

OUR IRISH JESUITS.

Dangers and Sufferings of Father David Woulfe, S.J.

Father Edmund Hogan, S.J., F. E. R. U. I., has rendered one more brilliant service in the cause of true historic knowledge by the production of a work, to which he has given the title, "Distinguished Irishmen of the Sixteenth Century."

It is a noteworthy fact, to which Father Hogan does not omit to direct attention, that almost from the first formation of the Society of Jesus its ranks have contained recruits from Ireland. So early as 1535 Saint Ignatius wrote to Cardinal Pole telling him that, in the College of the Society at Rome was "one Irishman of great promise," and so strong was the impression which this worthy representative of our country made on the great soldier of the Church that Saint Ignatius begged the English Cardinal to send him others to be educated by or enrolled in the Society, so that they "could soon return home well equipped with learning and virtue, and with a supreme veneration for the Holy See."

There seems no reason to doubt that the "one Irishman of great promise" to whom St. Ignatius referred to in his letter to Cardinal Pole was Father David Woulfe, who was born in Limerick about the year 1520, and the story of whose wonderful career amidst perils innumerable reads like a chapter from some book of adventures. Probably to Father Woulfe, S.J., more than to any other man was due the splendid nature of the resistance which Ireland offered to the infamous agents of the still more infamous Elizabeth, when they sought to force the new heresy upon her people, and intruded within her sanctuaries the false, lascivious renegades into whose sacrilegious hands they gave the things of God. Father Hogan tells how "In 1560, Cardinal Morone, founder of the College of Modena, and Protector of Ireland, seeing that Elizabeth had declared herself in favor of the new heresy, thought it necessary that a pious and prudent man should be sent to Ireland to examine into the state of religion, to confirm laymen and ecclesiastics in the practice of piety and obedience to the Holy See, and to preserve the Irish people in the profession of the true faith of their fathers." Father Woulfe was marked out by his nationality, as well as by his talents and his already capable service of the Church, to undertake such a mission. The Sovereign Pontiff desired to consecrate him bishop and to send him to Ireland with the full rank and title of Apostolic Nuncio, but the General of the Society requested that he should visit his native land simply as one of its members. The Pope acquiesced in the wisdom of this advice, but "gave him plenary powers, commissioned him to examine what Sees were vacant, and to recommend to His Holiness proper persons to fill them," while his superiors "charged him to visit the chief Catholics of the kingdom, and especially the four principal Princes of the Lords, to visit all the Bishops and the parish priests, and even to risk his life if necessary in the discharge of his duties for the glory of God and the salvation of souls." Nobly and worthily Father Woulfe fulfilled the obligations of his office. Leaving Rome on the 11th of August, 1560, he did not reach Ireland for more than four months, being delayed in his journey across Europe by several perils and mishaps. On the 21st of January, 1561, he reached Cork and commenced the work which he had been called on to undertake.

From January, 1561, to October, 1572, Father Woulfe remained in Ireland, but for five years of this period he languished in a noisome dungeon of Dublin Castle, and this despite the efforts of the Pope, through the mediation of the King of Spain, then on friendly terms with Elizabeth, to secure his release and that of his illustrious co-laborer in the task of defending Ireland against heresy, the saintly Dr. O'neagh, Archbishop of Armagh and Primate of all Ireland. Finally Father Woulfe escaped from prison, but Dr. O'neagh, who had been removed to the Tower of London, died in captivity after a prolonged martyrdom.

After his escape from Dublin Castle the heroic Jesuit proceeded to Spain, but before leaving this country had the happiness of receiving the recantation of and readmitting into the Church the

Protestant Bishop of Limerick, an unfortunate priest named Cahesy, whom the prospect of temporal advancement had, in the reign of Edmund VI., induced to forswear his allegiance to the true faith.

Curiously enough, no details are available as to the exact manner of Father Woulfe's death, or as to whether he died in Ireland or on the Continent. Father Hogan has made several efforts to pierce the obscurity which hangs over the last years of this true priest's life without success. Of him, however, he says, that "he first comes into view as Rector of the Jesuit College of Modena, he establishes a college in the Valtellina, declines a bishopric and the pomp and circumstance of a nunciature, and through woods and bogs, in a loathsome prison, 'through good and ill he was Ireland's still,' and amidst the distracting political issues that tore Ireland piecemeal, he sought nothing but the good of his country, provided her with prelates of the most distinguished merit and instructed and comforted her faithful people." Happily Erin never has been, and we believe never will be, without worthy priests of the mold of the valiant and self-sacrificing David Woulfe.

