aroused from his slumbers and taken in a boat with this cruel hearted and wicked uncle and another man, and though he plead with them and prayed them not to murder him, yet this uncle, this wicked man, this cruel hearted man, this cowardly villain, stabbed his nephew, Prince Arthur, and sank his body with heavy stones in the river, never to rise again. And in the morning the sun shone, the birds sang and the

MATTHEWS' FAMOUS STORIES AND WORK

river sparkled on its way, and never more was any trace of the poor child beheld by mortal eyes. But the Great and Good God's eye is on the sparrows, and we know He watches us and sees and knows all things.

CHAPTER XIV.

CAN I LOVE THEM?

I am told in the New Testament to love my enemies; I cannot; I will not. I do not hate enemies; I do not wish to injure enemies, but I do not care about seeing them. I don't like them. I love my friends, and the man who loves enemies and friends loves me. The doctrine of non-resistance is born of weakness. The man that first said it, said it because it was the best he could do under the circumstances. My brother Forest and father claimed to be Christians, while the church says: "Love your enemies." In her sacred vestments gleams the dagger of assassination. With her cunning hand she wore the purple for hypocrisy and placed a crown upon the brow of crime. For more than 1,000 years larceny held the scales of justice, and hypocrisy wore the mitre, and the tiara of Christ was in fact God. He knew of the future, he knew what crimes and horrors would be. The world is out of gear. Simply good things are in the wrong place, means

MATTHEWS' FAMOUS STORIES AND WORK

wrong things are out of their place. And this is the meaning of Our Blessed Christ when he said: "Render, therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's.

I shall narrow up the story as I am very tired. Meeting one of my father's friends and I believe him to be one of my friends too, on coming one day from the hospital, he said to me: "I am just from the country. I was up to your father's house, and he said my son George never treated me right, but he can come back home if he wishes." And I said to our friend: "I do not care for any of that kind of sympathy and you tell father that I said when the Merchants Bank of Windsor becomes bankrupt, and my \$3,000 that is deposited there is altogether gone, and when my farm that is adjoining to his farm goes up into disaster, and I become as poor as Job of old was, I would not accept of the least bit of charity from him unless he made the grievances right between he and I, that I believe is right."

Another man told me that Forest said to him: "George don't need to cook, he has plenty to live on without cooking, and if I was him I would stop." I said to this man in answer: "You tell Forest I do not need his sympathy unless he recompenses me in the right. I say that if the railroad had not given me any more for my labors than father and Forest have, I truly would have to work for someone."

MATTHEWS' FAMOUS STORIES AND WORK

I worked nine years and about six months on the farm for \$1,900. I worked first and last for the railroad corporation about six years and three months, and received for my labors \$3,000 over and above expenses.

I shall prove to you that it is all hypocrisy. If a man kills a man in this fair domain and walks up to the law of our country and says: "I have repented, and I will not do it again." The law will say: "But you must swing dead by the neck for the man you did kill."

When father and Forest recompense me for their wrong doing I shall forgive them freely, even as Christ forgave Backsliding Israel. I have read the Bible from Genesis to Revelation and I know something of God's great goodness to humanity.

Dear readers, I am sorry that this story that seems so sad must be placed before the readers of today. I am telling the truth, I believe, with all my heart and the truth only.

After regaining my health about July 18 or 19, 1913, on the following April 14, 1914, I went down to the farm to put up the line fence between my father, Solomon Matthews, and myself, as you will see in plan below.

Going up to my father's place I asked him if he was ready to run out the line and he said "yes." He and I walked on back to the line fence to Harvey Smith's anchor post number 1, and I asked my father if that anchor post was on the line that divided my farm from

MATTHEWS' FAMOUS STORIES AND WORK

his farm, and he said: "Yes, I think so." We walked down to the east end of the farms, where there was definite evidence of the line fence, as you can see in Plan Fig. No. 2. You will see a ditch that is close to the line fence at Fig. No. 4, which ran halfway across the farms. You will notice in the Plan Fig. No. 6 there is about 25 rods of old rail fencing which, I guess, was there before I was born. My father and I ran out the line beginning from Fig. No. 2 east and running to Fig. No. 1 west to Harvey Smith's anchor post. The east part of the line fence belonged to me, where the 25 rods of old rail fencing was. After he and I ran out the line fence, as I have above described and as you may see in the plan, I then realized that there was something wrong as the line had entirely left the old rail fence, which was the dividing line. There was no evidence of a line fence west of the old rail fence that ran to the line fence between my father and Harvey Smith, as you will see in Fig. No. 5.

I then took a pole, as I was alone at this time, and ran over my farm roughly and found out that it was about 40 feet shorter on the west side than on the east side. I went home and got my deed and looked it over and found out that my deed called for a square piece of land, as you will see in plan on west side 29 chains and 36 links, and on the east side 29 chains and 36 links. I got up the next morning early, walked down to my father's house and said to him: "Father, I think we have

MATTHEWS' FAMOUS STORIES AND WORK

made a mistake in the line fence, as last evening I roughly went over it and found the west side about 40 feet short." He then said: "I know Harvey Smith anchored that post on the line." I said: "I don't see how that could be. As it has left the old original line entirely as you may see in Plan Fig. No. 6. We had better take a walk over and ask Mr. Smith if he anchored the post on the line." He then said to me: "I have 50 acres here and I am going to have it." I said: "How do you make that out when you and Harvey Smith had a lawsuit some years ago over the line fence and you were defeated. You told me that Harvey Smith had some of your land, you did not have 50 acres here." He then said to me: "I went over east further." I said: "Do you mean to tell me that Harvey Smith imposed upon you, and you imposed upon your neighbor at the east line? There is no use of my going over to Harvey Smith's if you are going to act like that. I will call on the fence viewers at once."

My brother Forest came into the argument at that time and he said: "Father has got 50 acres and there is no evidence of any line back there that you will be able to recognize a line by." I said: "Now I do not want any trouble, I came down here to put up the line fence." My father said: "I had this farm before you were born." I said: That does not make any difference. When I bought north of you I bought all the rights of the other fellow. It matters not if it was only 10 days ago, and if

MATTHEWS' FAMOUS STORIES AND WORK

you have 60 acres south of the old original line as I have described in the Plan Fig. No. 6, and if you have not but 40 acres south of that I have not anything to do with it. I am going to see that that line is established somewhere near the place and that is all." Father then said: "You have got a little money and now you have got the swell head as you have always had." I replied: "I have \$3,000 in the Merchants Bank of Canada, Windsor, and not a dollar against the farm (that we are now speaking of) and I am down here for the right and the right I must have if I have to return to the Grand Trunk to duty and come back later." Nations do not always fight over the value of things, but because right is right and they are bound to try to establish it. "I am not down here to quarrel with you but to do the right." Then father said to Forest: "You better go over to Harvey Smith's with George and see him concerning the post that we call the line post in Plan Fig. No. 1."

My brother and I went over and asked Mr. Smith if that anchor post of his, as shown in Plan Fig. No. 1, was put on the line that separates my farm from my father's, and Mr. Smith said: "No, it is not. I had a bunch of wire and I told my hired man to roll it to the end, as north of the line fence between you and your father is my part of the fence anyway. I know positively that the post was set north of the line fence that divides your property from your father's. I will not be sure that it is

2, 3 or 4 rods, but I know it is past the dividing line." I said in answer to Mr. Smith: "Do you know how many acres of land is in my father's farm?" And he said: "Yes, your father has only 47 acres and some rods and feet. Your father and I had a lawsuit and I defeated him." My brother Forest said to Mr. Smith: "My father has 50 acres." And Mr. Smith said to Forest: "He has not 50 acres nor never did have it."

Mr. Smith went on to tell Forest and I that there were sworn boundary lines at the corner of the old Baptist Church at the side road running north and south and then there were sworn boundary lines again at the old John Brush farm, quite a distance west of his farm, and there was supposed to be so many hundreds of acres of land in that tract of land, but there was a shortage when the land was laid out in 100-acre and 50-acre lots. And I think he said: "I had to lose some, also your father and some other men." But my brother still said: "Father has 50 acres of land." So on our way back from Mr. Smith's to our father's farm, Forest said to me: "Mr. Smith just wants to get us in a lawsuit." I replied: "During my experience alongside of Mr. Smith as a farmer, I have always found him honest and upright and a man that attended to his own business." So after we arrived at my father's farm, father and I went back to the line and ran it out again, as you will see in Plan running from Fig. No. 2 on east side to Fig. No. 8 on the west side,

MATTHEWS' FAMOUS STORIES AND WORK

which is a little bit over on my farm still, but the proper line would be from Fig. No. 2 on the east side to Fig. No. 3 on the west side, where indicated by Fig. No. 5.

Now, readers, if my father would try to shift the line fence over his own son or any other man, it looks as if he was in the wrong concerning the line fence of Mr. Smith, in which he did get defeated, and then he would tell the public that I could come back home if I wished. What for? to be mistreated as usual?

After I had set about 25 posts of my part of the line fence, beginning at the west end, my father came out and said: "You have your fence about four or five inches on me." I was then middle way of the old original line as described in Plan Fig. No. 6. I said to father: "According to this old line you have 13 or 15 inches of my land here, which, when run straight through to the line fence between you and Harvey Smith (as is shown up in the Plan Fig. No. 8), you will be eight feet or more on me. I don't want any more fussing about this fence, I had better stop and go and get the fence viewers to establish the line properly, if it be for me or against me." Father said: "Oh, no, you need not take them up now, let it go. Forest will trade farms with you." I said: "Oh, no, he nor you either shall never own a foot of this land as long as I am out of heaven and out of the grave, until you make the wrong that I claim, right."

So he went away and came back the next morning

MATTHEWS' FAMOUS STORIES AND WORK

with the same old story, claiming that the fence was on him and that he would not put his part of the fence in line with my part. But I put my part up and came back to Windsor and have learned since that he has put his part of the fence up, but not in line with my part. When I see the fence for myself, if it is not right, it is yet liable to be decided through the law.

Now, dear readers, I was past 29 years old before my father ever made a will even, to recompense me. He had all my money in his possession, except \$250, which he paid on my farm. He had all my labor until I was 29 years old in his possession before he made his will. I realized then that he had the privilege of squandering my earnings. Should that have been the case with good intentions and all three of us had gone to the wall, I truly then would have tried to render him some financial support. I have always had good common mother wit, and glad the term is used mother wit. But still I took a chance on his handling my wealth under the promise of a will, and then he abolished it. Just think of it; with such small recompense for my physical strength on the farm without a penny's interest on my money. It is not the money that we earn that makes us rich altogether, but a larger portion comes from what money earns us by the interest, which I shall prove to you immediately. During that time I was under obligations to help keep up three homes. My mother needed

MATTHEWS' FAMOUS STORIES AND WORK

assistance and I rendered it as much as I could. Part of the time I lived in Montreal and elsewhere, and I had to support myself and then you understand the money I sent to Harrow.

