

LATEST FOREIGN NEWS:

Items by the Hibernia.

The following account of another great meeting in Ireland develops the bold, indeed the daring tone of defiance which the Irish leader now uses towards the British Government, in stronger colors than any previous one.

Mallow was, on Sunday, the scene of the next demonstration, at which 400,000 persons are said to have been present. Large bodies of troops and police were stationed in the neighborhood. The enormous multitude paraded the town in procession, and then proceeded to an open space, where Mr. O'Connell delivered an address. Mr. O'Connell dwelt much on Sir Robert Peel's use of the Queen's name, and on Lord Lyndhurst's assertion that the Irish were aliens in blood, language and religion.

When he heard them say that they were aliens in language he replied that, talking the same language, the Saxons spoke it with a hissing, croaking tone, whilst the Irish spoke it out fully from the heart, and gave the significance of cordiality to the words they uttered.

But his most notable speech was at the dinner; when six hundred persons sat down to table. He began thus—

"The time is come when we must be doing. (Cheers.) Gentlemen, you may soon learn the alternative to live as slaves or die as freeman. ('Hear! and tremendous cries of 'We'll die freemen!' mingled with cheers.) No, you will not be freemen if you be not perfectly right, and your enemies in the wrong.—(Cries of 'So they are!') I think I perceive a fixed disposition on the part of some of our Saxon traducers to put us to the test. (Cheers.) The efforts already made by them have been most abortive and ridiculous. (Hear!)"

In the midst of peace and tranquility they are covering over our land with troops. (Hear.) Yes, I speak with the awful determination with which I commenced my address in consequence of news received this day. There was no house of Commons on Thursday, for the Cabinet was considering what they should do, not for Ireland but against her. But, gentlemen, as long as they leave us a rag of the constitution, we will stand on it. (Tremendous cheering.) We will violate no law, we will as ail no enemy; but you are much mistaken if you think others will not assail you. [A voice—'We are ready to meet them!'] To be sure you are. Do you think that I suppose you to be cowards or fools? [Cheers.] I am speaking of our being assailed. [Hear, hear!] Thursday was spent in an endeavour to discover whether or not they should use coercive measures. [Hear, hear, and hisses.] Yes, coercive measures; and on what pretext? Was Ireland ever in such a state of profound tranquillity? [Cries of 'Never!']

Dublin intelligence of Thursday reports another Repeal demonstration, at Murroe, near Limerick, on Tuesday; 100,000 attending.—A parish priest headed the speakers in denouncing "the Saxon,"

and handed to Mr. O'Connell £618 for Repeal rent. Mr. Thomas Steele "flung open defiance at Lord de Grey and the bloody villains—Wellington and Peel."

The proceedings at Ennis on Thursday were distinguished by the same enthusiasm which has characterised all the great gatherings recently made in Ireland. The numbers are variously estimated from 250,000 to 500,000.

SCOTLAND.

EDINBURGH.—On Sunday last, the day of Pentecost, a grand pontifical high mass, with full orchestra, was celebrated by the Right Rev. Dr. Gillis, at St. Mary's Church. The ceremonies were in all respects conducted with the solemn magnificence which distinguishes the services of St. Mary's. In the evening after vespers and solemn benediction, Dr. Gillis delivered a lecture "On the mystery of the day—the Church." It is not only worthy of remark, but it is a remark which must force itself upon the observation of every one, that since the "disruption," the Catholic Church has been crowded with Protestants.—*Correspondent of the Tablet.*

The Paris correspondent to the *Register* (Edinburg), speaking of opinions in France respecting the religious movement in Scotland, says:—"The majority of journals being Catholic, and of course anxious for the increase of their religion, take advantage of the secession of Dr. Chalmers and his party from the National Church, to remark on the injustice of forcing a Protestant Church upon the Catholic people of Ireland. 'The Episcopal Church of England is the Church of the majority of the people, and it is rightly established; the Presbyterian Church is the Church of the majority of the people of Scotland, and it is rightly established; the Catholic Church is the Church of the overwhelming majority of the people of Ireland, why is it not established?' Such in fact is their argument, and they add, 'You see the ministers of the Church of Scotland—the men most distinguished for their learning, their talent, their piety, and their zeal, will not submit to the domination of the state in spiritual matters—they prefer to abandon their incomes, their benefices, their worldly possessions; how then can you expect the Catholics of Ireland to tolerate a Church that in their conscience they believe to be heretical?' The tenor of the arguments of other newspapers is—'See how this Protestantism is crumbling to pieces—the Church of England is split into two parties, which threaten its destruction; and now the Protestant Church of Scotland is severed into two hostile factions; how can a house so divided stand?'"

Dr. Candlish, in a speech delivered at the Free Assembly, laid down the laws to the attendance of the new churchmen on the ministrations of the old. He entirely forbade it. Even where there is no other form of worship, Presbyterians of the Free Church must not sit under a minister of what is called the Establishment, which, having consented to anti-Christian terms of alliance with the State, & to an anti-Christian yoke of bondage, is no longer to be regarded as a Christian Church, and its observances are to be avoided and contemned by its late children. The same precaution is held out against praying with the Church of England, or assisting in its services. The rev. doctor does not however forbid the Free Church men from attending mass.—*Tablet.*

ENGLAND:

