

## FOREIGN INTELLIGENCE.

## FRANCE.

M. M. Demorney and Fould had left the Ministry, and were replaced by Depersigny and Abbateucia. A new ministerial office had been created, viz: a Minister of State, and M. Casabianca had been appointed to it. By a decree the Orleans family cannot possess property in France, and are bound to sell all their present possessions within a year. Another decree cancels Louis Philippe's donations to his children, and appropriates them to other purposes. The dowry of the Duchess of Orleans, 100,000 francs, is maintained. The decrees are countersigned by the new Minister of State, Casabianca. The Minister of War has acceded to General Cavaignac's demand, to be placed on the retired list of the Army. The ex-representatives not comprised in the decrees of banishment have just been authorised to return to their homes. The great bodies of the state are to wear particular dresses. Those of the Council of State, the Senate, and the Legislature will be rich, and resemble what was worn under the Empire.

Of the 200 millions of francs taken from the family of Louis Philippe, ten millions will go to the improvement of lodgings for the working classes, and 10 millions to the Society of Jesus; 30 millions to a credit of Fourier; 5 millions to the poor clergy, and the rest to the retired soldiers of the Legion of Honor. The new constitution is introduced with a prelude that everything which proceeded from the Emperor Napoleon was so perfect as to render new theories presumptuous. As his political system is, therefore, simply to be renewed, Louis Napoleon only is to be responsible. There is no power, however, that can call him to account. He is to nominate at pleasure a Council of State, fifty in number, who are to frame any projects of law.—They are each to be paid 25,000 francs per annum, and are to be a chamber of 250 members,—one member for every 35,000 electors,—chosen by universal suffrage, which will not again be exercised for six years, as that period, except in case of their being dissolved, is to be their term of service. They are to have no power to originate or amend any laws whatever. They can only vote yes or no with regard to such as are submitted to them. Their proceedings are not to be published, except in a Government organ. They can be adjourned, prorogued or dissolved at the will of the President. No petition can be addressed to them.

It is stated that a second, if not a third attack on the President's life had been made. An officer had snapped a pistol at him, as his carriage was coming out of the Carrousel; a rumor was also rife in all its details, that the wife of an Ex-Prefect had tried to poison him.

M. Victor Hugo, Charras, Bac, De Flotte, and 62 ex-representatives of the Mountain, have been banished from France, Algeria, and the colonies. Generals Lamoriciere and Changarnier, and M. Duvergier de Hauranne, Bedeau, Thiers, Girardin, and 12 others, have been temporarily removed from France and Algeria, for reasons of public security.

Sixty persons have been arrested at Montpellier, upon suspicion of being concerned in the late disturbances.

Four hundred and fourteen prisoners taken from the fort of Jori left Paris on Saturday morning for Havre. From Havre they will be taken to Brest, and thence conveyed to Cayenne. These prisoners arrived in Paris in various detachments from the departments, where they were recognised as having taken an active part in the late insurrectionary movement.

The Constitution is promulgated. The number of senators cannot exceed 150.

The legislative body is composed of 260 deputies elected by universal suffrage at the rate of one deputy without salary for every 35,000 electors.

The President is entrusted with the government for ten years.

The Bourse was agitated to-day with accounts of warlike preparations in England, and the consequence was a considerable reduction in the price of public securities.

## SPAIN.

Some executions of military officers at Madrid. Stringent measures had been taken to destroy the little Liberty of the Press which the people of Spain enjoy.

## ITALY.

A letter from Rome, in the *Univers*, gives the speech of General Gemenau to the Pope on the 1st of January. The General said that whatever might happen it would always be the greatest glory of the French army to have re-established the Pope in the capital of Christendom. His Holiness, in his reply, avoids all compliment to Louis Napoleon, and coldly expresses a hope that the "events which have just broken out" may be productive of benefit to the Christian world.

## ABYSSINIA.

(From the *Tablet*.)

