school under the control of Protestants, and, in which, two thirds of the pupils were Protestants; thus, were the pious intentions of Catholic testators, set at naught, by the legislature, which, afterwards had the impudence to boast, that from the school so founded, Catholic children—for whose sake alone, the legacy was given—are *not* excluded. His Grace concluded a long, and eloquent address, by exhorting his hearers to struggle "for the faith once delivered unto the Saints," and to recollect, that it is in God alone, that they should put their trust: that they should implore His aid, by fervent, and continual prayer, and the powerful intercession of the Blessed Mother of God, and the Saints, and that they should show forth the excellence of their faith, by the purity and integrity of their conduct.

Mr. Reynolds, M.P., proposed the names of about 200 new members of the Catholic Defence Association, who had paid in £1, or more. Amongst the names, was that of the Right Rev. Dr. Walsh, Bishop of Halifax, who forwarded £100, as the contribution of himself, his clergy and people, towards the funds of the association.

His Lordship the Bishop of Meath, moved the first resolution:—

"That there is a systematic attempt to seduce the Catholic poor of Ireland from their faith, by means of bribery and intimidation."

The Rev. James Maher, P.P., Carlow, seconded the resolution. It was time for Catholics to declare, that the poor man shall no longer be tempted, to violate his conscience, to deny his faith, and to profess externally, what, in his inmost soul, he detests, in order to save himself from the lingering process of death by starvation. The speaker exposed the tricks by which the "*Jumpers*" and "*Soupers*" imposed upon the silly people of England, making them to imagine that the Catholics of Ireland were ready to embrace the absurdities of Protestantism; he then denounced the injustice of compelling Catholics to pay for the support of the bloated Protestant establishment of Ireland. What purposes of utility does it fulfil? what return does it make to the people for its immense income? It cannot serve the people, for they all, but a small fraction, detest its doctrines, and reject its ministrations with disgust; the nation holds no communion with it; it was arbitrarily forced upon the people three centuries ago, by foreign legislation; they know of its existence, only by the taxes it levies; the discontent which it excites; the misery which it produces; in a word, the State Church is the colossal grievance of Ireland, and the source of all its woes; it is the most monstrous abuse, the most abominable iniquity under the sun, and while it lasts, it is in vain to look for peace in Ireland. The people of Ireland have no more interest in the State establishment, than they have in the establishment of Budhism in China, or Brahminism in India; its endowments have been wrested, by fraud and violence, from the Church of the people, and it is felt to be a curse and a degradation upon the country. The Protestant establishment was the enemy of Ireland, which inculcated hatred of the poor, and forced the starving peasant to become a conspirator; the spirit which animated it might be judged of, from the speech of one Reverend orator at Exeter Hall, and which was received by his Protestant auditory with rapturous applause, in which the Rev. speaker publicly *thanked God, that He had been pleased to thin the ranks of the Romanists in Ireland, by famine.* The speaker concluded by hoping, that by well-directed exertions, the great obstruction to the peace and happiness of Ireland, might at last, be got rid of.

His Lordship the Bishop of Beverly, proposed the second resolution:—

"That in addition to the enormous wealth of the Irish Protestant establishment, money for the purpose of proselytism is solicited and contributed from the highest to the lowest ranks of Protestants throughout the British empire."

The Hon. Charles Langdale seconded the resolution.

The third resolution was proposed by Mr. Corbally, M.P., and seconded by Mr. Myles O'Reilly:—

"That this system of proselytising, is in the most active operation wherever the sufferings of the poor are greatest."

In seconding the resolution, Mr. O'Reilly observed, "that in those counties where the distress of the people was slight, few attempts had been made to undermine their faith, and such as had been made, had proved unsuccessful." He read some letters from a gentleman near Skibbereen, announcing that twenty-five poor creatures, who had been induced to join the "Jumpers," had since returned to the Catholic Faith, and publicly declared the motives that had induced them to apostatise. One of the declarations was as follows:—"I at last consented to damn myself, in order to save my children's lives. May God forgive me, and the rogue that forced me to go to his meeting house. DAN. DONOVAN."

The Very Rev. Dr. Roche, V.G., Galway, moved:—

"That the greatest exertions are made, to obtain the attendance of Catholic children at Protestant schools, and that this is frequently effected by professions of not interfering with their religion, against which, in truth, the whole system of the school is directed."