I said I would speak to you the second time of the two occasions on which I acted hypocritical. In 1912, when I rented father 38 acres of my farm for \$80, I wanted to prove that he had used my farm for 10 years with no recompense to me, except the little improvement that I have above mentioned in the story. Yet he was willing and did give me \$80 for one year's use of 38 acres of my land, which I will show you in documents later.

The reason I insured my life for \$1,000, should I have been killed on the railroad, was this: I did not believe that my father or brother Forest knew how to run a farm successfully and progressively, and I said I would carry \$1,000 on my life for him. That would lift over half of his mortgage. I honestly believe they were good workers enough, both of them, but you will agree with me without successful contradiction that it requires more than hard work to make a successful financier.

Now, readers, what more do you think I could have done that I did not do to show my love for my family?

Do you mean to say just because Saul of old was David's king that David, (after going out like a man and slaughtering the giant and then his king sought his life through jealousy without a reason), that David had a

MATTHEWS' FAMOUS STORIES AND WORK

right to still love him because he was his king. I say no, not one bit of it. I realize that when my father and mother parted it reflected on the offspring and I tried my best to mend the situation in the way that I have set forth in the story, but failed.

I am so glad no man can destroy another's character, though he may blacken his reputation. And with all of that I have trusted in God and tried to do the right. This is my make-up of a man. If the Premier told me that c-a-t did not spell cat in the English language, I would tell him it did, and stick to it.

A writer tells of going with a party down into a coal mine. On the side of the gangway grew a plant which was perfectly white. The visitors were astonished that there, where the coal dust was continually flying, this little plant should be so pure and white. A miner, who was with them, took a handful of the black dust and threw it upon the plant; but not a particle adhered. Every atom of the dust rolled off. The visitors themselves repeated the experiment, but the coal dust would not cling. There was a wonderful enamel on the folds of the white plant to which no black specks could adhere. Living there amid clouds of black dust, nothing could stain the snowy whiteness. If God can make a little plant so that no dust can stain its whiteness, can He not by His grace so transform your heart and life that no sin can cling to you. If He can keep a flower stainless,

MATTHEWS' FAMOUS STORIES AND WORK

white as snow, amid clouds of black dust, can He not keep your heart in like purity in this world of sin?

“The king of love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever.”

As Paul, one of the greatest preachers the world ever knew, said: “Who shall separate us from the love of God?”

“Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

The path of glory leadeth but to the grave.

I think the day that the agreement separated me from the men that I was in partnership with, as they are so called, was enough to make me shout, though my feet had been in shackles; it was enough to make me yell for joy though my tongue be tied. Even since then discouragements have overtaken me, when I look at this world as I travel alone, no one to cheer me up when I am sad.

I thought of Doctor Spurgeon when he said that at his moments of getting discouraged his dear wife and daughter propped him. I have neither one. But I

MATTHEWS' FAMOUS STORIES AND WORK

thought of Christ, who said: "My grace is sufficient for all."

I also took out a larger life insurance policy than I had at previous days, which covers from \$2,000 to \$4,000, to benefit those hereafter when I have passed from life to death, and even it rendered me great financial assistance during my illness.

I have spent on my farm and myself since the dissolving of partnership between my father:

For ditching	\$90.00
For clover and timothy seed	18.00
For cedar posts	36.00
For wire for fencing	25.00
For gate and bridge	20.00
For post auger and axe	4.00
For underbrushing	14.00
Taxes paid for one year	64.00
For interest to George McLean	21.00
Paid Lawyer Hough	12.00
For having my will drawn	10.00
For searching titles	3.00
For agent's fees	13.50
For presents, nephews and nieces	10.00
For auto going to picnic	10.00
For fare on train (expenses on farm)	2.00
For two hats	6.00
For three suits underwear	14.00

MATTHEWS' FAMOUS STORIES AND WORK

For two summer suits underwear	2.50
For one pair shoes	5.00
For one pair shoes	4.00
For one pair kitchen shoes	2.30
For one pair kitchen shoes	2.79
For one razor	2.00
For Standard Insurance Policy	40.50
For sickness and doctor's bill	49.50
For one shirt	1.50
For one shirt	1.25
For one shirt	2.50
For photographs	3.00
For one fountain pen	2.50
For one handbag	4.50
For doctor's bill (Dr. W. J. Compeau) ...	5.00
For hair brush	1.00
One dictionary	1.00
For doctor's bill (Dr. Fader)	8.50
For doctor's bill (Dr. O'Brien)	19.00
For seven pairs cook's trousers	5.00
For one tieholder	1.50
For one tiepin	2.00
For one chain fob	2.50
For one pair overshoes	2.00
For two pairs rubbers	2.00
For long distance telephone	3.00
For one cap for working on farm .....	.75

MATTHEWS' FAMOUS STORIES AND WORK

For one pair gloves	2.00
For one penknife .....	.50
For shoe repairing	1.00
For repairing overcoat	2.00
For having clothes cleaned	4.00
For gloves	2.50
For one razor strop	1.00
For one muffler	1.50
For one raincoat	10.00
For three pairs suspenders	1.50
For one summer suit	12.00
For one broadcloth suit	27.00
For hospital fees	8.00
For a few other expenses which I will not itemize	50.00

I suppose you would like to know how much I spent on the churches and on the ladies, as they are the two most valuable things on which a fellow can spend his money. But I absolutely refuse to tell. I will say this much concerning them: I never gave the church enough for it to stop begging for one day, neither have I spent enough on one lady to maintain her for one day. That is one of the reasons why part of the world today calls me stingy. But the mass of friends, I believe, understand me plainly as I insert the congratulations given me at the reception on my departure from the community in which I lived, and I thank God for that.

LETTER OF PRESENTATION.

Colchester, S., Nov. 26, 1912.

Mr. George Matthews:—

It is with mingled feelings of regret and pleasure that we, a few of your many friends in this township, have congregated in your home tonight to assure you of our esteem, and to extend our best wishes for a prosperous future.

Our feelings of regret are prompted by the realization that in your departure from us we are to lose a prosperous, progressive, upright and outspoken citizen, a valued school trustee, an amiable church worker, a genial host, and a much worthy to be loved neighbor and friend.

Our feelings of pleasure are prompted by the happy prospect of spending an evening in the sunshine of your presence, and also by the knowledge that we are sending forth to the world a young man, a product of this community, who will hold up the honor of Essex county, wherever he may go.

Mr. Matthews, allow us to present to you, as a slight token of our appreciation, this set of cuff links, which we hope will link your thoughts to ours in the years to come.

With these cuff links we also give you the following four wishes:

MATTHEWS' FAMOUS STORIES AND WORK

We wish you health;
We wish you wealth;
We wish you golden stores;
We wish you heaven after death.
And who can wish you more.

(Signed)

ALBERT MULDER,
MILTEN COATES,
ELVIA BANKS,
IDA BIRD,
WILEY GRAYER,
ETHEL ALEXANDER.

My response was:

"I can hardly find words to express my appreciation
my beloved friends. I am still trying to lead a new life
and trusting in God for my support."

M. G. MATTHEWS.

CHAPTER XV.

AFTER LIBERTY.

For the first year I rented my farm, in 1912, I received \$188. For the year 1914 for rent of my farm I received \$193.44.

I began to work on the Grand Trunk Railroad on December 3, 1912, right out of Windsor on the Grand Trunk flyer as second cook for \$45, on dining car No. 2811, running through to Montreal. I worked ten days on that line, then transferred over to Battle Creek, Michigan. I ran from there to Chicago; from Chicago to Niagara Falls two months; was taken off of that run and put on another run from Chicago to Detroit and Port Huron—in Detroit just ten minutes every other night. During that time I had a special engagement in Windsor with my lawyers, Messrs. Ellis and Ellis, at which time they drew my will. Taking an early train the next morning I went on to Port Huron and caught the dining car on which I worked, where it laid in Port Huron all night, and took my same run out.

MATTHEWS' FAMOUS STORIES AND WORK

That released me of another great burden, knowing then that if the train went into the ditch and my body was torn asunder, that my business on earth was all well for those whom I love.

Two months later the Grand Trunk promoted me.

I will have been with the company two years as head cook for \$65 per month, running from Detroit to Grand Haven, and I am still on the job. I have been with the road two years December 3, 1914. Three months of this time I was off the road, I was sick two months and laid off one month to attend to some business. So you can understand that I have only worked 21 months.

When the \$3,300, as stated in the agreement, was paid to me, I owed Mr. McLean \$300 principal on mortgage on my farm, as I have above stated. This left me \$3,000 to bank and I banked the same on May 15, 1913, in the Merchants Bank of Canada, Windsor branch.

I simply want to show to you what my own rights will bring to me under the free flag of liberty in this domain in which I live. The fellow No. 1, as you see in the picture, and the fellow No. 2, in the picture also, has forced the third man in the picture into business, and the old flag of success has never touched the ground.

Through darkness and rain,

Through sunshine and fame,

Still the old flag of success has never touched
the ground.

MATTHEWS' FAMOUS STORIES AND WORK

1914.

Interest on moneys and rental from the farm up to Dec. 1, 1914	\$ 260.00
Money out on interest:	
One mortgage, 8% interest for	200.00
One mortgage, 7% interest for	2,300.00
One mortgage, 7% interest for	1,000.00
One chattel mortgage, 7% interest for .	60.00
One note, 7% interest for	50.00
One note, 7% interest for	50.00
Bank account	250.00
	<hr/>
	\$3,910.00

Now, dear readers, this income is worth \$35 per month to me without physical toil. That goes to show that it is not the money you earn that makes you rich, but it is what money earns for you. The best I got out of the partnership with all my financial rights and physical energy in with it was in the neighborhood of \$30.60 per month. Now today with my physical and financial earnings, I have a net profit of a trifle over \$100 per month. That goes to show what Liberty, Fraternity and Equality has done for me.

It means more than that to me, it puts me in the atmosphere to converse with lawyers, bankers and other business men of today instead of perhaps loafing around the club houses, etc., etc.

MATTHEWS' FAMOUS STORIES AND WORK

Young men of poverty, you have no conception of what you might achieve by earnest stick-to-it-iveness.

