

RELIGIOUS INTELLIGENCE.

Great Britain.

The Diplomatic Relations with Rome Bill has passed. We subjoin a brief notice of the debate on the second reading, Wednesday, August 23.

Captain Harris suggested that the Pope might cease to be a temporal prince, and moved the exclusion of the words "Court of Rome." At the suggestion of Mr. Henley, Lord Palmerston consented to substitute the words, "Sovereign of the Roman States."

Mr. Charles Pearson then moved as an amendment, the addition of words limiting the functions of the English ambassador to international, civil, commercial, and political matters. The Solicitor General hoped the House would reject the amendment, as *cases might arise in which it would be necessary to hold intercourse upon subjects bearing a religious complexion*; for instance, as regarded the dealings of the Court of Rome with the people of Canada. Mr. Pearson's amendment was rejected by a majority of 63 (93 against 30.)

Mr. J. O'Connell moved that the words "Sovereign Pontiff" be added; upon which the Committee again divided, 104 against 8.

On Friday the House again went into Committee on the Diplomatic Relations with Rome Bill, after an ineffectual remonstrance on the part of Mr. Spooner, Sir Robert Inglis, and Mr. Newdegate.

Mr. Anstey then moved an amendment on Clause 2, to render lawful the reception of a clerical ambassador from the Pope. A long discussion ensued, which assumed somewhat of a polemical character; and some of the Roman Catholic Members were very facetious. At length Mr. Anstey withdrew his amendment, and proposed several others, which were successively negatived without a division. The Committee divided on the Clause itself, 79 against 22; majority for the Clause, 57.

On the 5th Clause, Mr. Pearson moved an amendment, to the effect that nothing contained in the Bill should authorize intercourse on ecclesiastical matters now forbidden by law. This was negatived by a majority of 65 against 25. Another division took place on the Clause itself, which was agreed to by 77 against 4.

Popery is steadily making way. A new Roman Catholic Cathedral, at Salford, near Manchester, was opened last month. "The admission was by tickets at 21s., 10s. 6d., 7s. 6d., 5s., and 2s. 6d. The ceremony was,

as usual, gorgeous in the extreme, and in the chancel of the church and on the altar there were 450 priests and seven bishops. The usual ceremonies of the mass having been gone through, the Right Rev. Dr. Wiseman ascended the pulpit, and preached from the 28th chapter of St. Matthew, 18th verse; and also from the 20th chapter and 21st verse of the Gospel of St. John: "All power is given to me in heaven and in earth," &c. The building is the largest that has been erected for religious purposes in Manchester since the Reformation. The cost is £18,000, but the building is not quite completed."

Ireland.

At the Quarter Sessions at Buncranas, a short time ago, the Rev. John M'Keague, a Roman Catholic priest, was prosecuted for taking away certain Bibles and Testaments from the houses of two persons. The books were afterwards burned, or otherwise disposed of. Damages were found against the priest: £3 in one case, and £1 10s. in the other.

France.

A singular reaction has taken place. Several of the journals which a little while ago opposed Romanism are now enthusiastic in its praises. The correspondent of *Evangelical Christendom* says:—

"Several daily journals—the *Constitutionnel*, the *Siccle*, the *Journal des Debats*, &c.—now contain articles quite edifying in the Roman Catholic sense of the word. A short time since they were *Voltaireans*, to the bottom of their hearts; their columns were filled with licentious novels, in which every principle of religion was treated with contempt. They amused their readers with a chronicle of clerical irregularities. At the present time—wonderful to relate—these same journals make a very warm and decided profession of Popish sentiments. The *Constitutionnel* repents of its former sins, and smites its breast in token of contrition; it gravely teaches that the priests are worthy of all honour and respect. The *Siccle* warmly inveighs against those who dare attack the Catholic, Apostolic, and Roman religion. The *Journal des Debats*, especially, exhausts all the treasures of its fertile imagination, all the flowers of its rich rhetoric, in extolling the clergy; it transfers to its columns the expressions employed in old Romish legends, and speaks of the *oblation*, the *holocaust*, the *merit of prayers*, the *re-*