He mentioned that in the village of Glan, there was an industrial school opened by the Catholic Clergy, and a number of poor children who had been perverted, returned again, to the bosom of the Catholic Church. In fact, many of the poor in that part of the country, had endured a lingering martyrdom, and yet, thank God, though often exposed to severe temptations, they rejected the bribe, and held steadfast to the faith.

The Rev. James Redmond, P.P., Arcklow, seconded the motion. He entertained no fear for the faith of the Catholics of Ireland, for he knew that the Saints were praying for them, and he rejoiced to see the Catholics of England and Scotland, joining with their Irish brethren in the cause of God's Holy Church.

The next resolution was proposed by the Rev. Mr. Marshall:—

"This system of proselytism must be encountered by the establishment and support of good Catholic Schools, and other strictly spiritual instruments."

The enemies of Ireland, the Reverend gentleman observed, had left Ireland nothing, except her religion; of that, they could not rob her; they had tried persecution, bloodshed, neglect, scorn, and now they sought by bribes, to seduce the children of St. Patrick; this must be resisted, and the Prelates of the country would be found at their posts, and ready to encourage the people in their resistance to the proselytisers.

The resolution was seconded by Mr. James Cann, of Drogheda.

Mr. Reynolds, M.P., moved:—

"That the Catholic Clergy of Ireland, deprived by law, of the endowments provided by our Catholic ancestors, for the spiritual wants of their children, and unable, amid the deep poverty of their flocks, to meet the expenses of the efforts required to meet the exertions of the proselytisers, appeal for assistance to the charity of Catholics in Ireland, in the British Islands, and throughout the world; and that the funds raised by this appeal, be administered by the sub-committee of the Catholic Defence Association, appointed upon the subject, and be employed under the sanction of the ordinaries of the respective places."

Mr. Reynolds called attention to the fact, that whilst the brightest luminaries of the Protestant establishment—the Newmans, the Mannings, the Marshalls, and their Secretary, Mr. Wilberforce,—men, whose lives had been devoted to seeking after truth, and whose virtues, no less than brilliant talents, had shed a lustre upon the Protestant Church—were amongst the foremost to return to Catholicity, none, but a few of the most miserable, the most ignorant, and most depraved of Catholics, ever turned to Protestantism, and then only, from the most sordid motives. He mentioned the case of a Rev. Mr. Callaghan, a disreputable priest, of lewd life and conversation, who had become a Protestant; he had paid a visit to Mr. Callaghan's *vineyard*, and had heard from an ear-witness, the following anecdote:—"There was a great muster of pious and credulous Englishmen, to witness an examination of young boys and girls, who had been made Protestants of: a lad of about 16, was called upon to answer a question which had been put unsuccessfully to several other children—'What is a simple conversion?' He replied, much to the amazement of the hearers—'Making a Protestant without the assistance of Indian-meal or soup.'" As a Catholic, he complained, and would never cease to complain, until the axe was applied to the root of the tree from which grew all the evils of Ireland; he meant the established Church. What did the Catholics of Ireland want with an established Protestant Church? what use was it to them, that they should be compelled to support it? He knew one of these Protestant Churches in the county of Waterford: there were no Protestants residing there. The Protestant parson wanted a clerk, but no Catholic would accept the appointment; at last, he got a poor woman, Katty Dwyer, to take it. The parson did not use the church very often, but one day he addressed his clerk:—'Katty, I think we ought to open the Church to-day, and say some prayers.' 'Well, your reverence, I think we might,' said Katty. So they both proceeded to the church, but, on going into the pulpit, the parson found a goose hatching in it. This story, which had been related by Mr. Bernal Osborne, in the House of Commons, showed the folly of supporting these Protestant Churches, and yet, every tenth year the entire product of the Irish rent, goes for the support of a Church, which the Irish people detested. When it was recollected, that in Ireland alone, they had to contend with an enemy with an income of a million a-year, he felt confident, that the appeal to the Catholics of the British Empire, would not be made in vain.

Mr. Devereux, M.P., seconded the resolution.

Lord Gormanstown, seconded by Mr. Errington, moved:—

"That a petition be presented to both Houses of Parliament, praying for the repeal of the Ecclesiastical Titles Bill."

Mr. Wilberforce proceeded to read the petition to the House of Commons.

It was then moved, that the address be adopted; this having been unanimously agreed to, the Archbishop of Armagh left the chair, which was taken by Lord Gormanstown, and a vote of thanks having been passed for His Grace's conduct in the Chair, the meeting separated.

