

"Several came to be cured of painful disease; and I often witnessed great relief afforded by him to people suffering from various affections and in some cases I was satisfied that permanent good was effected by his administration. Such satisfactory results, on so large a scale, too, made him the more earnest in his purpose and gave the recipient unbounded faith in his power: and the result, from such a favourable combination of circumstances, could not be otherwise than beneficial to the patient. Father Mathew possessed in a large degree the power of animal magnetism, and I believe that the paralytic affection from which he suffered and which brought his valuable life to an untimely end was produced by an undue expenditure of this power. His nervous power was lowered by imparting his health and vigour to thousands. I have often seen injurious results from such a cause and have experienced them in my own person. Ought not this to endear his memory to us, and more particularly to those who have received benefit from the exercise of his power?"

The doctor's theory is that the magnetic power controls and directs the nervous power, thereby substituting a healthy for a morbid action of the system. Upon this theory or principle—whether it be sound or erroneous I offer no opinion—Dr. Barter accounts for what he himself witnessed during a period of some months at his establishment in Blarney, and of which many others were equally cognisant. I value his testimony on this account—that it furnishes the evidence of an intelligent and unprejudiced witness as to the fact that, from whatever cause or through whatever means or agency, Father Mathew did afford relief to persons suffering from disease.

From a long letter, overflowing with gratitude to the memory of Father Mathew, written by a man of good character and credibility, who states that he had received his education in the school which his benefactor had established shortly after he commenced his mission in Cork, I extract the following passage, merely adding that I know the writer to be that which I have represented him:—

"I could tell you of people that he cured, only it would occupy too long, but I can tell you what happened to myself. My eyes got very bad, and I was afraid I was going to lose my sight entirely, which would have brought me to ruin. I was obliged to stay away from my business in the market I became so blind, so I said I would go over to Cove street and see his reverence, which I did. I was so bad that I got a boy to lead me in the streets. Father Mathew was there before me, and was glad to see me and shook hands with me, as he always did; he was kind to simple and gentle, and there was no sort of pride in him at all. So I told him how bad I was, and sure he saw that, for he asked me how did I get so bad. I knelt down, and he prayed for me and put his hand on my head, and made the sign of the cross on my eyes, and he said it wouldn't signify, and that I would be well shortly; and sure I was for I walked home without the boy helping me and I was as well as ever that day. I brought my wife to him another day and he cured her of a sore bosom, as all the neighbours know."

Not only were those afflicted with bodily ailments brought to him, but those likewise who suffered from mental infirmity. A young man was being taken by his friends to the Lunatic Asylum of Cork, and the treatment which he received at their hands was not such as to improve his condition. Bound on a car, his limbs tied with cords, and his head exposed to the rays of a fierce sun, he was thus being conveyed to the asylum, when the conductors conceived the idea of first taking him to Father Mathew. The idea was fortunately acted upon, and they turned the horse's head towards Lehenagh. Father Mathew's heart was filled with compassion at the spectacle of a human being bound like a wild beast, uttering strange cries, and foaming at the mouth. He spoke to him kindly and gently, and thus soothed his chafed spirit; and he then desired his friends to loose the cords that bound him and to protect his head from the sun. The effect of the kind voice, the gentle words, and the soothing touch was marvelous upon the patient, who had suffered violent paroxysms shortly before. The poor fellow recognised Father Mathew, in whose power to serve him he seemed to have confidence, and he promised that if he were brought home he would do everything that he was asked to do; and upon Father Mathew's intercession he was brought back, instead of being placed in the Asylum. In a month afterwards a fine, handsome young man, well dressed and in well-mannered, came to Lehenagh to return thanks for "what he had done for him."

Another case which I shall mention was that of a young girl from Macroom, who was brought to him by her parents, who were afraid that she would die of starvation, as she had obstinately refused to eat anything for a number of days or to utter a single word. Her head was seriously affected and she could not sleep. She was taken three times to Father Mathew. Through the first visit some good was effected, and after the third visit she was perfectly restored to her natural appetite and sleep. Before she left Lehenagh she ate and drank what was offered to her and spoke rationally and without reluctance.

Another girl, whose hands were tightly clenched, and the nails of whose fingers were buried in the flesh of her palms, was also brought to him by her parents. For weeks she had been in that condition; and though the physicians who had been consulted endeavoured to open her hands, they tried in vain. "Allow me, my dear," said Father Mathew, in his winning voice; and taking her hand in his, and gently unlocking and extending her fingers, he brought it into its natural form. This was a case of pure hysteria affecting the limbs, such as is frequently seen in the hospitals.

Cases such as these—which will be accounted for in various ways—confirmed the people in the belief in his power to cure. When he was asked by members of his family, or by his more intimate friends, how he could himself account for some cures which were too potent to be denied or doubted, his invariable reply was—"It is faith—the great faith of the people."