In addition to the biography of Father Woulfe, just dealt with, Father Hogan tells the life's stories of no fewer than seventeen other distinguished Irishmen, all members of the Society of Jesus, and who, either as priests or lay brothers, worthily maintained the reputation of their country and of the great religious organization of which they were members. Amongst these are Father John Howling, S. J., who was born in Wexford in 1542, who entered the Society when a mere boy, served in Ireland at the peril of his life, and collected and recorded the acts of the long roll of martyrs which Ireland had already given to the Faith, became the founder of the famous Irish College of St. Patrick at Lisbon, and who, in October, 1599, when the plague ravaged that city, volunteered for service in its hospitals, and died a victim to his devotion and zeal for souls. Again, we have the story of the glorious Brother Dominic Collins, who was born at La Branche, or Crevagh, near Youghal, in 1553. Like many another young Irish gentleman of his own and later times, Dominic Collins sought safety for his faith and distinction for himself in military service on the Continent. He enlisted beneath the banner of Philippe Emmanuel de Vonmont, Duke de Mercœur, and under his leadership won high praise for his valor and daring in warfare against the Calvinists, led by Henry of Navarre. When peace was restored in France, and Henry declared himself a Catholic Captain, Dominic Collins passed into Spain and entered the service of the Spanish King. Quartered at Corunna, he met a fellow-countryman, Father Thomas White, who was Rector of the Irish College at Salamanca, and according to his own statement, "by his persuasion he surrendered his pension and professed himself a Jesuit, remaining in a College of Jesuits at St. James's, in Galicia, about three years." Father White doubted the fitness of the dashing, handsome, and always splendidly attired Captain of Horse for the hard work and everyday occupation of a lay brother of the Society, but the humility of Dominic Collins would not permit his seeking any other, and, despite many persuasions to the contrary, so strong was his insistence in this regard, that at length he was admitted in this capacity. Over and over again his superiors offered

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PIERCE Guar-
antees a CURE
OR MONEY RETURNED.

him admission to the novitiate of the Society, but the Irish Soldier would not leave the post he had chosen, and in which he was to win a martyr's death.

He made his vows as a religious on February 4th, 1691. A year later he was selected to accompany Father James Archer, S.J., who had been appointed chaplain to Don Juan del Aguila in his ill-fated expedition to Ireland. Brother Collins was with the Spaniards who were besieged in Dunboy, and when Sir George Carew captured the fortress after the heroic defence which forms such a brilliant chapter in Irish history, he was cast into prison to await the pleasure of the murderous Lord Deputy, Mountjoy. On the 31st October, 1692, being a Sunday, he was carried forth from his dungeon in Cork, to Youghal, where he was first partially hanged, his heart cut out while he still breathed, and his body dismembered, amidst the exultations of his murderers. The head of the martyr was held up by his executioner, who cried aloud "God Save the Queen," and it was afterwards set up on a spike that all Papists might know the mercy and the methods of Elizabeth.—*Irish Catholic.*

RELIGIOUS NEWS ITEMS.

Abbe Fortin, one of the most famous French astronomers, died recently at the age of fifty-seven.

The Moniteur de Rome says that the Congregation of the Propaganda will lose forty thousand lire annually by the new tax on government bonds.

The Rev. Father Rex, a clever Irish American of the Sulpician Order, has been appointed one of the Advisory Councillors of the Superior-General in Paris.

The annual conference of the Archbishops of the United States will be held at the Archbishop's house, Philadelphia, on Wednesday, October 10th. The last was held in Chicago during the World's Fair.

A large five-storey structure, costing \$150,000, to be used as a home for the aged, under the charge of the Little Sisters of the Poor, has been started in Chicago. The corner stone was laid Sunday.

Father Decker, of St. Anthony's Church, Milwaukee, is attending the Catholics stricken with smallpox, at the isolation hospital. He makes daily visits to the pest house and ministers to all the unfortunate ones confined there.

