

piled in 1851, over 4,000,000 people have left the country, and still they go on at a terrible rate. Nearly 4000 more persons emigrated during the four months ending April 30 this year than during the corresponding period of last year.

Decline of Catholic Population

An idea of the reduction which has taken place in the Catholic population may be formed from the following statistics regarding some of the Irish dioceses. During the thirty years ending on December 31, 1901, the Catholic population of the diocese of Armagh declined by 67,916, that of Meath by 48,958, Ardagh 33,012, Clogher 51,478, Derry 27,239, Dromore 17,568, Kilmore 45,232, Raphoe 20,354, Kildare 44,522, Ferns 26,358, Ossory 31,115, Cashel 42,839, Cloyne 51,426, Cork 29,866, Kerry 23,166, Killaloe 46,265, Ross 14,727, Limerick 31,318, Waterford 47,823, Tuam 46,808, Achonry 22,692, Clonfert 12,679, Elphin 42,500, and Galway 17,962.

Plain Speaking by Lord Dunraven

Lord Dunraven's speech at Manchester Reform Club has aroused a considerable amount of attention in Lancashire. Lord Dunraven is not a Liberal, but a member of the Carlton and Constitutional Clubs. Yet his words in Manchester must have sounded strangely in the ears of his Liberal hearers. Lord Dunraven spoke as a campaigner against the 'ascendancy' spirit and system—'I do not suppose that there is any unfortunate community on the face of the globe in which administration is so bad as it is in Ireland. I am of opinion that you never will have sound administration in Ireland until you give the people of Ireland some control over that administration. There is no sound or sign of prosperity in Ireland.' Sixty years ago the population of Ireland was about half that of Great Britain. Now the population of Ireland is about half that of London in its larger area—Post Office London. You have the best of the population, all its best brain and muscle, fleeing from the country as though from a plague-stricken city. You have lunacy and pauperism increasing in most terrible proportions. You have almost the lowest birth-rate of any community on the civilised globe. With the exception of the ship-building industry in Belfast, and distilling and brewing, it is no exaggeration to say that there are no industrial pursuits, no industries in Ireland save agriculture.'

A Victim of the Penal Laws

A remarkable 'find' of an autograph signature of the martyred Archbishop of Cashel, Dermot O'Hurley, in a volume belonging to the English College at Rome, has given rise to much speculation. A well-known Irish antiquarian writes to the Dublin 'Freeman' as follows—'There is scarcely a shadow of doubt as to the authenticity of the autograph of Archbishop O'Hurley. It was found in a book written by Cardinal Allen, and formerly belonged to Rheims. The date of the writing is 1581. As a matter of fact, Dermot O'Hurley at this date was Professor of Canon Law at Rheims, having graduated at Louvain, where his name appears on the College Register as 'a native of the Diocese of Emly, in Ireland'—born at Lica-doon, in the parish of Knookea. In that very year (1581) he paid a visit to Rome, and was appointed by Pope Gregory XIII. to the See of Cashel, being consecrated at Rome. Having received the pallium on November 27th of the same year, he returned to Rheims, for some months in order to prepare for his work in Ireland, and he arrived in his native country in 1583. Archbishop O'Hurley was not many months in Ireland before he was, in violation of the laws of hospitality, betrayed by the Baron of Slane, who gave him up to the agents of Dublin Castle on October 1, 1583. He was brought in chains before the Lords Justices, Loftus and Wallop, and was several times tortured. At length in May, 1584, the saintly prelate was submitted to the excruciating method of punishment known as 'the Boots'—that is, placed in the stocks with his feet and legs in tin boots filled with oil and salt, and a fire kindled beneath. But the Archbishop bore his torture as did the early Christian martyrs, and refused to acknowledge the supremacy of Queen Elizabeth. The hideous details of the roasting are fully set out in the State Papers, and must for all time stamp with infamy the names of Loftus and Wallop. Finally the Archbishop was hanged in Stephen's Green, Dublin, on June 30, 1584, obtaining a martyr's crown. His remains were interred in St. Kevin's Church.