A highly interesting section of the November number of the "Annals of the Propagation of the Faith" contains a record of the persecutions sustained by the Right Rev. Dr. Massaia, Vicar-Apostolic of the Gallas population, during the years 1847, 1849, in his efforts to settle Catholic missions in Abyssinia. We need hardly recall to the attention of the reader the peculiar circumstances of that country, which have always made it an object of such interest in the eyes of the Catholic Church. The Abyssinians in very early times must have been converted, either wholly or in part, to the Jewish religion, of which very strong traces remain among them to the present day. They became generally Christian in the fourth century, from the preaching of Frumentius, a disciple of St. Athanasius, who ordained him Bishop of Axum.—They remained, however, in communion with the

Catholic Church for little more than a century, unhappily falling into the heresy of Eutyches and Dioscorus, to which they, ever since, obstinately clung. They have but one Bishop, called Abouna, who is a Suffragan of the Eutychian Patriarch of Alexandria. Their Ritual and Calendar, of which a curious account may be found in Harris's Highlands of Ethiopia, is an odd mixture of Judaism, Christianity, and heresy, but witnessing, nevertheless, as all the Eastern heresies do, to the universality and primeval antiquity of those rites and doctrines of Catholicity, which Protestants pretend to have been invented at some late period by the Roman Church. Probably in the Abyssinian as in the Russian Church, the simple people were very much led astray by their rulers, and themselves lived in good faith. Dr. Massaia says (p. 379): "Although the Christians of Abyssinia profess the error of Dioscorus, which was condemned in the Council of Chalcedon, a great number of them live in utter ignorance of the matter, and think that their Bishop, or the Abouna, sent to them by the schismatic patriarch of Cairo, is in communication with the Pope." The Holy See has, from time to time, made great efforts to reclaim this remarkable country, and in the seventeenth century very considerable progress was made, as the Emperor Segued became a Catholic, and aided the Jesuit Missionaries in the restoration of the Catholic Faith. He, however, unhappily apostatised, and his successor, Basilides, expelled the Jesuits from the country. Another attempt was made by Capuchin Missionaries, which ended in their martyrdom, and subsequent negotiations, in the time of Clement XI., and Benedict XIV., seem to have been either fruitless or to have had only limited success. But the Catholic Church never despaired, and Missionaries from the Holy See are at this day searching for the lost sheep as unwearily as ever.

This conjunction of affairs might seem to be favorable, as the Abyssinian empire is long since broken up, and therefore that national pride, which so often opposes itself to Catholic Faith and obedience, must be more or less humbled. The titular emperor, or "Negus," still maintains a show of his ancient supremacy within the city of Gondar, much as the Great Mogul is permitted to do at Delhi; but the Abyssinian empire is now split up into three principal states—Tigre, Amara, Choa and Gojam—each governed by a military chief, and continually at war with one another, but likely, sooner or later, to be absorbed by the Mahometan power, the influence of which in the country, judging from the following extract, seems to resemble that of the British in India:—

"The actual state of Abyssinia is described in the following terms in a note, which the Right Rev. Dr. Massaia has kindly forwarded us:

"The importance of this mission is grounded, not so much on the number of its neophytes, amounting to no more than ten thousand, as in the necessity of maintaining for Catholicity this only mode of communication with Central Africa. You are aware that Islamism watches the whole coast of this vast continent; that an immense belt of fanatical populations, constantly excited by emissaries from Mecca, obstruct all transit for Christians towards the interior. Once you cross this barrier you find nomadic tribes, that are the best in Africa, and who promise a rich harvest to the Missioners who may be fortunate enough to reach them. Well, Abyssinia is, now-a-days, the sole point by which they are accessible; if this inlet be closed the blockade of the interior will be complete.

"Hence their efforts are directed with astute perseverance towards this country, which they invest on all sides. Their means of action are immense, their proselytism ardent, their progress unfortunately rapid. Already two thirds at least of the Gallas country are Mussulmans. In Christian Abyssinia they form a third of the population. In the capitals of Gondar, Tigre, and of Choa, they are in ascendancy in consequence of their riches and influence. The whole commerce is in their hands—all the superior offices are filled by them. Political power alone has not yet been usurped by them in a formal manner, inasmuch as the fundamental law of the country requires that the premier should be Christian. However, it is undeniable that in spite of national traditions Mahometanism gains ground every day, and tends to supremacy within a short period. Oubie, in his kingdom, of Tigre, Berei Gono in Gojam, Toko-Brillie in Amara, and a few other petty princes, are the only Abyssinian chiefs who resist Mussulman influence. A population of 1,500,000 are ranged under their religious and political banner, and these Christians are only heretics on account of their birth, and would willingly embrace our religion if they were not oppressed by the Abouna and Mussulmans.

