

ernment in Ireland has gone in its effort to force on the Irish people an admission of British authority in Ireland. Into the custody of hostile army chiefs the liberty and life of every man, woman, and child in Ireland have been placed. Military terrorism, death and starvation are to be the lot in future of Irish citizens who believe in, and strive for, their Nation's independence." These things, let us repeat it once again, are not done by the Kaiser. They are not the outrageous and devilish enactments of the despotic Czars. They are not the emanations of the besotted mind of Abdul the Damned. They are the measures framed in England by David Lloyd George, Bonar Law, Hamar Greenwood, and other Brithuus, for the extermination of Irish patriots whose only crime is that, after a war alleged to be for the freedom of small nations, they demand freedom for the oldest small nation in Europe. Is it any wonder that the unbought press of England, the papers controlled by no Jews or Tories, are violent in denunciation of this hellish Code? Is it any wonder that Lord Robert Cecil and Viscount Grey accuse the Marconi schemer of being behind the murders and the burnings and the outrages in Ireland? Is not the whole legislation an attempt to sanction the deeds of a Colthurst and a Crowther and a Sergeant Sheridan? No wonder, indeed, that influential Englishmen predict the utter ruin of their Empire through the crimes of Lloyd George and his fellow conspirators. One of these days Englishmen will eagerly change their names for German names for very shame for their country.

FOR ERIN.

(Air: "The Last Rose of Summer").

In 1886 (says the London *Catholic Times*) we published a series of articles by the late Mr. Orby Shipley, M.A., entitled "Irish Nationalism and Catholic Englishmen." Mr George Hull addressed a sonnet to Mr. Shipley, which we published with the following note: "It is against our rule to insert original poetry, but, in view of the unusual circumstances of the case, we have decided to make an exception in favor of the following lines," etc. Mr. Hull now sends us a little song, "For Erin," with the remark: "If you think it would be of service to the cause of Ireland's freedom, I shall be glad if you see your way to make a second exception to your rule, by publishing it. I am not without hope that you will decide to publish it; especially as I have not troubled you with any verse in the interval—thirty-four years!"

We have much pleasure in publishing Mr. Hull's poem, which gives such happy expression to the spirit of brotherhood and freedom.

'Twas the prayer of each hero
As wounded he lay,
And for Erin his life-blood
Was ebbing away,
That brother with brother
United should be,
To win back for their mother
Her place 'mid the Free.

And if, vanquished and dying,
Our fathers thus clung
To the hope of that union
Their minstrels had sung,
Shall we, their own children,
Not hold it as dear.
When the freedom they died for
Approaches so near?

The bright sun of Justice
Is rising to-day,
And the hate-clouds of ages
Are passing away:
Let brother with brother
United now be,
And we'll win for our mother
Her place 'mid the Free!

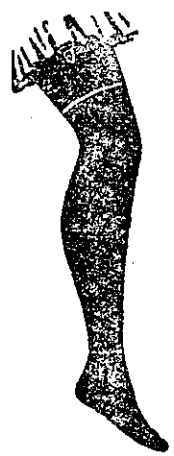
DR. BROWNRIGG'S COUNSEL.

In the course of a letter from the Most Rev. Dr. Brownrigg, Bishop of Ossory, read in all the churches of Kilkenny on a recent Sunday, his Lordship said that many provocations will doubtless be given under the galling yoke of martial law. He counselled the people to exercise self-control, patience, and forbearance. We trust (comments the *Irish Catholic*) that the wise words of the Bishop of Ossory will be hearkened to outside as well as within his diocese. Let our people remember that if they do not, they will, besides breaking the laws of God, but play the game the enemy wants them to play—the game in which he knows he has the brute force, but that alone, to beat them. Let them remember that one live Irishman can give Ireland's enemies more trouble than a dozen dead ones.

Catholics who have learned to bring their cares to the foot of the altar have little to fear from the chances and changes of life, but, not content with prayer alone, they must strive to spread the influence of Christian love and charity wherever they go, bringing to others a part of the comfort and help they receive in abundance.

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