Oh, how my heart goes out to the man who is chained in the cells of sin, some to drink, some to gambling, and many other sinful amusements. Every weak man in this world is at the mercy of all evil. The Bible teaches us that the strong shall bear the infirmities of the weak, but life's experience teaches me very largely that scripture has been abolished, and instead, I learn that the strong consume the weak. Since I have mingled and intermingled with this great commercial world it has taught me that I cannot afford to be narrow-minded and my mind is quite susceptible for development.

I shall speak another word to the rich man. You who have your pockets full of money, able to buy all that money can buy, with all the tempters that confront you and still if you live a Christian life, I say without successful contradiction, that you have a character that I can hardly find words to express. Would it not be much better for the settled men of today to try to open up some avenue for the young boy or girl. I see a number of boys and girls qualified for business positions, but cannot find them. If we had 50 or 100 able financial men to start a bank or some other enterprise, able to lay down \$500 or \$1,000 each, that would help a number of our boys and girls on the way to success. But instead of that we find a large number of our boys and girls idling away

MATTHEWS' FAMOUS STORIES AND WORK

their time, sitting around the parlor with their diamonds, gold and balmacaans, telling our daughters that they are through sowing wild oats, and they are going to get married and settle down.

They have not money enough apart from the clothes that are on their backs to buy two dressed up fleas costing fifty cents a pair down in San Antonio, Texas. I trust that they are through sowing their wild oats, but I would hate to be the girls that take a chance on such characters for fear they may be deceivers. I think I would give them advice telling them when they buy a small piece of land and put up a house on it so they can call it their home, they will show me that they really have reversed the sowing from what it was, to what it ought to be. I have met a few characters, perhaps about two out of every ten, who, when they said they were through sowing wild oats, they were; and they married and made their wives good husbands. Now the other characters you will hear them say, "I must be careful in this town or my wife will hear of it." He is a deceiver, only afraid that his wife will hear of his wrong doings, which no doubt she will, in time. But should he have surrendered from the depths of his heart, he would have said to the tempters: "I cannot afford to do that because it is wrong." And in the midst of temptation he will say: "I am out for the right because it is right." Thus co-operating with Jane Howard's statement as follows:

THE IMPOSSIBLE TASK.

"The girl who 'marries a man to reform him' is attempting an almost impossible task. There is no rule so true that it has no exceptions and perhaps occasionally a bridegroom is 'reformed' by his bride. But the chance is too long to take with safety. In the first place a man whose normal fibre is so weak that he asks a woman to do for him what he cannot do for himself is hardly worth marrying. In the second place, there is much truth in the sage old maxim that 'you don't run after a street car when you've caught it'—i. e., you don't reform yourself for a woman whom you have already won. Probation before marriage will accomplish more than the 'reformation' after."

I shall relate a story I heard in the city of Montreal: A minister while visiting the jails saw a cripple. The minister said to him: "What crime did you commit that brought you here." And the cripple replied: "Be seated and I will tell you." He reached up to his face and pulled out an artificial eye; he reached across on the other side and took off an artificial arm; he crossed over on the other side and took off an artificial leg, and said: "It is hard to put a cripple like me in jail. Now," said he, "I was put here for having six wives. If a cripple like me could get six wives, had I had all my members I think I might have got 20 wives." It goes to show that

MATTHEWS' FAMOUS STORIES AND WORK

women are bound to get married that's all, so we need not lie to them nor dress fine. Fifty years ago you could tell a man of money by the way he dressed, but that day has passed, I believe, so that the reason today that I am wearing an overcoat that I bought about seven years ago in Montreal that cost me \$35, is(it keeps the heat in and it keeps the cold out.

I would rather spend my money filling my brain with knowledge and dress my breast up in love, than to spend it in clothing unnecessarily. I think the late Queen Victoria, the beloved, would never have been what she was in the hearts of her people because of the crown upon her head and the robe about her shoulders. It was the queenliness from within, not from without, that made her glory and her greatness. God makes his kings not by wrappings from without, but unfoldings from within. You must grow the true glory like the flowers—you cannot put it on. About eight of the characters which I spoke about in the story above will say, "I can't save any money single, but if I were married I could." The man saying this is much on the order of what we call a dead beat. He reminds me of a man that has an oil well and has had it for five years, and the greatest quantity he could get from it during that time was 25 barrels of oil per day, but he signs a contract to a company to supply them with 30 barrels. Now the fact is, if he cannot himself alone save money, how can he save more money with one more

MATTHEWS' FAMOUS STORIES AND WORK

to support. I will ask you readers if it is not easier and cheaper to go uptown and buy one \$5 pair of shoes than two and easier to buy one balmacaan coat than two, and you will say at once, "Yes," and if such single characters haven't any money, they haven't much physical energy, because I am afraid they spent their earnings in riotous living. I am speaking of young men who have no family obligations.

From my honest opinion I like the character of the man, who, when he proposes to a girl, will say: "To achieve the things I would like, I feel that I need a help-mate."

Should I propose to a girl with my financial income of \$100 per month, I don't think I could make her believe that I could set up a home and meet its financial obligations and still clear more than \$100 per month. But rather marry with the expectation of lessening that amount to \$50 per month and then be satisfied. I am sensitive of the fact that I could be better satisfied with other achievements that I may accomplish. I think I would be a great deal happier with a loving home of this kind with \$50 over and above expenses to be banked, than \$100 now to be banked and to be alone.

The rich man has his drawbacks too. He may build his magnificent home and supply it with all the luxuries of life, so far as financial obligations go, and with a worn-out body to that young splendid wife, that home will

MATTHEWS' FAMOUS STORIES AND WORK

never be happy. The way men and women spend life today, the physical body at 30 years old represents 60.

I tell you what I prefer in a home—abundance of love, and a little bit of money, the wife to be a queen in the home and I trying to be a king. And with these things I think I would be able to go on my way (to success) rejoicing.

Saith the scripture—to obey is better than sacrifice. A great writer of philosophy has said: "Being is better than doing." And I think if there ever was a true saying, that is one.

I am down on the traffic that downs our boys and girls. This world wants today men of firmness.

When taken sick, over on 49 Albert Street, some of my dear friends believed that God was punishing me for working on Sunday, for which I say of a truth—I have never felt condemned to my God—I said: "Do you think it is harm for any man to work on the Sabbath?" and the answer was, "Yes." Then I said: "The engineers, who supply the electric lights on Sunday, that light up our beautiful cities, you claim are doing wrong, which only means if they do not work that our cities will be in darkness. The scripture says: "He that walketh in the dark stumbleth." I truly believe that the great mass of people who are traveling to and fro would be stumbling over each other. And if the men and women working in the capacity in which I work stop working on the Sabbath day, masses of people would perish with hunger.

MATTHEWS' FAMOUS STORIES AND WORK

As I stand before the public today, in life and good health, I love the railroad corporations and many other corporations, because the greatest compensation that I ever received for my physical strength I received it from three railroad corporations: First—Experience on the Wabash; second, on the Michigan Central, and third, on the old road that I now work for, the Grand Trunk Railway. Should I, while in the employ of any of these corporations, meet with an accident or accidental death, whether it be in any part of the United States or anywhere in the Dominion of Canada, if the law of such countries say that my life is worth from \$1,000 up to whatever it may actually be worth, to my beneficiaries, if it should happen while I am single, I do not want such corporations to pay them any more than half the value of my life. Should I be married, I know it will be altogether out of my power to control the recompense to my widow, but I would ask that she be reasonable and if she has no children, to accept of the half value of my life if death occurred by an accident. And if there are little ones, I would contend, if in her place, for two-thirds of the value of my life.

I say this because no company takes the lives of men intentionally and the men of money are under great obligations, and I have always earned my bread and meat in due season from corporations. I would like for my offspring to be very gentle and considerate under the story of my life's work.

CHAPTER XVI.

TWO MEMBERS.

There are two members of the family that I am sorry to say at this time I have no dealings with whatever and I do not wish for them to have any voice at any time should my death be brought about by accident or any other way. These members' names are Solomon Matthews, my father, and Forest Matthews, my youngest brother, of Harrow.

When my life is ended in this land, I want the money to go to the beneficiaries according to clauses in my will. As my dear old mother has a good living I would like her to have the interest on my life's money, that is met by accident, as long as she lives.

I trust the employees of the corporations in the capacity in which I labor will not get offended at the writer who expresses his love towards the corporations.

As the old story says, most any man is willing to be the hammer and to hit the anvil, but a very few are will-

MATTHEWS' FAMOUS STORIES AND WORK

ing to be the anvil and to be hit by the hammer. I will relate an incident or two where I was willing to be the anvil and be hit by the hammer. When my gold watch and chain were stolen in Montreal, as mentioned in the story above, one of my friends said to me, "Matthews, if you had a gun and met that fellow, you would shoot him down, wouldn't you?" And I replied: "Oh, no; oh, no, the crime that he has done does not call for death. I simply would not put a scratch on his body. I would turn him over to the law and tell them to deal with him according to the law." And if he freely brought me back my goods without being forced to it, telling me he had repented and was sorry for it, I would not have him arrested.

I will relate a story of cruelty that happened in the sunny south to a wealthy colored man who raised his nephew and niece: He had a fine mansion that cost \$25,000. The parents of the children had died when they were young, so he raised his niece and nephew to womanhood and manhood. The young woman was very much devoted to religious work, also did very fine needle work, while the boy was a business man in the city. The girl always kept house for her uncle, and I was told the uncle was worth \$150,000 altogether. His niece and nephew knew they were the only relatives to get his wealth. While the girl's heart was full of love and goodness, the young man proved very evil. The young girl got up at

MATTHEWS' FAMOUS STORIES AND WORK

the usual hour in the morning and prepared breakfast for herself and feeble uncle. The boy was supposed to be out of town at the time. After his niece had waited and waited for some time for her uncle to come to breakfast, and he did not appear, she went to see what the trouble was, but the door was fastened. She called, but getting no response, went over to some of the neighbors and told them that perhaps her uncle was dead or sick. They came, and upon breaking open the door, found the old man dead, lying in a puddle of blood. His niece was then arrested and placed in the jail for trial. She could not prove herself innocent, as she said she did not hear any noise, and no one else was in the house.