"At the head of these latter is the Ras, who may be styled director of Abyssinian principalities, because he keeps under arms an army of one hundred thousand soldiers. Born and reared in Islamism, he became a Christian in order to fill the throne of Devra-Tabard, but still, Mussulman at heart, he secretly betrays the religion he professes in public. In his states the adherents of Mahomet occupy all the high posts, share among each other the spoils of the churches, and can, with impunity, create proselytes by violence and with the cudgel. The same may be said of the kingdom of Choa, where the Mussulmans also govern in the name of the prince.

"The conclusion from these facts is, that the opposing element to our Faith in Abyssinia is not only heresy, but especially Mahometanism, which is more to be dreaded. However, they are both leagued, in the person of the Ras and the Abouna, to stifle the Catholic mission. The last persecution was the result of their joint and professed concurrence.

"A last fact, which may appear incredible, and which is nevertheless true, is the obstinacy of the Mussulmans in publishing throughout the interior of Africa, that the whole universe is Mahometan, and that all the powers of the world are tributary to the great Mogul."—(Pp. 385-6.)

The Right Rev. Dr. Massaia is Vicar-Apostolic of the Gallas populations, to the south of Abyssinia. He arrived at Massouah, on the coast of the Red Sea, in October, 1846, with three Missioners, Fathers Casar, Justus, and Felicissimus, and soon set out on his Apostolic travels through Abyssinia. In May or June of the following year he was obliged to fly to Aden, in consequence of the hostility of the Abouna, who set a price on the heads of the Missioners, and prohibited the Abyssinians from furnishing food or drink to them. Nevertheless, a degree of success attended the exertions of the Missioners; converts were made, and at Altiena a whole tribe declared themselves Catholics. In October, 1848, the Bishop left Aden for Massouah where he consecrated the Rev. Dr. Jacobis, who had up to that time been stationed at Altiena,

Bishop of Nilopolis, and Vicar-Apostolic of Abyssinia. Dr. Jacobis passes from the Latin rite to the Ethiopian, by order, of course, from the Holy See. On the same occasion Dr. Massaia ordained twenty-five native Abyssinians. During these proceedings an Abyssinian Abbot, named Teclafa, who was held in great reputation for his sanctity, arrived at Massouah, where he publicly abjured his heresy, and was received into the Catholic Church, in which step he was shortly afterwards followed by his whole monastery. From June, 1849, to March, 1850, Dr. Massaia was engaged in traversing Northern Abyssinia; he visited Gondar, and spent some time in the camp of Ras Alia, an Abyssinian Prince, half Christian, half Mahometan, whose long conferences were carried on, which, for the present, led to no result. On the whole, it is apparent that the Catholic Church, true to her office, is at least always attempting the conquest of souls in Abyssinia, or any where else, and can, at the same time, afford to wait, if necessary, centuries, till the moment arrives, decreed by the wisdom of Almighty God, for achieving finally its conversion.

## THE REV. FREDERICK OAKELEY, M. A.

One of the most distinguished Oxford converts is son of the late Sir Charles Oakeley, Bart., formerly governor of Madras, and brother of Sir H. Oakeley, Protestant Archbishop of Colchester. Mr. Oakeley, was born in 1802; he was a pupil of Bp. Sumner, and received the prebendal stall, which he held at Lichfield from the late Bishop Ryder, both of whom were decidedly "Low Church," as we believe, was Mr. Oakeley himself at that time. He was entered at Christ Church, Oxford, in 1820, and became Fellow of Balliol College in 1827. He obtained a second class in *literis humanioribus*, and the two chancellors' prizes for Latin and English essays, as well as Dr. Ellerton's theological prize in 1837. Mr. Oakeley held for some time the office of preacher at the Royal Chapel, Whitehall, to which he was appointed by Bishop Bloomfield; and he published a volume of sermons which were preached there, and dedicated them to his patron. These sermons showed a decided Tractarian tendency, and from that time Mr. Oakeley's course was a progressive one until he became a Catholic. He also held a living in the country, and a senior fellowship at Balliol College. He succeeded Mr. Dodsworth (who is also now a Catholic) as minister of the celebrated Margaret Chapel, in 1839; and Mr. Richards, the present incumbent, was his curate.