WHY ARE PROTESTANT MISSIONS SO COSTLY?

"See"—we heard a reverend orator exclaim some evenings ago—"see the zeal of Protestantism for the diffusion of the Gospel, and the conversion of the Heathen; contrast the sums collected for Protestant Missions with those which the Catholic Church is able to raise from all her numerous votaries, and how greatly is the comparison in our favor: does not this show the superiority of our zeal for the extension of the Redeemer's kingdom?" We don't exactly recollect the precise sum mentioned, as having been collected and expended in Protestant missionary purposes, during the past year, but we think it was stated at about £700,000, whilst the amount collected for Catholic missionary purposes, was put down at something under £140,000. We are not inclined to contest the correctness of these statistics; there is, we admit, much truth, but little occasion for boasting, in the assertion that Protestant, are far more costly than Catholic, missions; that far larger sums are annually extracted from Protestant pockets, *nominally* for the purpose of converting the Heathen, than are collected by the Catholic Church, for the same purpose; but, if we look at the reasons why Protestant missions are so costly—if we enquire how the missionary funds are spent, and what are the effects produced by these costly Protestant missions, we shall be enabled to form a more correct estimate, of the claims of Protestantism to be considered as the inheritor of Christ's promises, than we should, if we contented ourselves with the bare enumeration of the sums so collected, and expended, or the number of Tracts, Bibles, and Hymn Books, distributed during the year; and as an argument in favor of the zeal of Protestants, is often attempted to be based upon the costliness of Protestant missions, we shall endeavor to explain, how it comes to pass that Catholic missions cost so little, and do so much, and that Protestant missions cost so much, and do so little.

Catholic missions are cheap, not because they are few in number, not because the Catholic missionary is not to be found in every quarter of the globe, for the reverse is the truth; there is not a corner of the earth which has not been visited by the Catholic missionary, not a spot which has not been reddened with his blood. In the forests of Canada, and on the steppes of Asia, by the banks of the Amazon and the Ganges, from Hudson's Bay to Cape Horn, the glad tidings of salvation have been preached, and the martyr's crown been won, by the children of the sainted Loyola; indeed the very activity, and the greatness of the exertions made by the Catholic Church, have been turned into a subject of reproach against her! Catholic missionaries, though numerous, cost little, because they go forth, as the Apostles were sent forth by our Saviour; they provide neither gold nor silver for their journey; the only expense to which the society that sends them is put, is the expense of transporting them to the field of their labors: once there, they cease to be a burden on the missionary funds; they have no wives, or children, to be supported out of these funds; they require no comfortable houses and furniture for themselves; no baby linen for their families; and their time is devoted wholly and solely to the work of evangelisation. Hence, at little cost, Catholic missionaries can do a good deal: a St. Francis Xavier can carry the Gospel to the inhabitants of India, as cheaply as could St. Thomas, because he is actuated by the same motives, strives after the same ends, and employs the same means.

Protestant missions are costly, not because they are numerous, or because Protestant missionaries are abundant, but because they are scarce, and a high price must, in consequence, be paid, in order to secure their services. Dr. Duff told us the other day, "that all the churches of Britain do not supply above 150 men for the Indian missions," or one man to a million, whilst, at the same time, we were informed, upon the same Protestant authority, that whilst from two colleges in Portugal, no less than ninety applications, "many of them written and subscribed in the blood of the applicants," were made for permission to go out as missionaries to China, not one man could be found in Scotland, to volunteer as a missionary for India. When he is hired, the Protestant missionary turns out to be a very costly article, out of which but little work can be got. He is costly, because there are so many dependent upon him, in the shape of a Mrs. Missionary, and little Missionary responsibilities, continually falling due: little work can be got out of him also, because much of his time is occupied in providing for the wants of his family, and in arranging his butcher's and baker's bills.