To make a long story short, she was convicted and sentenced to be hung. Before the time for execution she was reprieved with a 20-year sentence of imprisonment. But with Christ in her heart, she appeared to be very cheerful in the prison, and they allowed her to do her needle work. After serving out a trifle over four years' imprisonment, the old homestead of her uncle's was being repaired. On the window that led to the outside of the house, where her uncle was killed, the carpenters discovered the photograph of a man with an axe in his hand in the act of striking. They went to the officers of the law and reported it, and they came with a fine microscope and discovered the picture more plainly. This brought the matter back to the courts again. Upon the night of

MATTHEWS' FAMOUS STORIES AND WORK

the murder of this man there was an awful thunder storm, and while the murder was going on lightning photographed on the window the picture of a man with an axe in his hand in the act of coming down on something. So the girl was brought back to the courts and was released, as the picture showed plainly and was evidence enough that the courts realized that it was a man who had killed her uncle. The courts believed that the young girl's brother committed the crime, and should his sister not have been released from her first sentence, that the real murderer would have murdered two people. Oh, readers, what cruel hearts there can be in this world. I wonder many times when I read this story, if any cruel hearted person will take that advantage of me.

In conclusion, I counsel you girls and boys to love each other, and whatever your work be, never let it embarrass you, do it well, from the factory to the school room, from the pantry to the stenographer in an office, and lastly stand on your womanhood and manhood. The most valuable thing that dwells in human beings is good characters.

CHAPTER XVII.

MY PROGRESS IN LIFE.

Now, my dear readers, in reading this story you will understand that I came from a real dug-out to where I am today financially. If my farm is worth \$6,000, it may not be worth quite that much, but I will not sell it for any less at this time, and with my cash it amounts to \$10,000. It appeared to me to be an easy thing in life to achieve a little wealth. I only bet on good health, which ought to be every poor man's wealth.

To day I am just as attentive to my work as I was the day I did not have a dollar in the world. I write this story to encourage the generations which are to come, and should I marry and God was to bless me with boys and girls that they may understand why their father has not any more wealth.

Now, then, in conclusion, should I go insane and my will was produced, I would like my beneficiaries to allow my uncle, Mr. Elisha Matthews, and his wife, Mrs. Min-

MATTHEWS' FAMOUS STORIES AND WORK

nie Matthews, who have a magnificent home, to look after me if it can be done without my going to the asylum, as I make my home with them anyhow when I am in the country. And I want my uncle to be paid fairly well, this is providing if I have no wife. I do not say this because I doubt the asylum giving good care, but I would like for my money to be spent with my friends, and if my uncle refuses to take me, and as my sister Martha is married, I would like for her to take charge of me, as when I was sick in the country she gave me the best of care.

Should I get sick in Windsor, I don't want any other doctor in the city but Dr. Brien. I believe there are numbers of other doctors just as good, but he was so kind and gentle with me, I just want him. Should I get sick in Harrow, Ont., Canada, I want my old home doctor, W. J. Campeau, who doctored me when I was 18 or 19 years old, was so attentive to me, and waited about two years for his pay. I have a great right to like him. When he tells me I cannot live, I shall be willing to die. In those days many a time I could not raise five cents to give to the Lord or the church, even when I was 20 years old, quite often I could not raise five cents to contribute to the Lord. I have some money now and I give quite freely to His cause. Should I get sick in Montreal, I would like to have Dr. Hutchinson because he was so very gentle with me in an examination. I must say in behalf of the doc-

MATTHEWS' FAMOUS STORIES AND WORK

tors and lawyers with whom I have had dealings, that I do not believe any one of them have ever over-charged me. And if they did I would quit them. "Never let the same bee sting you twice." When I came home from Montreal to entertain my good old friend(Mr. Salathail Powell, as I mentioned in the earlier part of my story, and was disappointed, if God lets me live to see next April 15, I shall have another engagement with him for dinner and I will have everything that our appetites require. I will see that he does not have to walk from, nor back to his home. I am going to hire one of the finest automobiles in the Harrow garage and after dinner we will have a dandy drive through the country, all at my expense.

Now I will tell you why I think so much of Mr. Powell. He was instrumental in my taking an active part in politics, and it did not stop in Harrow, it spread to Montreal. My friends requested our good old friend, Mr. M. K. Cowan, the lawyer, to ask my chief, Mr. E. H. Fitzhugh, if he would let me off for a week or two to help them in the battle. I also met a gentleman in Montreal by the name of William Clark, colored, a very firm man, a man that I grew a great liking for, and I often spoke of him to many of my Harrow friends, and don't you know that if I had not any relatives when living in Montreal I would have given him all my little money,

MATTHEWS' FAMOUS STORIES AND WORK

should I have died there. I roomed with one of the finest colored cooks in the city of Montreal and he taught me much about cookery, and I think much of him also. His name is Charles White. He was deceased Mr. Charles M. Hayes' cook. His wife waited on me when I was sick there and she did it very, very well, and I haven't forgotten her. I hope God will bless her.

I shall name a few who taught me things about cookery. Mr. E. H. Fitzhugh taught me how to make a welsh rarebit; Mrs. Fitzhugh taught me much about cookery; Miss May Fitzhugh taught me how to make angel cake. My friend, Mr. Edwards, on Mr. Jones' private car, taught me much about cookery. Others were Walter Banks, Albert Shelby and Bert Ross, Windsor boys, and when I was sick in Windsor, the lady mentioned cared for me well and should I get sick again I would like for her to care for me. I thank them all. Her husband also was very kind to me, and I heartily thank all the friends who visited me during my illness. My aunt, Alzora Matthews, of Detroit, taught me much about cookery and I thank her.

I must narrow up the story as I am tired. I shall give a few more thoughts to fathers and mothers which I believe will aid them in performing their duty to their children. Our blessed Master leads us up the mountain height and shows us the gracious care of the Heavenly

MATTHEWS' FAMOUS STORIES AND WORK

Father to the least of his creatures; that he may carry our cares. He takes us away from the attraction and hampering of the world. It is as if He said: "Come, anxious child, and see the bounty of the heavenly father." I think these were the grandest words that ever passed between human lips; how that He openeth His hand and satisfieth the desire of every living thing; every living thing—what a family is this to be provided for. When your child commits a wrong, take it in your arms; let it feel your heart beat against its heart; let the child know that you really, truly and sincerely love it; yet some Christians, good Christians, when a child commits a fault, drives it from the door and says: "Never do you darken this house again." Think of that, and then these same people will get down on their knees and ask God to take care of the child they have driven from home. I will never ask God to take care of my children, if I have any, unless I am doing my level best in that same direction.

I say again, to mothers and fathers, after they have done all they could towards bringing their children up in the way they should be brought up, even did as much for their children, as Christ did for Jerusalem, and then they would not obey, and then I hear Christ say: "Jerusalem, Jerusalem, that kills the prophets and stoneth them, how often would I have gathered thee, as a hen gathereth her chickens under her wings, but ye would not."

MATTHEWS' FAMOUS STORIES AND WORK

We must do all these things to make our children good, and we can only do them by faith in God. Faith is never opposed to reason. In the New Testament. It is often supposed to be so, but it is not. Faith is opposed to sight, but never to reason. It is only by reason that we can sift and examine and criticize, and be sure of the forms of truth which are given us as Christians. That's why Christ said: "Come and let us reason together my children," and so it is that for us the yoke of life is made easy, the burden of life is made light, and we enter into rest. Mothers and fathers, after you have carried out these counsels that I have above mentioned, and your child still goes wrong, you are not a bit to blame, and God will not hold you accountable.

I will relate a story concerning the one above. One hot summer's day I was driving along when I overtook a woman who carried a heavy basket. She gladly accepted my offer of a ride, but sat with the heavy basket still on her arm. "My good woman," I said, "your basket will ride just as well in the bottom of the carriage and you would be much more comfortable." "So it would, sir, thank you," said she. "I never thought of that." "That is what I do very often also," I said. The woman looked up inquiringly, "Yes, I do the same thing." The Lord Jesus has taken us up in his chariot and we rejoice to ride in it. But often we carry a burden of care on our backs that would ride just as well if we put it down. If the

MATTHEWS' FAMOUS STORIES AND WORK

Lord is willing to carry us, he is willing to carry our care. It is not enough to put it down while we pray, and then shouldering it once more to go groaning up the hill. It is to have done with it, to fling it away—fling it off and let it sink in the ocean of God's great love. If you continue to pick up cares concerning your wayward boy or girl, if you have money you will soon be a pauper. If you have good health it will soon slip from you. I do not think any parents ought to allow their children to force them to the poor house, and neither do I think that children who have reckless parents ought to allow them to waste their life's earnings and press their children which are to come.

And I say again to fathers and mothers, if any of your children are on the order of Joseph's brothers, you ought to be sure that they do not impose on those who are full of life and truth. And children, if your fathers and mothers are acting as Saul of old acted, my advice to you is to get off to yourself. This story will cure all of our ills if we obey it, opening our brain and letting God imbed its truths in our hearts. After all, readers, it seems to me that I am just as ignorant of God's love as a child, just beginning to learn the alphabet.

Let us never think that we know it all, but seek to learn more. Most people who say certain things in this life can not happen, are like the goldfish in a bowl. These goldfish never realize or never will realize the size and

MATTHEWS' FAMOUS STORIES AND WORK

extent of the ocean, possibly they do not know there is an ocean, simply because they have never seen or been in it. Therefore the people who say such and such a thing can not happen or never has happened, say so in their ignorance and narrow-mindedness. They might just as well say: "It has never happened to me, therefore it can happen to no one else." This is the reason that most masters of art and profession are laughed at and ridiculed until they die, then the world is willing to give them their place, and laugh at their works.

I say again, if I had a son or daughter in college and before they graduated felt the need of a helpmate, I say to them with honor and respect for ladyhood and manhood go and get married and if I am able I will put up the money for your family support and education as far as I can in order to protect your character. No father or mother has a right to tell their sons and daughters that they are not to marry when they are women and men any more than they have a right to tell them the day they must die. When we become women and men, if we feel the need of a companion, we should get one. I think largely that is why a large number of our boys and girls fall, because parents tell them to get an education first. This is one reason why the homes are filled with motherless and fatherless children today.

The sins of the flesh in some forms are what are damning the world. Almost any religion is popular that

MATTHEWS' FAMOUS STORIES AND WORK

will promise people a home in heaven and yet let them indulge their fleshy appetites.

There is no law in this civilized country that will conquer this passion, love comes nearest than anything else and yet it fails. But when one begins to strike at this particular line of sins, he is looked upon as dangerous or fanatical.