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People We Hear About

Lord Howard of Glossop, grandson of the thirteenth Duke of Norfolk, is 46 years of age. The owner of 20,000 acres, he came into the title in 1883.

Writing of this year's pictures in the Royal Academy, Mr. W. H. Lucy says: 'The place of honor in the second gallery is devoted to a wooden picture of the King, which one is selfishly glad to know is "painted for Belfast." Anything is good enough for Belfast, despite the boasted loyalty of the "Orange Gang."'

Much has lately been written about Royal pedigrees. Perhaps in the genealogical way one of the most splendid records is that of Menelik of Abyssinia, who insists on his descent in a straight line from Solomon and the Queen of Sheba. There is, however, a noble family in France, the Counts of Noe, who show on their family blazon the ark, and claim its commander as their ancestor. The French Louis who said 'Apres moi le deluge' was not so literal in claiming precedence of the Flood.

A correspondent writes as follows to the 'Catholic Times': 'I met during the past week a commercial gentleman from Venice, who, in the course of conversation, gave me some interesting information about our Holy Father, with whom, as Patriarch of Venice, he had frequent opportunities of conversing. 'Himself a Protestant, he spoke in the very highest terms of his nobility of character and suavity of manners, and described him as a noble-hearted man who spent all his money in helping the poor, the aged, and the distressed.'

When Lord Cornwallis was Viceroy of Ireland (says an exchange) an address from Kilkenny was presented to him at Dublin Castle. One of his eyes, owing to some natural defect, was smaller than the other, and was always oscillating in its socket. On this occasion the organ was more than usually restless, and when the Bishop of Kilkenny read the opening words of the address, 'Your Excellency has always kept a steady eye upon Ireland,' the incongruity of the sentiment sent the assembly into an uncontrollable fit of laughter. 'Never,' said Curran, who used to tell the tale, 'did I hear of its match except in the Mayor of Coventry's compliment to Queen Elizabeth. "When the Spanish Armada attacked your Majesty, good, they caught the wrong sow by the ear."'

Nearly two centuries ago two young Catholic gentlemen left their native County of Limerick to seek in France the careers which persecution refused them at home. One of them, MacMahon, married a great heiress and founded a noble family. His descendant was 'the modern Bayard,' Patrick Maurice de MacMahon, Marshal of France, Duke of Magenta, first President of the third French Republic. 'The Marshal's son, the present Duke, is married to the Princess Margaret of France, great-granddaughter of King Louis Philippe. The other exile, Patrick Cleary, or Clary, founded a great house of ship-owners in the South of France. His grandson, James Clary, had two pretty daughters. One married Joseph Bonaparte, and became Queen of Spain. The other daughter refused the Great Napoleon when a young officer, married Bernadotte, and when that famous soldier became King of Sweden, Mademoiselle Clary reigned as his Queen. And from the French King and Irish Queen of Sweden is descended Prince Gustavus Adolphus. Thus it came to pass that in our own time of the descendants of the two Limerick adventurers one has wedded a daughter of the Kings of France, and one has married a daughter of the Kings of England.

Writing of the late Canon O'Hanlon, of Sandymount, Dublin, whose death took place in the early part of May, the 'Catholic Times' says: His 'Lives of the Irish Saints' is a monumental work. He spent twenty-six years in getting together the materials for it. Parts of it, each consisting of sixty-four pages, have been published successively for the past thirty-two years. The lives of no fewer than 3500 Irish saints were dealt with, and those who know how difficult is the task of securing particulars on a biographical subject which goes back to the twilight of history will appreciate the extent of his literary labors in this connection. So satisfactory was Canon O'Hanlon's execution of the work that congratulations poured in on him from men of eminence, including Aubrey de Vere, Denis Florence McCarthy, Cardinal Moran, and the late Cardinal Vaughan. Having spent six years on the mission at St. Louis in the United States, where he was a fellow-worker with Archbishop Ryan, Canon O'Hanlon took a deep interest in Irish America, and he wrote, besides many other works, an Irish American History of the United States' and a guide for emigrants to that country. His friends were very numerous, for his heart was full of kindness.