We have lying before us a little pamphlet, published by a quondam Methodist minister, now, we believe, a Millerite, or member of some other queer sect—and the "*Wesleyan Missionary Notices*;" from these Protestant documents, we intend to prove our assertions, as to the causes of the costliness, and inefficiency of Protestant missions. It seems from the former of these little works, that the salary of a Methodist missionary preacher varies as his family; we find, for instance, the following statement of the cost of the keep of a Methodist missionary, and family:—

Mr. Missionary, ...	$120
Mrs. Missionary, ...	80
Five little Missionaries, at $40 a-piece, .	200

Besides which, it appears that upon certain "interesting occasions," an additional sum of $10 is allowed, by way of encouraging the others to "go and do likewise," and that is Scripture; £2 10s is marked down as the cost to the funds of the missionary society, "when the Preacher's wife is confined," together with, we should hope, a moderate premium, in case of twins. Thus we see that the "arrows" of the Protestant missionary are tipped with gold, at the expense of the society, and that he has good cause to exclaim with the Psalmist, "Blessed is the man who has his quiver full of them; still these "arrows" come very heavy on the funds of the society. We know not whether it be owing to the above mentioned causes, but certain it is, that nothing increases so rapidly as a missionary family, even when, as in the Sandwich Islands, the aborigines are dying off like rotten sheep all around them. According to Mr. Cheever, 6½ is the average allowance of babies to a missionary family. Protestant missions may well be costly.

It is clear, too, that with so many causes of distraction, the Protestant missionary, even giving him credit for the best intentions in the world, can have little time, or opportunity, to go forth into the wilderness to preach the "Word of God;" and therefore, as he cannot go to the Heathen, he tries to get the Heathen to come to him. For this purpose, mission houses are built at a great expense, and every inducement is held out to persuade the natives to fix their habitations in their immediate vicinity: the missionary must be well lodged, and have his house in nice order; his family must be provided for, and *then only* he can turn his attention to the spiritual wants of the country; but even then, a Protestant missionary has many calls to attend to, many interruptions to his spiritual labors. We copy from the *Wesleyan Missionary Notice* of the "Foreign Missions, No. 132:"—

FEEJEE MISSIONS.

Extract from the Diary of the Rev. D. H., 1848.

SEPTEMBER 12TH.—"My dear wife was delivered of a third daughter. The Lord is always gracious, but his hand seems to be especially stretched out to help at such times as these, where we have no human dependence. *We have all to be accouchears in turn, though, God knows, it is trying enough to us.*"—

Very trying indeed, we should think, for a Reverend Doctor of Divinity.

Extract of a Letter from the Rev. John W., June, 1848.

"We entered upon our labors in this circuit last year, under very favorable circumstances, and every prospect was of the most pleasing kind. For some time we were able to do our work, and we were cheered by seeing that we were not laboring in vain. *But for the last six months our time has been almost incessantly occupied in attending to our afflicted families.*"

It is clear that the Apostles themselves, if they had been almost incessantly occupied with the care of their families, or had they all been obliged to play the part of *accoucheur* in turns, would have had little time or opportunity to evangelise the Roman empire.

We learn also from the pamphlet of the late "Wesleyan Missionary," some secrets respecting the disposal of missionary funds, raised in Canada. None of these funds, although ostensibly collected for missionary purposes, go towards the support of the missions among the Heathen. "Every fraction of mission money, raised in Lower Canada, is expended in Lower Canada;" the same holds true of the other parts of British North America; the sums contributed therein, for missionary purposes, and which are quoted as testimonies to the zeal of Protestants in the cause of *foreign* missions, are all expended, for the support of the ministers, and minister's wives, and minister's children, in the country in which they are raised; and we also read—"beside what they raise from *all* sources—large sums annually drawn from the mission fund, are required to pay the salaries of their own preachers"—to pay the £10 per annum on each child, and the $10 every time "the Preacher's wife is confined."

But if from an examination of the expense of, we turn to the effects produced by, Protestant missions, what a sad spectacle awaits us! what little cause have Protestants to flatter themselves with the notion, that unto them has been committed the task of converting the nations. Sometimes, as in India, they have done nothing; well would it have been for the best interests of humanity if they had always done nothing; but alas! they have sometimes been very active, and have often left indelible marks of their presence, and of their preaching. In the Sandwich Islands, whilst the missionary families have increased one hundred and seventy-five per cent. in one generation, the aboriginal population—the subject of their pastoral care—has dwindled away to about 80,000, with an annual decrease of 6,465—or about 8 per cent. per annum. In Southern Africa, the converts of the Protestant missionaries have turned out the most dangerous of the enemies with whom we have now to contend; and it is precisely in those districts, where the population is said to have been most thoroughly evangelised, that the greatest atrocities have been committed; well would it have been if the Sandwich Islands, and African missionaries, had been quiet, easy men, like their evangelical brethren in India, men whose occupation it was to enjoy themselves quietly, and if they did no good, at least, to do no great amount of evil. The *East India Telegraph and Courier*, of July 24th, a Protestant journal, thus describes the labors of these apostolic men:—