He made his submission to the Church at all Saints' in 1842, and, after a short stay at Littlemore and Oscott, proceeded to St. Edmund's College, to prepare for the priesthood; having received a dispensation from the Holy See on account of his lameness. Soon after he was ordained Priest he was appointed to St. Georges, Southwark, as an assistant to the other clergy, where he had the satisfaction of receiving into the Church several of his old congregation and other Protestants. He has published a volume of very beautiful sermons, an "Explanation of the Mass," and several pamphlets. Shortly before the Bishop (Dr. Wiseman) left England for Rome, he was removed from St. Georges to Islington. Three Chapels have been opened in the Church since Mr. Oakeley was appointed to it, and the services are conducted in the best manner possible. Many converts (including all Mr. Bennett's "Nuns") have been received at Islington, as well as Catholics brought back to their duties; and, with a view to the benefit of the poorer classes of the latter, Mr. Oakeley preached for a considerable time in the courts and alleys, and with great fruit. Mr. Daniel Wilson, the Protestant minister of Islington, was a contemporary of Mr. Oakeley at Oxford, and we believe they used sometimes to meet at "Evangelical" tea-parties.

## PROPOSED MASSACRE OF THE PRIESTHOOD.

(From the *Tablet*.)

If we remember rightly, one of the first acts of the Primate, on taking possession of his See, was to issue a Pastoral Address, warning his spiritual subjects against Ribbon and other secret and unlawful associations, and since that time his Grace has not failed repeatedly to do his utmost, both by Pastoral and in such other ways as were in his power, to destroy and put down those accursed and murderous societies. The only means at the command of the Archbishop for accomplishing these ends, are the Clergy of his Diocese; and the only means at the command of the Clergy are the pulpit on the one hand, and the Confessional on the other. These means, such as they are, have been freely and energetically used—and for what? In the first instance, no doubt, to prevent crime, to stay the hand of the murderer from transgressing the laws of God. But, in the next place, and as a secondary motive, to protect the lives of the Protestant landholders, whom an unjust and abominable law, made by themselves, and obstinately maintained by themselves for long years after the most convincing and repeated demonstration of its savage barbarity and frantic folly, from the consequence of their own misdeeds. And what is the return made to the Archbishop and his Clergy for their exertions in this behalf? Of course, the chief return for which they labor is not in this world, and, as it is a tolerably sure, though not an immediate reward, we need not spend many moments in describing it. In that aspect of the case, all parties, no doubt, will be satisfied. But, in this world, what is their reward? And particularly what is their reward from those excellent Protestant landholders in whose behalf they have labored?

A recent number of the *Drogheda Conservative* throws some light upon this question. If the language of that journal, written, no doubt, during the solemn season of Christmas, and published two days after Christmas Day, may be taken as any indication of the feelings and opinions of the Protestant gentlemen round about Drogheda, their wish is to have arms put into their hands in order that they themselves may put an end to the Catholic religion by butchering or assassinating the Clergy of whom they entertain so genuine a hatred.

Of course such an imputation as this is not to be lightly made, nor do we make it lightly. It is for the Protestant gentleman in and near Drogheda to say whether the *Conservative*, their reputed organ, expresses or does not express their sentiments. But at all events, there the words are in a leading article of the journal referred to, bearing date "Drogheda, Dec. 27th, 1851."

After complaining of the Dundalk juries, and insisting that landlord trials shall be transferred to Dublin in order, as we gather from the context, that the persons accused of assassination may, by the peculiar

machinery of Dublin juries, be convicted and executed whether they be innocent or guilty—the writer proceeds to speculate on the possibility of this suggestion not being complied with. "If the Crown of England," he says, "will not defend the people, we are able to defend ourselves."

"We are able to defend ourselves." No doubt "we" are able; and having the ability what is "our" disposition? What are "we" resolved to do "if the Crown of England" does not transfer the Dundalk criminal calendar up to Dublin? The writer tells us in the very next sentence what use he and his friends are disposed to make of such powers as they possess if ever they get their hands loose.

"If the Crown of England will not defend the people, we are able to defend ourselves. In every case where a Protestant landlord is murderously slaughtered, let the Priest of the parish, or one of his incendiary Curates be treated with the same 'wild justice of revenge,' and we will not have a title of the present murders committed in this blood-stained land. We know how energetically his Reverence would denounce the cowardly ruffian, if he understood that his life should be the forfeit for that of the murdered."

