"Let men of *talent* be sent into France, as well as men of piety; let them operate upon the public mind as only men of talent can, by the press, in the pulpit, in society; let them devote themselves to the work of rebuking the vices of the age and of teaching the truths of the pure Gospel, instead of attacking Catholicism.

Father Mathew, Vol II. page 236. "But among all the attractions at Cork, the Rev. Theobald Mathew the apostle of temperance in Ireland, was to me most interesting; and I had the good fortune to find him at his own house, just returned from Limerick. In reply to a letter which I sent him, he sent me word that he would see me at any hour. I visited upon him at half past six o'clock. Upon entering the narrow hall of his plain, but commodious house, I found the room on the ground floor full of very humble people, standing around a Secretary, who was making a most vehement speech to them on the benefits of temperance. He was showing how it increased the power of physical endurance, and illustrated it by a boat race which had just taken place between three crews, one of whiskey drinkers, one of ale or beer drinkers, and one of cold water drinkers. As he advanced in his animated declamation, he raised his huge fist aloft, saying, "The teetotallers came out first, the ale drinkers next, and the nasty, dirty rum and whiskey drinkers last," which declamatory argument he clinched by bringing down his lion's paw with the weight upon the huge record book containing the four millions of names, of those who have taken the pledge from Father Mathew. It was really a novel and interesting scene.

Mr Lecon learned that the Secretary was entertaining the crowd until Father Mathew could come down from his rooms, and administer the pledge to them. In a few minutes he came down and having spoken to us with much kindness, he turned to the motley group and asked if they wished to take the pledge. They came forward *en masse* and kneeled down before him. He said: "this is all for your good; many are decent, well clad and comfortable, who, before they took the pledge were naked, hungry and wretched; say after me: "I promise by Divine assistance, to abstain from all intoxicating liquors, and by my example and advice to endeavor to prevail on others to do the same." He then added: "May God give you grace to keep your promise; may God grant you all temporal and spiritual blessings."—Then putting his hand on the head of each, he said "God bless you." They rose from their knees, and he received their names to be inscribed in the great book. We witnessed the same scene next morning at ten o'clock in the same room. It is always full when he is in town, and a Secretary is in waiting to record the names. The general impression is, that it is more sacred and binding to take the pledge from Father Mathew, than any other. Hence, but few take it of others, and always take it again of Father Mathew, whenever he comes within ten or thirty miles of them. There were persons present when we were in the room who had came thirty miles to take the pledge. He informed us, that he had seen thirty thousand people kneeling before him at once, in the open fields, and their repeating the pledge, was like little thunder—like the sound of many waters. The pledge is understood to be perpetual, and the party may not dissolve the obligation at pleasure. He may disregard and violate it, as he seems do, but he cannot us we express it WITHDRAW. There is evidently a religious obligation attached to the pledge, founded to some extent, in the authority and sanctity of the party administering it, as well as the consent of the party taking it. This impression on the mind of the taker of the pledge is strengthened by the fact that Father Mathew has no pastoral charge, and is not subject to any Bishop or ecclesiastical authority in Ireland; but is by special letter from the Pope, *commissary apostolic* for Ireland, that he may prosecute his great work without let or hindrance from any church dignitary.

Thus the sanction of the Pope is indirectly obtained to the cause of temperance in Ireland. I learned these facts at the table of Father Mathew, from his brother who sat next me and from himself also. Yet so judicious is this truly benevolent man that he will not enter the diocese of any Catholic Bishop without his consent. I inquired of him why he was thus forbearing when the people clamored for his presence; and his answer was that the success of the cause depended very much upon the countenance of the clergy, and he was anxious to avoid producing discord in the church. Upon particular inquiry, I learned from him that the Catholic clergy were not generally favorable to the movement, as it seemed to imply the inefficiency of their influence and preaching, to suppose that a pledge was farther necessary to bind their flock to temperate living; and farther, the general adoption of the pledge by the people would lead them to condemn the practice of their priests. The Protestant clergy take no active part in the enterprise, but they are not opposed to it, as the movement is almost exclusively confined to Catholics in the pledge form. Yet, some of the dignitaries of the established church have been requested to give their sanction, and Archbishop Whately, of Dublin, declined, on the ground that the Gospel is sufficient without a pledge, to restrain men from intemperance. I presume it might be, if his lordship and all others would preach it as did the Master and his Apostles, and denounce in such terms as are suitable, all intemperance and vice. But until they do this they ought not to impede the good others would do.

"I had, as yet seen Father Matthew only by candle light, when Mr C. and myself took a cup of coffee with him, and as he said a company of teetotallers, ladies and gentlemen. After the party broke up he walked us to our hotel, taking each of us by the arm and invited *all* of us to break fast with him next morning at nine o'clock. Of course we accepted the invitation, and as it was Friday, we had a meatless breakfast; but every thing else, eggs, honey, toast, bread, hot cakes, tea coffee, chocolate, and nobody to interrupt our conversation. I had a good opportunity of observing the person of this remarkable man. He is little above the ordinary size, well-built, square and firm; aquiline nose, fresh color, a countenance expressive of benevolence and decision, very agreeable and bland in his manners with a more winning kindness of address. There is nothing of the Franciscan monk in his appearance; without being corpulent, he is in full health and flesh, and very neatly dressed.

"He would have been distinguished in some other way, if not in the most excellent of all ways, in benefiting the miserable population of his country by suppressing intemperance. He showed us many little ballads, addresses, songs, &c., which had been published by various societies and persons, and gave us all a copy of each. He also presented each of us with a silver medal about the size of a dollar, beautifully executed; on one side a company kneeling around him, taking the pledge, while he holds out his right hand towards them and says, 'May God bless you and grant you strength and grace to keep your promise.' On the reverse a cross with rays of light, under which are 'He reasoned of righteousness, temperance and judgment to come,' surrounded with a wreath containing the inscribtion, 'The Apostle of Temperance'—referring to Father Mathew himself. I prize it highly and shall bequeath it as a legacy to my children.

"There are inferior medals struck, which are sold for a shilling each, and these produce money enough to pay his expenses, and probably to defray the expense of building a very magnificent marble church, now in course of erection in Cork. He took us to see it; he calls it his church.

"No man who does not choose to be blind can pass through Ireland without seeing the good effects of temperance among the great mass of the people. I saw instances among the great mass of the people. I saw instances among the great mass of the people. I saw instances