

EVICTIONS IN DONEGAL.

The correspondent of the *Free Press* writing from Glencolumbkille on Thursday, May 15, says:—

The arrival of a large number last evening of police in Carrick indicated that some extraordinary event was to take place. The mystery was unravelled when this morning these police were seen wending their way towards Glencolumbkille, headed by the sub-sheriff and Mr. Cassidy, J. P., Bruckless, the agent over the McGrade estate. The escort dismounted at the police barracks, and marched off to Purt, a small village about four miles distant. The first victim was the Widow Gillespie. She with her only daughter occupied a small cabin of a most wretched kind. Soon the sheriff's assistants set to work to throw out of doors the few miserable sticks which may by an extension of the term be called furniture, together with the few rags of bedclothes. Next the widow herself is laid hold of and assisted out. She is an old woman, apparently over seventy. It was a heart-rending sight to behold this poor, wretched creature as she sat gazing on her former abode, rending the air with her loud cries. This work done, they retraced their steps to the Shanglan. The next victim was Anne Lyons, in the townland of Bangort, a lone woman. Here again the sheriff's attendants, with odious alacrity, set to work to remove the little bits of furniture. This is soon over. The occupant is courteously bowed out. Then the fire is extinguished, and the door closed against her. The third habitation honoured by a visit is occupied by a lone orphan child still in her teens. She is the sole survivor of the family, death having deprived her two months ago of her last brother, who was a cripple. Her lonely state and the desolation all around were too much for the agent, and he elected not to disturb her. The fourth house visited is owned by Pat Gara, an old man, bordering on ninety years of age, and in the last stage of dropsy. In this stage Father Gallagher, the good and energetic parish priest, who was present from the beginning of the evictions, protested most emphatically against the removal of the man lest it might hasten his death. He received the Sacraments of the Catholic Church three weeks previously. Six months' respite was given him, with the hope, I dare say, that in the meantime death would effect their benevolent intentions. The next house visited was that of James Byrne, Drim. Here, also there is a sick daughter in the jaws of death, and a similar protest from Father Gallagher induced them to grant six months' respite also. They next proceeded to the house of Bryan M'Ginley, same townland. He himself lay stretched in the kitchen on a straw pallet, manifestly advanced in decline. On the other side was his poor wife nursing her baby, a fortnight old, whilst around the fire were five or six small children crying most piteously. The scene was heartrending. After considerable negotiation Father Gallagher succeeded in getting a respite for these also. The sheriff's party then marched off to the village of Kinakillew, to the house of Paddy Gillespie. He, his wife, and two children sat at the door, sobbing bitterly, keenly realising that the sentence of death was about to be executed against them. The few little articles of furniture are thrown out, the door is barred, and we left the evicted creatures walking to and fro round their former home, appealing to Heaven for strength to bear their sad adversity. Soon we come to the habitation of Hugh Gara. He is an old man, bordering on ninety, and he and a imbecile son are the sole occupants. There is no furniture save an old stool or two in the house, and a few rags to take the place of bedclothes. These are soon thrown out and then the old man, stretched on his sick bed in an inner apartment, is laid hold of. His shrieks and cries during his removal were most agonising. They were simply unbearable to any human being having the smallest degree of sympathy. The crowd of sympathising neighbours around the poor cabin was melted in tears, and amidst the scene of unutterable pain Mr. Cassidy, J. P., chose to accost Father Gallagher for the first time, who rejected his overtures with indignation, and reproached him and his employer for instituting and presiding over such scenes as the present. The old man, who is nothing more than a bundle of bones covered with skin, collapsed during his removal, and a reprieve of the "sentence of death" became a necessity. It was then far advanced in the day, and the active agents of these operations felt satisfied that enough had been done for that day and returned to Carrick. All these evictions took place, I understand, on the property of Mr. Francis M'Glade, spirit dealer, Belfast.

A memorial church to the memory of the Irish martyr prelate, Oliver Plunkett, who 202 years ago was murdered for his faith at Tyburn by the English Government, is to be erected in Drogheda. It will be one of the most magnificent of modern national monuments in Ireland.

It is often charged against the Irish Catholics in this country, that they do not take that pride and interest in each others success as they ought. It is possible that we give our enemies a chance to say so. Does it not sometimes happen that when one of our members succeeds and goes up the ladder of success, that we manifest a disposition to pull down the ladder? We forget that his success is our success and the success of our race and Church. Our companion's prosperity enables him to assist us and our organization. The ends and aims of society of all kinds are every day attained more by the aid of organization. In unity there is strength. There are 200,000 Catholics in Iowa, and a larger number of Irishmen. For the attainment of the objects of the Church and race, what a power is here, if united, organized and rightly directed. And why not? Why should not morality, religion and patriotism, seek organization as well as Masonry, Odufellowship and other principles? The time has come when organization is necessary. Members of the same Church should work together for each other's advancement. Irishmen must forget that there are county lines in Ireland. They must be true to the men of Irish birth or descent. They must glory in the success of each other, and forget their jealousies, and then they can occupy the places in their adopted country to which they are entitled. —*Iowa Messenger.*

THE ENCYCICAL HUMANUM GENUS.