Every so-called orthodox preacher will say that single men and women must abstain from a gratification of their passions, but to the married, the bars are thrown down and all restraint taken away. How inconsistent this is! Not one preacher in a thousand has the moral courage to lift up his voice against social impurity among the married. As a result of this condition, the young people are burning with ungovernable passions which they have inherited, and if they are pretending to be Christians or even respectable, they marry that they may gratify themselves. A sanctified person is clean in thoughts, in words, in deeds. And just think of the desolated homes, the broken hearted mothers, the wives who have gone to the operating table or the grave, because their husbands would not control themselves, the young men who have died of consumption or some nameless disease, because they let passion control them. Is it not time for us to do something?

Charity begins at home, and if you fight this monster evil in others you must begin with number one. I coun-

MATTHEWS' FAMOUS STORIES AND WORK

sel you, young men and young women, to get married, it is one of the grandest things that can be done in human life, I believe. We are built in three stories—the bottom, the animal, little higher up, the savage; and on the top the man. There are two great classes of sins—sins of the body and sins of the disposition. The prodigal son is a typical instance of sins of the body; and the elder brother a typical illustration of sins of the disposition. He was just as bad as the prodigal, probably worse. The one set of temptations comes from the animal and the other from the savage. I say no man or woman can live in the animal or savage part of their being and be a Christian.

A good many of us have scorched our immortality upon the pleasure and appearance of this world, and if we do not change our way of living we will dart down into an everlasting despair by and by. God wants us to live in the man part of our being, that means to walk in the spirit, live in the top flat. If you find yourself living in the animal part of your being, escape and get into the upper story where the roof is open to God, and where you can move amongst beautiful things, and amongst wholly members, and amongst higher ideals. Walk in the spirit and you will not fulfill the lusts of the flesh.

In this verse of God's last message to men you will find a cure for all of your ills if you understand it correctly. "And the spirit and the bride say come, and let him that heareth say come. And let him that is athirst

MATTHEWS' FAMOUS STORIES AND WORK

come. And whosoever will, let him take of the water of life freely."

I love these words, "whosoever will let him take of the water of life freely." They mean this—he invites us into His banqueting chamber, and His banner over us is love and in His gracious love we can find a cure for all of our ills. In these words He means—"Come rich man, come good living man, come poor man, come cripple man, blind or lame, in full it means all ends of the world, and I will give thee rest and it abundantly." I am so glad that He has drawn no line in humanity. I have always found Him precious to my ever dying soul.

I say again there is a possibility of me marrying and not being happy. I trust, reader, that it will not embarrass you to read my make-up of a wife. I do not go together on preferring a high school girl, nor a graduate, still I believe such characters would help me much on the way, neither do I care particularly about what great money she may have, or her fine clothes, because none of these things complete a woman. I say more—I realize that the graduate girl is my superior intellectually, but morally I believe that I cope with the average man or woman from the pulpit to the cabinet of the parliament building of this fair domain in which I live, or the United Kingdom from their pulpits to the White House. Now if the girl in the pantry or at the washboard, or in the factory possesses good health and pure womanhood, I

MATTHEWS' FAMOUS STORIES AND WORK

would just as soon accept her for a wife as anyone else.

You remember that the wife of Abraham of old failed to bring forth what he so longed for. He loved her but yet he was unhappy. And if such was to be the case with me, whether on my part or the woman's part, I truly would love her, but yet be unhappy. And if she had the finest education that this fair domain could give her, and had as much money as the Bank of Montreal represents and failed in the one particular part that Abraham's wife Sarah failed in, to give you my honest opinion, if I knew such was the case, I would not marry her—for I long to see my name through a son or daughter left in this world to be remembered by them, and to know what I had to undergo for their sakes. No man or woman can afford, in this short life, to sell their liberty, neither for intelligence or money. Now that is the simplicity of it all.

I shall speak of a few more things concerning my business. The reason that forced me to finish the story of my life is this—my dear aged mother, who visited me when I was sick over on 49 Albert Street, Windsor, Ontario, who, when I was moved to the hospital, visited me there, wanted to know if I had money enough to pay my way. I replied to her telling her I was not in want for any assistance financially, and all things were well with me with the great God that I love, so do not worry in the least. I then said to her, "I would like to see my brother James Walter, but you had better not write him

MATTHEWS' FAMOUS STORIES AND WORK

to come just now, because I am not strong enough to talk to him. You may write him that I am sick and in the hospital, and should I get worse, I shall send for him by wire." After being removed from the hospital back to 49 Albert Street, the next day my mother called and there she was informed that I had gone back home. She then came over to 49 Albert Street to see me, and said: "Why, why, son, why would you leave the hospital so soon." And I said: "The doctor gave me permission to leave, and I do not feel any the worse for it." She visited me frequently until I was well.

About six weeks ago my aged mother came from her home in Sandwich to see me concerning the war that is raging, and privately she said to me: "You don't have to come on this side unless you want to, and as they are talking of drafting soldiers, if I were you I would stay in the United States." She said to me: "Son, why are you getting so bald and grey so young." And I replied: "If you realized what my heart and brain have gone through since I left your breast, you would readily understand."

Oh, what love that dear mother manifested to me at that time. She made a special trip to see me to tell me to avoid going to war, and to tell me how to protect myself. That is the kind of love that I claim will not only pay the interest but a dividend. I then said to her: "Well, my dear, I appreciate your love for me in the largest measure, but, dear, do you know that the battle-

MATTHEWS' FAMOUS STORIES AND WORK

fields are full of mother's sons, and under the free flag of liberty in this fair domain, I am at her disposal to go at any time, and all the money in the United States could not keep me over there. I do not say this for notoriety, but I say it because it is right, every subject should stand up for the right because it is right.

In this life in best of health we are just one step from the grave. The largest and noblest faith and all that is and is to be, tells us that death even at its worst is only perfect rest. For my part I would rather a man would tell we what he honestly thinks, and he would preserve his manhood. I would rather be a manly unbeliever than an unmanly believer. I think I would stand higher at the judgment day, before the great throne, and stand with as good a chance to get my case dismissed without cost, as a man who sneaks through life pretending he believes what he does not. I tell you one thing, there is going to be one free fellow in this world. I am going to say my say, I tell you, I am going to do it kindly, I am going to do it, distinctly, but I am going to do it.

The following letters and receipts confirm previous statements.

M. G. Matthews, Esq.,

Montreal, Dec. 20, 1909.

Harrow, Ont.

Dear Sir:—

During my absence from the city, our head office

MATTHEWS' FAMOUS STORIES AND WORK

wrote me advising that they had forwarded you a check for \$25 in settlement of your claim, which I presume you have received ere this.

They state according to the claim papers that you are now engaged as a "farmer," and as you know, the rate is higher under that occupation than the one you were previously insured under. For \$1,000 in case of death and \$5 weekly indemnity you have been paying \$7.50, but under your new occupation the premium will be \$12.50, and the health policy \$2 extra.

The renewal under your old policy came due on the 18th inst. Saturday last, and I shall be pleased to hear from you if you wish to continue your insurance under your new occupation. If so, we will send you an application blank, etc., for you to fill up, and upon receipt of same we will issue a new policy.

Trusting to hear from you by return mail,

Yours truly,

(Signed H. WALKER,

Supt. Eastern Division.

Mrs. Lambert:—

There is \$1,835 due on the Matthews mortgage today. They want to reduce this amount to \$1,000.

(Signed) F. A. H.

Amherstburg, Ont., Feb. 14, 1911.

Received from Matthew G. Matthews the sum of

MATTHEWS' FAMOUS STORIES AND WORK

Eleven 50/100 Dollars on account of costs of Lambert mortgage.

\$11.50

(Signed) Franklin A. Hough.
Amherstburg, Ont., Feb. 14, 1911.

\$835 00/100

Received from Solomon Matthews per M. G. Matthews sum of Eight Hundred and Thirty-Five Dollars.

(Signed) E. LAMBERT.
Amherstburg, Feb. 14, 1912.

\$500.00

Amherstburg, Feb. 14, 1912.

Received from Solomon Matthews Five Hundred Dollars as principal, and Sixty Dollars as interest on mortgage.

(Signed) E. C. LAMBERT.
Amherstburg, Ont., Oct. 1, 1912.

M. George Matthews, Esq.,
Harrow.

Dear Sir:—

After making several attempts to see Mr. Rodd, I at last found him in his office on Thursday and talked over your claim against your father in accordance with your instructions. I suggested to him that, with a view of definitely settling the dispute, that your father enter into an agreement not to change the will, which he has already made, and with which you are satisfied, provided that its terms would be carried out. Mr. Rodd seemed to think that this proposition was a reasonable way to

MATTHEWS' FAMOUS STORIES AND WORK

settle the difficulty and that his client would accept it. He accordingly promised to write the latter and let me know as soon as he heard from him, when I will at once report to you.

Yours truly,

(Signed Franklin A. Hough.

Colchester South, Nov. 22, 1912.

Memorandum of agreement made this Twenty-second Day of November, Nineteen Hundred and Twelve, between M. Geo. Matthews of the Township of Colchester South, County of Essex, and Messrs. Solomon and Forest Matthews, of the above mentioned township.

It is herein agreed that the said Messrs. Solomon and Forest Matthews shall pay to the said M. Geo. Matthews the sum of Eighty Dollars (\$80 00/100), for rental of thirty-eight (38) acres of land (\$35 for rental of 10 acres of S. E. part of lot No. 4, concession 3, and \$45 for 28 acres pasture land, S. W. part of lot No. 4, concession), for one year subjected to the following conditions:

No improvements whatever are to be made by the owner and he shall not be held responsible for the invasion of the said premises by cattle, horses, etc.

The terms of this agreement shall be Ten Dollars (\$10 00/100), paid at signing of agreement and Seventy Dollars (\$70 00/100) on Dec. 1st, 1913.

MATTHEWS' FAMOUS STORIES AND WORK

Signature of owner:

M. GEO. MATTHEWS.

Signatures of renters:

SOLOMON MATTHEWS,
FOREST F. MATTHEWS.

Signature of witness:

MARTHA MATTHEWS.

September 3, 1913.

Mr. Solomon Matthews,
Harrow, Ont.

Dear Sir:—

Your son, Mr. Matthew George Matthews, has consulted us with regard to his claim against you for money advanced in connection with your farm, outside of the partnership between yourself, himself and Forest. He informs us that you wish to contest the claim, but we wish to write you so that you may adjust the matter if you feel so inclined.

We will be glad to hear from you, what your intention in the matter is. If an adjustment cannot be made, we have instructions to bring an action so that an accounting may be made.

Believe us,

A.St.G.E.

/N

Yours very truly,

(Signed) ELLIS & ELLIS.

Nov. 18, 1913.

MATTHEWS' FAMOUS STORIES AND WORK

Messrs. Solomon Matthews and Forest Matthews,
Harrow, Ont.