NON-CONFORMING BISHOPS AND A NON-CONFORMING CLERGY.—The Anglicans speak of their church as they do of a calf. It is a dead cold veal, or it is a "staggering bob." The shaking of dry bones it now exhibits may be gathered from the following letter of a Pancreatic to the *Herald*:—"The Bishop of London, in his charge to the clergy, noticed the dress of the officiating minister—the propriety, or rather the impropriety, of singing hymns before the commencement of Divine service—prostrations, &c. I don't stop to inquire whether [with reference to the unhappy differences of the day] this is, or not passing by the substance, and giving importance to the shadow. A very large proportion, however, of the clergy have continued to officiate exactly in the same manner as heretofore. His lordship again directed that a collection should be made, yesterday for a specific object. I know this was not universally done. There was none in my church. The Bishop of Exeter has given directions that weekly collections be made throughout his diocese on the Sundays. I venture to think this will not meet with universal compliance—at least if I may judge by the opinions I have heard of the impolicy of such a course. This brings me more immediately to the object of my letter—the singular want of uniformity in different dioceses, and the necessity that something be done towards removing so great a mischievous. In Marylebone the clergyman adopts the white surplice. In the adjoining parish of St. Pancras the black gown still holds its place. I meet a friend who tells me what fruits the bishop's letter produced at his church—I reply that in mine we had no collection. In the diocese of Exeter I noticed weekly collections—in London annual ones—in Canterbury none at all! Here candles are placed on the altar with the express sanction of the bishop; there they are considered an approximation to Popery—also with the tacit sanction of the diocesan. As a layman I do not venture to allude to any thing beyond more matters of discipline; but I leave it to your readers to determine whether this want of uniformity does not extend to questions of far greater importance. Another unfortunate complaint, that while one preacher does one thing, and another another, the bishops give, an uncertain sound." There could not be a question that during the whole of the last century the Church of England was weighed down by its connexion with the state; it was low in doctrine and discipline, and her watchmen slumbered at their posts. The founder of Wesleyan Methodism first broke the spell, by the gigantic power which he called into life, with a view to its aid, but which became unmanageable under his own hands, and he created a schism greater than any that has rent the church since the time of Cranmer.—*Tablet.*

THE QUEEN'S CHAPLAIN A PUSEYITE.—The Hon. and Rev. Charles Courtney has been appointed chaplain to the Queen. This is a compliment to the zealous endeavours of the Earl of Devon in behalf of the Tory Government. The appointment is a thing in itself not to be despised. There are four hundred pounds for money payment, apartments within the precincts of the palace, and under the beam of the Royal countenance—to say nothing of the Maids of Honor. Such an appointment is considered the highway to a bishoprick. The young divine is a Puseyite—chin deep. The solemn gravity of his countenance indicates the severity of his creed. Steadfast to his devotions, strict in his discipline, and unswerving in his duty, the Hon. and Rev. Charles Courtney is looked up to as a bright example by those who cast a longing, lingering look behind, and fancy that the dim

vista of the past is the far-off future—that Popery which hath been, is the Popery which they have a "mission" to restore.—*Western Times.*

LISBON.

MAY 29.—Having read in the *Tablet* of May 20, arrived here by last packet, a letter from a correspondent in this city, I can not resist the temptation to send you, by way of supplement to it a short article translated from the *Revista Universal Lisbonense* of last Thursday. The article is headed, "A Flesh-and bone Protestant Bible." The English continue to work *per fas et per nefas*, and almost by steam, their machine for *Englandizing* the universe. While the lower orders of their own country are putrefying in the grossest ignorance, while in this ignorance they live and die without the name of God ever sounding in their ears, except in curses, their love for the human race sends forth bibles and doctors to the utmost boundaries of the earth. One of the most comical among the many comicalities of that nation, as remarkable for its jocoseness on serious matters, as for its seriousness in comedies and farces, is the careful anxiety with which it despatched to foreign lands, along with cargoes of woollens and cutlery, ship-loads of bishops, (bishops in *partibus* as every body knows,) together with their competent bishopesses and bishopplings. Not long ago they sent one of these bishops to Gibraltar, comprehending in his diocese Oporto, Lisbon, and the maritime cities of Spain. If the bishop should visit this part of his bishopric, we trust that instead of receiving him with mud and stones, as the people of Jerusalem did the one sent to them, orders will be given for his reception at the door of the Custom-house, under a portable canopy of dimensions sufficiently ample to cover himself with his roomy pockets, his sanctified companion, bulky with the hopes of new posterity, and all his retinue of little ones, and of wet and dry nurses, of which undoubtedly his episcopal court is composed. If his lordship should not take up his residence in some abode purposely provided for him by the *propaganda*, it will be incumbent on us out of courtesy and hospitality, to offer him a lodging in the excellent edifice of St. Joseph, (the lunatic asylum.)—*Correspondent of the Tablet.*

DOMESTIC.

The late BISHOP McDONELL.

The *Kingston News* remarks: We observe by the *Montreal Gazette* that the Highland Society have fulfilled their design of erecting a Monument to the memory of the late universally esteemed Bishop McDonnell. A tablet of beautiful workmanship, with a suitable inscription, has been placed in the Parish Church of St. Raphaels, to commemorate the public and private virtues of the deceased. The following we quote from the *Gazette*:

Monday, the 19th June, 1813, will be long remembered in Glengarry, and indeed it will be looked upon by the public of United Canada as a day to which no ordinary interest is attached. It will be associated with the undying remembrance of one of Canada's best and greatest friends, the late Bishop McDonnell, whose long and valuable life was spent in unceasing and anxious endeavours to promote the spiritual and eternal welfare of his fellow creatures, of whatever country, colour, or religion. On it the Highland Society of Canada, instituted in 1818, and lately re-organized, held its first anniversary meeting since re-organization, which was characterized by the performance of an act of respect to the author of its existence—an act worthy of its new being, and auspicious of its future character.—Some time ago, we published a resolution moved by the Rev. Hugh Urquhart, a-