To Father Mathew's own words, spoken in Dublin in the year 1840, I would refer the reader—those words being an authentic exposition of his ideas and feelings on this delicate subject.

I shall conclude my allusion to it with the mention of an

appropriate fact—that in accordance with the time-honoured custom of praying at the graves of holy men who had been remarkable for the sanctity of their lives, numbers of people—most of them afflicted with ailments of various kinds—constantly come to pray at the tomb of Theobald Mathew. The sexton of the cemetery relates many instances of relief being obtained or cures being effected through visits to his grave. One thing is certain—that people who entered as cripples supported by crutches have left their crutches inside the railing of the tomb and returned without aid or assistance to their homes. Votive offerings of this description have been frequently found in the same place, but have been invariably removed by order of the clergyman to whom the charge of the cemetery belongs. I mention the fact of such visits being made and of such testimonies being offered by pilgrims to the tomb of Father Mathew as an evidence of that belief in his holiness and sanctity which exists—and which, no doubt will long continue to exist—in the minds of a grateful and religious people.

FATHER DOMINIC, C.P.

(Liverpool Catholic Times, November 28.)

THE cause of the beatification and canonisation of Father Dominic of the Mother of God, Passionist, of which the Rev. Pius Davine, C.P., of Mount Argus, Dublin, is the postulator, is at present before the Roman Curia. Father Dominic, who introduced the Congregation of the Passion into England—an event, the foreknowledge of which was divinely communicated to the founder, St. Paul of the Cross—was a poor shepherd boy, born near Viterbo, not far from Rome. Possessed of great natural talents and exalted virtues, he became one of the principal men of light and leading in the religious body to which he became attached, and, after a laborious missionary career, died at Reading on the 27th of August, 1849. It was he who received Cardinal Newman into the Church. The eminent Oratorian thus relates that historic incident in his "Apologia": "One of my friends at Littlemore had been received into the Church on Michaelmas Day, at the Passionist house at Aston, near Stone, by Father Dominic, the Superior. At the beginning of October the latter was passing through London to Belgium; and, as I was in some perplexity what steps to take for being received myself, I assented to the proposition made to me that the good priest should take Littlemore in his way, with the view to his doing for me the same charitable service as he had done for my friend. On October the 8th I wrote to a number of friends the following letter:—Littlemore, October 8th, 1845: I am this night expecting Father Dominic, the Passionist, who, from his youth, has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' (almost) waiting, he was without his own act sent here. But he has had little to do with the conversions. I saw him here for a few minutes on St. John Baptist's Day last year. He is a simple, holy man, and withal gifted with remarkable powers." He did missionary work in England and Ireland from 1842 until his death. There must be some still living who remember him and can bear evidence to his virtues and zeal. They are requested to correspond with the Rev. Pius Davine, C.P., St. Paul's Retreat, Mount Argus, Dublin. The life of Father Dominic has been written by Father Davine, who proposes bringing it out next June. He will be going to Rome in January. It is expected that the cause of Father Dominic, at present in the preliminary stage, will be formally introduced about three months hence, when he will be declared venerable.

CARDINAL MANNING ON GENERAL BOOTH'S PLAN.

HIS EMINENCE CARDINAL MANNING, in an interview with a representative of the Liverpool Catholic Times, made a most important statement on the subject of General Booth's scheme.

Asked what was his opinion of the proposal, his Eminence, in the first place, guarded what he had to say by restricting it entirely to the social aspect of the question. There was no discussion on the Salvation Army as a religious and missionary agency, and all that was said bore only upon the proposed plan of a great campaign to rescue from their sufferings the helpless thousands of "Darkest England."

Touching the first portion of General Booth's book, his Eminence said that he felt quite sure the General's facts and figures as to the extent of the existing misery were not exaggerated, that they were if anything within the truth, and then the Cardinal went on to say:—

"I have no words to express the indignant impatience with which I have for years regarded the refusal of the authorities to acknowledge the existence of the enormous misery suffered by the families of honest workmen, especially in winter, through want of employment. Beyond this periodical misery there is the perpetual degradation and consequent suffering of the helpless, the worthless, the vicious, the criminal, who nevertheless ought not by a Christian people and in a Christian land to be left uncared for by the rich and by responsible authorities.

"General Booth's plan," the Cardinal continued, "is a resolute effort to save the lost, and as such is worthy of all sympathy. The many schemes he proposes will be assailed and obstructed as transient palliatives, but by them multitudes may be saved, and a part of the remedy is better than a heartless refusal to help the lost."

With reference to the stereotyped criticism on such a scheme that the gradual progress of society will in due time solve the difficulty and that such things are best left to the operation of natural laws the Cardinal said:—"I look upon the theory that society will in the end absorb all the unemployed to be a cruel mockery. It can only be accomplished in a generation, even if true; in the meanwhile men, women, and children will die by hundreds of thousands in extreme misery. The law of God condemns such a heartless policy. I therefore wish General Booth's work all success."