Dear Sirs:—

Mr. Matthew George Matthews instructs us to notify you that he is ready to build the line fence between the north and south halves of lot four in the third concession of the Township of Colchester South, at any time you are prepared to do so. He also wishes us to notify you that under no circumstances are you to put any stock on the north half of the said lot after the 1st of December next, and if you do so, he will hold you responsible therefor.

If you are not prepared to go on with the line fence at the present time and would undertake to keep your stock off and advise us. Mr. Matthews is quite willing to let the line fence stand until Spring, otherwise he will call in the Fence Viewers as soon as your lease is up. He would also be very pleased if you would send your rent of the farm, \$70.00, when it is due on the 1st of December next, to the Merchants Bank here.

Mr. Matthew G. Matthews' half of the fence is the east half.

Believe us,

A.St.G.E.

/N.

Reg.

Yours very truly,

(Signed) ELLIS & ELLIS.

MATTHEWS' FAMOUS STORIES AND WORK

December 8, 1913.

Messrs. Solomon Matthews and Forest Matthews,
Harrow, Ont.

Dear Sirs:—

On November 18th, we wrote you on behalf of Mr. Matthew George Matthews asking you to send the rent to the Merchants Bank here. This you have failed to do. This is to notify you now that unless you have the money in our hands within ten days from this date, we will take steps to collect same.

Hoping this will be unnecessary,

Believe us,

A.St.G.E.

Yours very truly,

/N.

(Signed) ELLIS & ELLIS.

Reg.

**An Affidavit Concerning My Previously Mentioned
Statements.**

In the matter of certain conversations between Jordina E. Matthews, mother, and Matthew George Matthews, son,
Dominion of Canada,
Province of Ontario.
To Wit,—

I, Jordina E. Matthews, of the Town of Sandwich in the County of Essex, Married Woman, DO SOLEMNLY DECLARE,

1. That I am the Mother of Matthew George Matthews above referred to, and the wife of Solomon Matthews, father of the said Matthew George Matthews.

MATTHEWS' FAMOUS STORIES AND WORK

2. On several occasions I have stated to the said Matthew George Matthews that I had used my best influence with the said Solomon Matthews to persuade him not to buy the Marsh Farm in the Township of Colchester South from his brother, Matthew Matthews, and that the said Solomon Matthews, against my solemn protests and entreaties, did buy the said Marsh Farm, that I believed he bought the said farm on the advice and recommendation of his father; that at the time of said purchase I pointed out to him that the said purchase would ultimately bring trouble and distress upon his family.

3. I solemnly believe that the said statements made to my said son were true.

4. The said Solomon Matthews brought an action against Harvey Smith in connection with a line fence difficulty and I frequently told my said son that I used my best endeavors to prevent him from bringing this law suit and that I used the same arguments with him that I used in connection with the purchase of the Marsh Farm and that I pointed out to him that the entering into such litigation would bring trouble upon his family and that notwithstanding my entreaties he did enter into said lawsuit.

5. My said son, Matthew George Matthews, has always been a good son to me and in times of financial distress he has frequently come to my aid and relieved said distress.

MATTHEWS' FAMOUS STORIES AND WORK

AND I MAKE THIS SOLEMN DECLARATION conscientiously believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of the Canada Evidence Act.

(Signed) JORDINA E. MATTHEWS.

DECLARED before me at the City of Windsor, in the County of Essex the 13th day of November, 1914.

(Signed) FRED J. HOLTON,

A. J. P. Essex County.

Affidavits of Harvey S. Smith and William Kersey.

Dominion of Canada, In the matter of

Province of Ontario,

County of Essex.

To Wit:

I, Harvey S. Smith, of the Township of Colchester South, in the County of Essex, and Province of Ontario, "Farmer,"

do solemnly declare that,

I heard Forest Matthews say there was Fifty acres of land, being the South part of the West half of Lot Number Four (4) in the third Concession of the Township of Colchester South, in said parcel, R. R. W., which is owned by Solomon Matthews, and I further declare that I heard the late Alex. Wilkinson, P. L. S., say, according to a survey made by him, there was Forty-seven and six-tenths acres of land.

MATTHEWS' FAMOUS STORIES AND WORK

And I make this solemn declaration conscientiously believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of the Canada Evidence Act, 1893.

(Signed) HARVEY S. SMITH.

Declared before me at the Township of Colchester South, in the County of Essex, this 11th day of September, A.D. 1915.

WM. G. WRIGHT,
A Commissioner, etc., H. C. J.

Dominion of Canada, In the matter of
Province of Ontario,
County of Essex.

To Wit:

I, William Kersey, of the Township of Colchester South, County of Essex, and Province of Ontario, "Mechanic,"

do solemnly declare that,

I heard Forest Matthews say his brother George Matthews was a bluff, he shook himself around, and said he did not turn off near the work that people thought he did.

And I make this solemn declaration conscientiously believing it to be true and knowing that it is of the same

MATTHEWS' FAMOUS STORIES AND WORK

force and effect as if made under oath and by virtue of the Canada Evidence Act, 1893.

(Signed) WILLIAM KERSEY.

Declared before me at the Township of Colchester South, in the County of Essex, this 11th day of September, A.D. 1915.

WM. G. WRIGHT,
A Commissioner, etc., H. C. J.

CHAPTER XVIII.

CONCLUSION.

Now, readers, you can clearly see what difficulties I had to undergo during my life's work. To be honest with myself I would rather die after this story has been printed to be left in the history of time, than to live fifty years longer with these things kept unfolded from the world.

You can divide mankind into two classes: the laborers and the idlers, the supporters and the supported, the honest and the dishonest. Every man is dishonest who lives upon the unpaid labor of others, no matter if he occupies a throne. All laborers should be brothers. The laborers should have equal rights before the world and before the law.

Those men who mistake their ignorance for facts never do think. You may say to me: "How far is it across this room?" I say about 90 feet. Suppose it is 95: have I committed any crime? I have made the best guess I could.

MATTHEWS' FAMOUS STORIES AND WORK

Now if my brother, Forest Matthews, can prove to the readers or myself by mathematics or written documents how he earned \$3,300 in little over five years or earned a farm that my father told me he is giving him worth \$4,000 for his interest in the agreement in addition to about one year more of work, after being sick a great deal as I mentioned in the story above, and part of that time buying books and going to school, I think I can go into the Grand Trunk machine shops and build a locomotive that can pull the International Limited fast train leaving Windsor at 4:15, arriving into Toronto at 10:15, on time with just one month to build it, just as easy as he can prove himself earning the property that I have above mentioned.

Friends, when I come to leave this world, I would rather die outside in the streets in poverty as Lazarus did, than to have the name of receiving pay for labor that someone else earned.

If you have read carefully the story of Christ's life, He had to undergo many things for your sake and mine. Turn from his life to another great teacher, the Apostle Paul. During his Christian life he came up through all the bondage and pride of the Pharisees as Christ came from the clear, shining throne of his father. Paul had one of the finest educations in his day, one of the greatest preachers the world ever knew, was educated at Jerusalem at the feet of Gamaliel.

MATTHEWS' FAMOUS STORIES AND WORK

St. Paul had a broad experience of this world. He preached from Jerusalem to Rome and built tents along the way. Paul was a self-contained man. He spoke seven different languages fluently and always and at all times he stood firm in the truth. I like those words we find dropping so often from his lips, "I am ready." No matter what it was, life or death, danger or safety, hardship or ease, to preach or to suffer, to go to the ends of the world for Christ, or to a dungeon, ever the clear voice rang out, "I am ready." In his writing to Timothy he told him to "endure hardness as a good soldier."

Now to this fair domain at this hour of your distressful condition, "I am ready" to endure hardship, even if it is to go to the battlefield or to stay and prepare food for hungry people. "I am ready." Even if this story forces me to the great beyond, "I am ready."

Reformation is a hospital where the new philosophy exhausts its strength nursing the old religion. I believe in reformation, but I do not believe in predestination. Reformation is repentance.

What I do believe is this—in the whole round of life I believe God helps the man who helps himself. When my mind runs back to a boy 12 years old, I used to go out in the woods to gather nuts on the farm that I now own, God being my helper, I accomplished my wishes. When I became a man 28 years of age I said "If I live to be 50 years old and do not marry before that time, I be-

MATTHEWS' FAMOUS STORIES AND WORK

lieve I could accumulate wealth to the amount of \$20,000. I also said even if I did marry under that age, I believe I would be able to accumulate wealth at the age of 50 years to the amount of \$15,000, God being my helper. And I have something over 13 years yet before I reach the age of 50 years.

Even with the disappointments, as I have set forth in the story above, I still believe that I will achieve that amount, and the old flag of success has never touched the ground.

I do not hold my father responsible altogether for the wrong step he took in his early married life, because there has been many a man born rich and through bad investments and mistakes in thousands of other ways, become as poor as a church sparrow, but I do blame him for going back on a promise that he would allow to stand for 13 long years, and then abolish it, simply because some member or members of the family told him I was getting too much.

I counsel you, young women and young men, who have business achievements in mind, if you have a friend that is ever so near and dear to you, and if he wants you to loan him money, do it in a business way. If your money is worth anything to him he ought to be **man enough** to give you written documents and by so doing it may keep you from the courts, and perhaps keep down harshness.

MATTHEWS' FAMOUS STORIES AND WORK

I am very sorry that since I first started to write the sketch of my life I have been forced to relate my father's distress in a measure that proves humiliating. Owing to my illness in Montreal and returning to my home in Harrow, I realized and believed that my father was a deceiver to me. Then in order to finish the story of my life I was forced to speak of things just as they were, with much regret. I trust you (who read the story at my old birth-place, Harrow, and throughout my old acquaintance and his acquaintance in that land,) will not hold any envy against him or me. I do not propose to make enemies for them, neither for myself. Facts are facts and I must live by them or die by them.

Now to my newly married sister-in-law, for whom I always nourished the highest respect. "I love you as well today as I did before you married my brother, and in meeting you anywhere and at all times I shall be willing to be sociable with you if you will allow me to."

I co-operate with the aged lady, as you will read just below in the story, that if you want to live a long while and keep young "work," as I do not believe there is a man in Harrow who worked any harder than I have worked.

**"WORK" SECRET OF LONG LIFE,
SAID CENTENARIAN.**

Muskegon, Mich.—A regular attendant at church for over 100 years, in the company of her parents when she was a little girl, Mrs. Marie Esther Sturgeon, of Muskegon township, over 107 years old, was buried in St. Mary's cemetery a few days ago.