(Rev. Dr. Mahar's Translation in the *Catholic Universe.*)

TO ALL PATRIARCHS, PRIMATEs, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD,—IN COMMUNION AND GRACE WITH THE APOSTOLIC SEE.

LEO PP. XIII.

VENERABLE BRETHREN: GREETING! AND THE APOSTOLIC BENE-DICTION!—The Human Race,—after that, by envy of the devil, it had most miserably fallen from God, its Creator and Bountiful Bestower of Heavenly gifts,—went asunder into two differing and antagonistic camps;—the one striving earnestly for truth and right;—the other for what things assail right and truth. The one is the Kingdom of God on earth; that is the Church of Jesus Christ,—to which whosoever sincerely and consistently wishes to belong for salvation, must serve God, and His Only Begotten Son, with all his mind, and with all his will. The other is the kingdom of Satan;—under whose dominion and power are all those, who following the deadly example of him as their leader,—and that of the first parents of our race,—refuse to obey the law that is eternal and Divine, and vex themselves trying in many things to forget God;—in many things to set Him at defiance.

This twofold kingdom, after the figure of two States separating from each other, and by contrary laws seeking antagonistic purposes, was seen and sharply pictured by Augustine, who with exquisite terseness, put it in these words: "*Two loves made two States. Love of self, to the forgetting of God,—the earthly; love of God, to the forgetting of self, the heavenly!*"*

Various and manifold the method,—in battle array, or by skirmishing;—but through all the generations of man the one of these States has been in conflict with the other,—though not always with the same heat and violence. But at the present time, all those who have chosen the evil part, seem to have taken counsel together, and to make assault with utmost fury,—having as instigator and helper that Society of men, far and widely spread that they call *Masonry*.† For, now, in nothing concealing their purposes, they lift themselves up most audaciously against the very majesty of God, and openly plot the direct hurt of His Holy Church,—and this for the very purpose that,—were it possible they may rob Christian nations of the benefits brought forth for them through the Saviour Jesus Christ. Groaning over such evils, we are often compelled by the charity that stirs our soul, to cry out to God: "*Behold Thine enemies have sent forth a noise; and they that have hated Thee have lifted up the head. Over Thy people they have in malice taken counsel, and have plotted against Thy Holy ones. They have said: Come, and let us scatter them from being a nation.*" (Psalms LXXXII. 2—3.

In a danger so instant; in an assault so fierce and persistent on the name of Christianity, Ours is the duty of pointing to the peril, of naming the adversaries,—and, so far as in us lies of resisting their plottings and their wiles,—that the salvation of those committed to us may not perish for ever; and that the Kingdom of Jesus Christ, that we have received for its protection may not only stand, and endure unbroken,—but by new increases be extended over all the earth.

Roman Pontiffs, Our Predecessors, earnestly watching for the welfare of Christendom, recognised quickly this so principal an enemy,—from what time it leaped forth from the shades of its hidden conspiracy. They understood, at once, what it was, and what it sought. These same (Popes) with foresight, admonished Rulers and people alike, not to suffer themselves to be caught by the wiles and snares set for their deception. The first notification of danger was given by Clement XII., in the year 1738. (Constit. *In eminenti*, April 24, 1738),—a Constitution revived and ratified by Benedict XIV. (Constit. *Providas*, May 18, 1751.) Pius VII. followed the footsteps of each of these. (Constit. *Ecclesiam a Jesu Christo*, Sept. 13, 1821.) Leo XII. (Constit. *Quo Graviora*, March 13, 1825) gathered up the acts and decrees of former Popes, ratifying and confirming them in perpetuity. So, also, have given their utterances, Pius VIII., (Encyclical,—*Traditi*.)—Gregory XVI. (*Mirare vos*, August 15, 1852) and, repeatedly, Pius IX. (Encyclical, *Qui pluribus*, Nov. 9, 1845.—Allocution, "*Multiplices Inter*," Sept. 25, 1865, etc.

Thus, so soon as the constitution and purpose of Masonry was clearly ascertained,—by manifest indications,—by knowledge of its proceedings,—by the bringing to light of its laws, rites, and commentaries,—testimonies of those that were members thereto acceding,—this Apostolic See denounced the sect of Masons, and openly proclaimed that it was formed against justice and right, and not less hurtful to the Christian Church than to the State;—and interdicted it under the penalties which the Church uses to inflict in a heavier manner on evil-doers,—commanding that no one should join that Society. Angered at this its members, thinking to escape or weaken partly by contempt the force of these measures, charged the Roman Pontiffs who had decreed them with having either decided unjustly, or passed the bounds of moderation in decision. In this way they endeavoured to elude the authority and weight of the Apostolic Constitutions of Clement XII., Benedict XIV., and also Pius VII. and Pius IX. But in the very [Masonic]

* De Civitate Dei, L. XIV. c. 17.

† Our Holy Father Pope Leo XIII., who, in the lately published volume of his "*Carmina*," is shown to be thorough in the niceties of the Latin classicism of the Augustan age, has conferred on Christendom a greater benefit by the adaptation of a new word. Hitherto Popes and Congregations have designated Free Masons by the literal, but awkward, term: *Liberi Muratores*. Pope Leo XIII., after the example of the learned Christian Fathers—and wholly consonant with Horace's famous rule,—in the letter on the art poetic,—has given us the word *Masones*.