The last word is the end of the paragraph, the end of the subject, and all but the end of the article, which concludes with three sentences personal to Mr. Eastwood. We cannot be charged with garbling the quotation or omitting the context. We have given the whole context as far as it contains anything which can have the remotest bearing on the precious passage we have transcribed. The reader sees that the *Drogheda Conservative* does not content himself with throwing out a speculative opinion. It would have been a sufficient display of (no doubt) his natural ferocity if he had stated his opinion as a mere hypothesis. "If the Priests were hanged we should have no more murders." This would have been bad enough—base, brutal, and foolish.

Or if he had put it as a recommendation to Parliament that a law should be passed making the Priest penally responsible for whatever murders were committed in his parish. That, too, would have been idiotic enough, and brutal enough.

But the organ of the Protestant gentlemen of Louth goes considerably beyond this. His proposition is not speculative, but practical. It is not addressed to Parliament, but to his readers and himself. It suggests something to be done in default of Parliament and of the crown; to be done at furthest at the next assizes in case Lord Clarendon shall not think fit to transfer the criminal *venue* to Dublin from Dundalk. If this should not be done, "we are able to defend ourselves," and in "our" judgment the best way of defending "ourselves" is to butcher at least one Priest for every Protestant landlord who may be "murderously slaughtered."

The remainder of the writing in the same number of the *Conservative* is quite of a piece with the incentives to bloodshed which we have now quoted. The writer says that there have been ten murders in a certain section of the country during the last four years, and that not one of the perpetrators has been discovered. In these "ruffian deeds" the organ of the Protestant gentlemen of Louth "accuses the Priests of this district of actual complicity." "Catholic Priests are found to give murderers a good character in courts of justice; they are found collecting funds to defend the murderer when on his trial; and *Catholic juries, taking their example, forswear themselves, and suffer the shedder of innocent blood to go free; and Popish mobs celebrate such a deliverance as a jubilee.*"

"These"—the writer adds in the next sentence—"are Maynooth men; . . . we should have nothing to do with such men; the ground they tread upon is unclean, and they pollute all they touch; their support by a Protestant State is an unworthy union with *Belial and his false Prophets.*"

And then, as a proper pendant to these ebullitions of low rufianism, the same champion of the Protestant gentlemen of Louth recommends them, or rather, we suppose, their instruments and hangers on, under their countenance and patronage, to embrace their hands in the blood of the Priesthood, whom it seems it is "pollution to touch"—otherwise than with the assassin's knife!

We draw the attention of the Protestant gentlemen of Louth to these things—being rather curious to know the precise extent to which this *Conservative Bravo* may be taken as their representative and exponent. We observe, not without edification, that immediately following the incentive to murder is a panegyric on the unhappy Mr. Eastwood. In the opinion of the *Conservative*, "there was no landlord more considerate and kind, none more religious and just." Was he "religious and just" according to the fashion of the *Conservative*? Was he "considerate and kind" after the model of this exhorter to stabbing? The character and dispositions of the panegyrist are a very unpleasant commentary on the panegyric.

We know nothing of Mr. Eastwood even by reputation; but we know that two misfortunes have beset the closing scene—if such it is—of his career: to be stabbed by one assassin, and to be praised by another.

Thackeray, in his "Irish Sketch Book," is frequent and warm in praise of Irish women. We extract a few of his most complimentary sentences:

In regard to the Munster ladies, I had the pleasure to be present at two or three evening parties at Cork, and must say that they seem to excel English ladies, not only in wit and vivacity, but in the still more important of the toilette. They are as well dressed as French women, and incomparably handsomer. . . .

Among the ladies' accomplishments, I may mention, that I have heard, in private families, such fine music as is rarely to be met with out of London. . . . In the carriages, among the ladies of Kerry, every second woman was handsome; and there is something peculiarly tender and pleasing in the looks of the young female peasantry, that is, perhaps, even better than beauty. . . . With all their laughing, romping, kissing, and the like, there are no more innocent girls in the world than the Irish girls, and the women of our squamous country are far more liable to err. One has but to walk through an English and Irish town, and see how much superior is the morality of the latter. The great terror-stricker, *the Confessional*, is before the Irish girl, and, sooner, or later her sins must be told there. . . . The hair flowing loose and long is a pretty characteristic of the women of the country; many a fair one do you see at the door of the cabin, combing complacently that "greatest ornament to female beauty," as Mr. Rowland justly calls it.

never saw in any country such general grace of manner and ladyhood.