His Grace Archbishop Walsh of Dublin has signed a memorial favoring the decrease of armaments in Europe. The memorial advises an agreement between the powers not to supplement their present condition of war preparation until 1900.

The Paulist Fathers of New York are making preparations for the erection of four buildings at the corner of Fifty-ninth street and Columbus avenue, suitable for storekeepers. They will be one storey in height, similar to the stores adjoining the church property on Fifty-ninth street.

The Order of the French Nuns, known as the Sisters of the Cenacle, some of whom have been in America for a short time, has bought a large lot of land in New York City, where they will put up a building. The order is practically new here, but is well known in all European countries.

THE MARRIAGE OF CATHOLIC GIRLS.

Essayists and poets have discovered that our Catholic young men and women find it impossible to get themselves properly mated. They must seek their "affinity" according to these, among Protestant professional men and Protestant professional aristocrats—that is, the Catholic young woman must so seek, while the Catholic young man may "go whistle" or do worse. The Catholic young woman, it seems, is "educated." She is dainty and refined. She dresses, eats, moves, and sits, pronounces her words and constructs her sentences according to the great lights of "culchah." How, then, can she marry the Catholic young man, who smokes a pipe, comes to the table in his shirt sleeves, and reads only the newspapers? Catholic young men and maidens do

marry, and will marry, and marry each other. Catholic young women are like other girls, what their homes make them. The thin veneering of school life overlaps, but does not sink into the native grain. The men she has known, the brothers she has grown up with, the lads she has greeted and whose dawning admiration has delighted her from childhood will still have strong hold upon her, if she is worth a thought.

There are worse things than smoking a pipe, in the scale of evils; the man in his shirt sleeves is not always repulsive—far from it; the man who reads the newspapers is often singularly clear-headed. And the Protestant professional aristocrat sometimes pursues his wife with his dog whip.—*Catholic Standard.*

C. M. B. A.

AN EXPRESSION OF SYMPATHY.

Branch No. 1, of Quebec Council, sincerely sympathizes with the relatives and family friends of the late Edward Munday, in his lifetime an old and much respected member of this Branch, called from us by the will of God, so shortly after the death of his wife. We are, indeed, grieved for his poor little children, left so very young without their parents. But we earnestly pray that Almighty God, who has so willed it, may be pleased to bless them, and at the same time, inspire their kind guardians with a true parental love; to watch over and care for them in their tender years, until they are of full age to take care of themselves; and also, may those who have so nobly undertaken this important and meritorious duty always entertain for them the greatest regard.

It is resolved that the Charter of this Branch be draped in mourning for the space of 30 days, in memory of their late brother comrade.

"Farewell, good brother,
God has called you away
From this life to another,
To be happy with Him, we pray."

"Eternal rest grant to him, O Lord!
And let perpetual light shine on him."
F. C. LAWLOR, Sec.

Extract from the Minutes of the Convention of the Grand Council of Quebec:—

WHEREAS, the members of the Grand Council have heard with profound regret of the death of our late brother, Supreme Deputy H. W. Deare, who was always a true C. M. B. A. man, and the best friend, as well as the organizer of this Grand Council, therefore, be it:

Resolved,—That the heartfelt sympathy of this Grand Council be tendered to the family of our late brother; that our charter be draped for six months, and that a solemn Requiem Mass be chanted for the repose of his soul.

Resolved,—That a copy of this resolution be sent to his bereaved family, entered on the Minutes of this Convention, and forwarded to THE TRUE WITNESS, Montreal, C. M. B. A. Weekly, and the Catholic Register, of Toronto.

P. O'REILLY, J. B. DROUYN,
Grand President. Grand Sec.

SEND TO-DAY.

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whitening." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an elegant moustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whitening" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whitening for they all say that before they finished the second bottle they were as white as they would like to be. After the use of this whitening, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whitening" 50 cents per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to,

R. RYAN,
22 SHEERWOOD STREET, Ottawa, Ont.

P. S.—We take P. O. stamps same as cash but parties ordering by mail confer a favour by ordering \$1.00 worth, as it will require this amount of the solution to accomplish either purpose, then it will save us the rush of P. O. stamps.

"Why do you wish your wife had played the piano before her marriage?"
"Because then I would still be a bachelor."
—*Flying Blatter.*