March 25 of this year she was 107 years of age. Although she was slightly deaf, Mrs. Sturgeon's sight was good and her mind as clear as that of most women of 60, until shortly before the time she died. Three years ago she was forced to give up going to church, the nearest place of worship being over a mile from her home.

Mrs. Sturgeon was born in the province of Quebec. She was married there when she was 25 years old to John Sturgeon. To them were born 11 children, seven sons and four daughters, three of the former of whom are still living.

In 1843 they came to Michigan, locating near the Soo. There her husband died at the age of 59 in 1865. Over 23 years ago Mrs. Sturgeon came to this city, where she made her home with her sons.

Mrs. Sturgeon had one word which expressed her

MATTHEWS' FAMOUS STORIES AND WORK

belief in the secret of long life—"work." A few months before her death she said:

"If any person would know the secret of long life I would say 'work.' That is what has kept me alive and in the good physical shape I am now. Even at this time, when I am nearly 107 years old, I do more work than many of the modern women who think only of dress and style. To live, to feel well, a person must be active."

My father knows for a fact that during his private war from my youth up until I was 32 years old, I always put my shoulder promptly to the wheel and assisted him all that I could. Now, readers, what I call private war is this: when he was under mortgages, chattel mortgages and many floating debts. After helping him through that war to the amount of \$500 with a few floating debts, the war was reversed from a private war into a family war, and the family war ended as the story above reads .

Now there has been a great deal said about my doctor bill on my return to Harrow from Montreal. During my three months and a half of illness I truly believe that \$25 or \$30 covered all my doctor bills. My brother, Forest Matthews, who took sick about six months after I came home from Montreal, doctored under Drs. Campeau and Hassard of Harrow until they said he did not need any more medicine, and then he took the train and went to Walkerville, and doctored under a doctor by the name of Dr. Hoare. I think he made many trips to him.

MATTHEWS' FAMOUS STORIES AND WORK

He was sick off and on, as I above mentioned, about three years.

After all, dear readers, if God is for you, who can be against you. If there is a man here or in this town, doctor or otherwise, who is not willing that I should think or speak, he is just so much nearer a barbarian than I am. Civilization is liberty, slavery in barbarism, civilization is intelligence, slavery is ignorance; and if we are any nearer free than were our fathers, it is because we have better heads and more brains in them. You need not expect a man with a teaspoonful of brains to think as well as a man with a cupful.

Young men, always know that morally you are just as good as the fellow that is not any better than you are, and better than the man that is not as good as you, and not as good as the man who is better than you are. I counsel you to take him as a guide post for further improvements, and a higher level in life, and as you, by his example, can go a few rounds higher on the ladder of cleanliness, reach down for your fellowman that he may be lifted higher. Young women, I counsel you to do likewise. And if we all do these things it is nothing more or less than what I have described in some part of my story above about the height of a man, the length of a man and the width of a man. Look up and see and feel the blessings of God rapping at your door. The prodigal son saw his father's house afar off and returned.

MATTHEWS' FAMOUS STORIES AND WORK

Joseph of old, when sold by his brothers, saw the love of God awaiting him and overcome sorrow. Job of old saw it and cried: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." But man dieth, and wasteth away; yea, man giveth up the ghost and where is he?

"Hast thou not poured me out as milk and curdled me like cheese?

"Wherefore, then, hast thou brought me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me.

"I should have been as though I had not been; I should have been carried from the womb to the grave.

"Now my days are swifter than a post; they flee away, they see no good.

"They are passed away as the swift ships, as the eagle that hasteth to the prey.

"Why died I not from the womb? Why did I not give up the ghost when I came out of the belly?

"Why did the knees prevent me? or why the breasts that I should suck?

For now should I have lain still and been quiet, I should have slept; then had I been at rest.

"With kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their house with silver.

"Or as a hidden untimely birth I had not been as

MATTHEWS' FAMOUS STORIES AND WORK

infants which never saw light.

"There the wicked cease from troubling; and there the weary be at rest.

"There the prisoners rest together; they hear not the voice of the oppressor.

"The small and the great are there; and the servant is free from his master.

"Behold happy is the man who God correcteth; therefore despise not thou the chastening of the Almighty; for He maketh sore and bindeth up the wound, and his hands make whole.

"He shall deliver thee in six troubles; yea, in seven: there shall no evil touch thee. Behold God is great, and we know Him not, neither can the number of His years be searched out; for He maketh small the drops of water; they pour down rain according to the vapor thereof; which the clouds do drop and distill upon man abundantly."

In all of Job's trouble he found God's love sufficient for all.

In my struggles of life at times I reached the point of discouragement so largely that I wished often the breasts that I had nursed had dried up from me and the knees that held me refused to do so, but after all I find God's love sufficient for all and I go forth rejoicing.

Dear reader, I realize that when a word is gone from our lips it is gone forever. You remember when Pilate

MATTHEWS' FAMOUS STORIES AND WORK

said, "This is Christ the King of the Jews," and His enemies began to say, don't say that he is the king of the Jews, but say, "He said He was the King of the Jews." But Pilate said with courage and without fear: "What I have written I have written." And so it is with me. The story of my life and other experiences that I have written, I have written.

I was born March 5, 1878, in the jungles of Harrow, Ontario, and made a little money everywhere and now I am a business man in the city of Windsor.

I would like this book, which is the story of my life, to be placed in the hands of the clergymen who are to preach my funeral sermon before my body is deposited in its everlasting resting place, that they may get a clear conception of my life's work. And after looking over it carefully, let my own life be the funeral sermon.

I choose three preachers by the names of Henderson for this reason: In my domestic work I worked at three things for my livelihood as the three pictures represent, (1) farming, (2) cooking and (3) business. Under the one name, Matthew George Matthews, (a) one of the Henderson's, T. J. Henderson, baptized me, and is a very able speaker: (b) T. H. Henderson issued me local license at A. M. E. Church, Central Grove, while I was in Harrow to speak of God's goodness, to the weary pilgrims of this world, and (c) J. M. Henderson, is a very able minister of the Gospel in Detroit.

MATTHEWS' FAMOUS STORIES AND WORK

Now I would like one of these speakers (Hendersons) to preach my funeral sermon. I prefer firstly T. H. Henderson; secondly, T. J. Henderson, and thirdly, J. M. Henderson, Detroit.

If \$25 will bring either one of these men to my funeral, I would like for them to come.

I want the minister who speaks or preaches my funeral sermon to be paid \$10 over and above expenses.

I do not want a fine casket, I do not want the casket to cost over \$75. I prefer to have a fine tombstone.

WHERE HE LEADS ME.

1. "I can hear my Savior calling,
I can hear my Savior calling,
I can hear my Savior calling,
"Take thy cross and follow, follow Me."
2. I'll go with Him through the garden,
I'll go with Him through the garden,
I'll go with Him through the garden,
I'll go with Him, with Him all the way.
3. I'll go with Him through the judgment,
I'll go with Him through the judgment,
I'll go with Him through the judgment,
I'll go with Him, with Him all the way.

MATTHEWS' FAMOUS STORIES AND WORK

4. He will give me grace and glory,
He will give me grace and glory,
He will give me grace and glory,
And go with me, with me all the way.

DC.—Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I'll go with Him, with Him all the way."

By and through being faithful I know I will find this spiritual home, and by and through God's goodness I have a temporal home.

The hours of worship are the great, the sacred hours of life. It is a vital matter for everyone to have some great hours in the week, a great hour is one that makes us great, an hour in which we see things as they really are, an hour in which we see the greatness of some little things, and the littleness of some great things; an hour above all in which he who wills, beholds with his own eyes, and not another's; the glory of Him who alone is great, and holds communion with Him.

On the other hand, let a man, I care not who, neglect or refuse such hours, and the result is inevitable.

Oh, this dear city of ours; this city that we love; this city in which many of us were born, in which all of us are finding the rich and sweet associations of our life;

MATTHEWS' FAMOUS STORIES AND WORK

this city whose very streets we love, because they come so close to everything we do and are, cannot we do something for it? Cannot we make its life diviner? Cannot we contribute something that it has not today, if no more than say a word of love to the broken hearted? Cannot you put in it, some little corner of it, a life which others shall see and say: "Oh, that our lives may be like that," if no more than tell a precious dream. I will relate a dream which had much truth in it.

Two ladies were sleeping in bed together, and one had a dream, and in the dream she saw her sister's spirit and herself in heaven. And in the dream she saw on her sister's head a beautiful crown, and in that crown were many bright stars, and in the dream she reached up and pulled off her crown and it was all blank, and she awoke her sister and asked her why it was that her crown was beautifully decorated with stars and her's was all blank. And her sister replied: "I was instrumental in yonder world in bringing souls to the Master's Kingdom, and you were not, you just got your soul saved and did not do anything towards saving others." Then she became so wearied that she awoke out of the dream and clasped her hands for joy, because she was still alive and out of heaven. She said: "I will spend the rest of my life in trimming crowns for the Master's Kingdom."

One writer has said, "Where there is no visions men perish." And I truly go on dreams, and then the good

MATTHEWS' FAMOUS STORIES AND WORK

city in which we so rejoice; which we so love; which we would so fain make a part of the Kingdom of God, a true city of Jesus Christ, we shall not die without having done something for it. I linger and yet I must not linger. Oh, my friends, oh, my fellowmen, it is not very long that we shall be here. It is not very long. This life for which we are so careful—it is not very long, and yet it is so long because long, long after we have passed away out of men's sight and out of men's memory, the world, with something that we have left upon it, that we have left within it, will be going on still. It is so long because long after the city and the world have passed away we shall go on somewhere, somehow, the same being still, carrying into the depths of eternity something that this world has done for us that no other world could do, something of goodness to get now that will be of value to us a million years hence, that we never could get unless we got it in the short years of this earthly life. Will you know it? Will you let Christ teach it to you? Will you let Christ tell you what is the perfect man? Will you let Him set His simplicity and graciousness close to your life and will you feel their power? Oh, be brave, be true, be pure, be men, be men in the power of Jesus Christ. May God bless you. May God bless you.

MATTHEWS' FAMOUS STORIES AND WORK

COPY OF DISSOLUTION AGREEMENT.

This indenture made in duplicate the ninth day of November in the year of our Lord one thousand nine hundred and twelve.

Between:

Matthew George Matthews of the Township of Colchester South in the County of Essex, of the first part.

Solomon Matthews, also of the said Township of Colchester South, of the second part, and

Forest Matthews, also of the said Township of Colchester South, of the third part.

Whereas the said Matthew George Matthews, Solomon Matthews and Forest Matthews agreed to carry on the business of farming, in partnership, in equal shares, and they have carried on the said business accordingly up to the day of the date of these presents.

And whereas a statement and account of the live-stock, farm implements and tools and farm produce, money, credits and effects, debts and liabilities of the said partnership have been this day made out, signed and settled between the said Matthew George Matthews, Solomon Matthews and Forest Matthews, and the share of the said Matthew George Matthews in the said livestock, farm implements and tools and farm produce, money, credits and effects, after providing for the

MATTHEWS' FAMOUS STORIES AND WORK

said debts and liabilities, has been valued at Thirty-three Hundred Dollars, and the share and interest of the said Matthew Geo. Matthews in the good will of the said business is included in the said Thirty-three Hundred Dollars.

And whereas it has been agreed between the parties hereto that the said Matthew George Matthews shall retire from the said business, and shall accept the sum of Thirty-three Hundred Dollars in full satisfaction of his share and interest therein, and the good will thereof, and all the livestock, farm implements and tools and farm produce, moneys, credits and effects belonging thereto, and it has been also agreed that the said sum of Thirty-three Hundred Dollars shall be paid in six months from the date of this agreement. Without interest.

Now this Indenture Witnesseth that in further pursuance of the said agreement in this behalf the said Matthew George Matthews, Solomon Matthews and Forest Matthews do hereby dissolve the said partnership hitherto existing between them as far as regards the said Matthew George Matthews.

And the said Solomon Matthews hereby agrees to pay the following liabilities, viz.:

George McLean, 2 notes \$60 each	\$120.00
Imperial Bank, note	17.00
Richardson & Son, account	27.00

MATTHEWS' FAMOUS STORIES AND WORK

John McIntyre, account 56.00
Taxes for the year 1912, including the
taxes on lands of the said Matthew
George Matthews; current year's inter-
est on Matthew George Matthews'
mortgage to George McLean 21.00

And this Indenture also Witnesseth that in further pursuance of the said agreement in this behalf, and in consideration of the premises, the said Matthew George Matthews doth hereby assign and release unto the said Solomon Matthews and Forest Matthews, all the share and interest of him, the said Matthew George Matthews in the business, and the good will thereof, and the live-stock, farm implements and tools and farm produce money, credit and effects belonging thereto, to hold the same unto the said Solomon Matthews and Forest Matthews.

And this Indenture also Witnesseth that, in consideration of the premises the said Matthew George Matthews doth hereby release the said Solomon Matthews and Forest Matthews and each of them, and the said Solomon Matthews and Forest Matthews do hereby release the said Matthew George Matthews of and from all covenants and provisions and agreements contained in the said partnership, and all actions, claims and demands in relation to the late partnership.

In Witness Whereof the parties hereto have here-

MATTHEWS' FAMOUS STORIES AND WORK

unto set their hands and seals the day and year first above written.

Signed, Sealed and Delivered
in the presence of,

CHAS. BELL.

MATTHEW GEO. MATTHEWS,
SOLOMON MATTHEWS,
FOREST F. MATTHEWS.

EXPENDITURES AND SAVINGS.

The following tables of expenditure and savings will give you, dear readers, an idea of how I dressed and had all the necessaries of this life without using any unneeded extravagance. Of my savings you can readily see by referring to the list, just how much money I have used and in what months my savings were the greatest.

EXPENDITURE FOR ROOMS.

On December 6, 1905, I started to work on the railroad and roomed with Mr. Allen at 88 Peter St., Toronto. I paid in advance the following moneys for my room rental:

December	\$ 3.50
January	3.50
February	3.50
March	2.50

MATTHEWS' FAMOUS STORIES AND WORK

April	3.50
May	3.50
June	4.00
July	4.00
	<hr/>
	\$28.00

This was my second cook work, and the first four months I was doing extra work. The second cook's wages were \$40 per month.

August 1, 1906 I came to Montreal and went to work for Mr. Fitzhugh on the Grand Trunk private car "Mansfield" at sixty dollars a month. On August 1, 1907 my wages were increased to sixty-five dollars per month.

I roomed with Mrs. Lyons for the months of October and November, 1906 and paid her \$8.00. On January 3, 1907 I began to room with Mrs. Harris and paid in advance for months of:

January	\$ 4.00
February	4.00
March	4.00
April	4.00
May	4.00
June	4.00
July	4.00
August	4.00
September	4.00
October	4.00
	<hr/>
	\$40.00

MATTHEWS' FAMOUS STORIES AND WORK

Then November 1, 1907, I began to room with Mrs. White and paid her for:

November	\$ 5.00
December	5.00
January, 1908	5.00
February	5.00
March	5.00
April	5.00
May	5.00
June	6.00
July	6.00
August	6.00
September	6.00
October	6.00
November	6.00
December	6.00
January, 1909	6.00
February	6.00
March	6.00
April	6.00
May	6.00
June	6.00
July	6.00

\$119.00

MATTHEWS' FAMOUS STORIES AND WORK

MISCELLANEOUS EXPENDITURES.

Hand Grip	\$ 1.50
2 Night Shirts	1.00
Repairing Shoes	2.00
Pocket Book .....	.40
Neck Scarf .....	.50
Pair Shoes	3.50
Pair Shoes (kitchen)	2.75
Pair Shoes	3.50
Pair Shoes	3.75
Pair Overshoes	1.35
Eyes and Hooks .....	.05
Summer Underwear (4 suits)	4.00
Heavy Underwear (2 suits)	2.25
7 Pairs Socks	2.50
1 Pair Trousers (ready made)	3.50
1 Pair Trousers (made to order)	6.00
4 Pair Cooks' Pants	2.25
Hat	2.00
4 Collar Buttons .....	.65
1 Pair Cuff Links .....	.25
4 Handkerchiefs .....	.50
1 Pair Gloves .....	.50
5 Handkerchiefs .....	.70
4 Ties	1.25
Pocket Knife .....	.50

MATTHEWS' FAMOUS STORIES AND WORK

Shaving Stick .....	.25
Shaving Mug .....	.15
Shaving Brush .....	.15
Razor	1.25
Paper of Needles .....	.05
2 Spools Thread .....	.10
8 Shirts	6.75
2 Pair Armlets .....	.75
1 Pair Garters .....	.25
2 Account Books .....	.35
2 Bottles Ink .....	.10
Pen Holder .....	.05
2 Bottles Perfume .....	.30
Repairs to Watch	1.50
Pair Gloves	1.25
Hymn Book .....	.05
Bible .....	.75
Cook Book	2.40
Chef Reminder	1.00
Household Guide	1.00
Writing Paper .....	.15
1 Box Mourning Paper .....	.60
Umbrella	3.50
Muffler .....	.75
2 Rubber Collars .....	.50
1½ Dozen Linen Collars	1.25
1 Tie Pin .....	.50

MATTHEWS' FAMOUS STORIES AND WORK

1 Dozen Buttons .....	.10
1 Box Buttons .....	.05
4 Pair Suspenders	1.60
Brush and Comb .....	.45
Crepe for Hat .....	.35
Accident Insurance Policy	19.00
Repairing Overcoat .....	.25
Repairing Dress Coat .....	.25
Repairing Trousers .....	.75
Neck Scarf .....	.75
Clock	1.00
Silk Handkerchief	1.00
One Suit	26.00
One Overcoat	35.00
Neck Scarf	1.25
Muffler .....	.75
Handkerchiefs .....	.25
Lead Pencil .....	.05
Pen and Holder .....	.10
Suit of Underwear	1.50
Bottle Perfume .....	.15
Repairing Overshoes .....	.40
Insurance Policy	9.50
Trunk	19.00
Pair Shoes	4.50
Overshoes	1.85
Rubbers	1.00

MATTHEWS' FAMOUS STORIES AND WORK

Shoe Polish .....	.10
Cap .....	.75
Suit Underwear	1.50
Shirts	2.25
Stud Button .....	.50
Pair Gloves .....	.75
Pair Socks .....	.25
Rubber Collar .....	.25
Handkerchief .....	.25
Bow Tie .....	.25
Arm Holders .....	.20
Suspenders .....	.50
Muffler .....	.75
Repairing Dress Coat	1.00
Pen Knife .....	.50
Watch Chain	11.50
Umbrella	5.00
Socks	1.00
Gold Watch	25.00
Collars .....	.25
Coat Bag .....	.65
Straw Hat	2.00
Vest	1.25
Shirt	1.00
Tie .....	.50
Handkerchiefs .....	.25
Shoe Strings .....	.10

MATTHEWS' FAMOUS STORIES AND WORK

Rubber Collar .....	.25
Shoes	4.50
Pen Knife .....	.50
Socks	1.25
Cap .....	.75
Card Case .....	.50
Muffler .....	.75
Underwear	1.50
Repairing Shoes .....	.65
Pressing Coat .....	.35
Suspenders .....	.50
Life Insurance Policy	9.50
Rubbers .....	.75
Shoes	1.60
Slippers	1.50
Suit Case	10.15
Underwear	12.00
Coat and Vest	8.00

MONEY RECEIVED BY SOLOMON MATTHEWS FROM M. GEO. MATTHEWS.

I saved since April 15, 1906, the following amounts
and sent them home to my father:

May 15	\$ 50.00
June 15	30.00
July 14	45.00

MATTHEWS' FAMOUS STORIES AND WORK

August 14	42.00
September 7	55.00
October 2	55.00
November 2 ..	50.00
December 3	50.00
January 2, 1907	40.00
February 7	50.00
March 1	55.00
March 30	50.00
April 2	30.00
June 8	60.00
July 2	55.00
August 1	55.00
September 3	65.00
October 1	55.00
November 1	54.00
November 30	54.00

Total	\$1000.00
-------------	-----------

1908.

March 3	\$ 65.00
May 1	40.00
June 6	75.00
June 30	50.00
August 11	65.00
September 1	55.00
October 3	65.00

MATTHEWS' FAMOUS STORIES AND WORK

October 8	25.00
October 30	60.00
December 1	60.00
December 31	40.00

Total\$ 600.00

1909.

February 1	\$ 50.00
February 24	50.00
May 29	40.00
April 1	50.00
May 1	55.00
June 30	55.00

Total\$ 300.00

4TH CONCESSION ROAD
NORTH

21 CHAINS

20 CHAINS 36 LINKS

20 CHAINS 36 LINKS

Matthew George Matthews Farm

HARVEY SMITH'S FARM

WEST
100 0

5



4

EAST
GEORGE WHITE'S FARM

Solomon Matthews' Farm

SOUTH

3RD CONCESSION ROAD

Plan of Disputed Line.