"What are our Missionaries doing? One takes a flying visit through Scinde to meet a distinguished friend—flourishes a trumpet and proclaims, 'behold me!—the first Missionary that ever preached the Gospel in Scinde!' A couple more, weary of the *ennui* of Bombay, sally forth on a pleasure trip during the cold season—a relaxation which many hard-working men would be glad of, but can't afford to enjoy—well, on their return, out comes 'a tour'—'Missionary tour' through the Deccan. Here is a material for an annual report. What more is needed. Two hours a day in the school, the institution, the college division, and other educational terms, and a quiet comfortable tenparty of pious friends to wile away the dull evening, and an inquirer to converse with during the tedious hours of the morning, and then—we have '*a man with his life in his hands, going forth to the heathen!*'"

Protestant missions are costly, as England will yet find out, when called upon to pay the expenses of the Kaffir war. The share that the Moravian and Independent Missionaries have had in exciting and supporting the Kaffirs in their hostilities to the British Government, will then be laid before the world.—Already we see an anxiety on the part of the public to know how, and by whom, the Kaffirs are supplied with powder. Lord Malmesbury has asked the question in the House of Lords, and we hope that the public will insist on a full investigation. If there be any truth in the statement of Protestants, published at the Cape of Good Hope, it will then appear that, whilst the powder is shipped from England by *loyal* British merchants, it is retailed to the Kaffirs by Protestant Missionaries. The following extract upon the subject is from the *Morning Chronicle*, and forms part of a communication purporting to be from a British officer, dated from William's Town:—

God only knows when this Kaffir war will end. There is such a system of roguery here, that it is impossible that there can be peace for any time, unless Government can punish, or rather thwart, the acts of a set of rascals, who call themselves merchants, and are known by the name of "winklers" (shopkeepers or wandering hawkers.) These villains, who are nearly all English, are the people who have supplied the Kaffirs with gunpowder and arms. Instances are known where one of these fellows has given a few pounds of coarse gunpowder (value about two or three shillings) to a Kaffir for a bullock, and after collecting a number of bullocks at this rate, sold them to the Government contractor for £3 each.

Then there are the Missionaries, who also sell gunpowder, &c., in an underhand way, as there is a winkle or shop attached to each Missionary station, which belongs to the Missionaries, but under another person's name.

It is commonly known here that those vile shopkeepers raise the worst reports, and do everything they can to prolong the war. * * * * * * *

It is well known that there is not a single civilised Kaffir in all Kaffirland, although there are Missionaries still living who have been (without leaving it) five-and-thirty years in Kaffirland. The proof of this is, that all those religious Psalm-singing Kaffirs have all run to the enemy, and are the most active and daring.

IRISH EXILES.

A meeting, composed for the most part of the Office bearers, and members of the Irish National Societies of this city, was held on Wednesday evening last, for the purpose of taking into consideration the propriety of petitioning her Majesty for the release of Smith O'Brien, and his brethren in exile at Van Dieman's Land. A Committee of seven gentlemen was appointed, to prepare the draft of a petition, which is to be laid, for approval, before a meeting which will be held in the Odd Fellows Hall, at 8 o'clock on Saturday evening next, and to which all who are friendly to the object of the petitioners are respectfully requested to attend.

It will be seen that the citizens of Quebec are moving in the business; we subjoin the following report of the proceedings of the Corporation, taken from the *Quebec Morning Chronicle* of the 23rd instant:—

At the meeting of the City Council, on Friday night last, the following resolutions were moved by Mr. Maguire, seconded by M. Tessier, and unanimously adopted:—

That this Council views, with satisfaction, the philanthropic endeavors being now made throughout this Province, irrespectively of political sentiment, or party, to obtain the pardon and liberation of Messrs. Smith O'Brien, Meagher, O'Donoghue, O'Dogherty, Martin and Mitchel, exiled for their participation in the political troubles in Ireland, in 1848.

That we should ill represent the feelings of the citizens of Quebec, if we did not express our cordial and sincere wishes, that efforts so humane and praiseworthy would result in the restoration of these gentlemen to their homes, their families and their friends.

That five members be named to prepare a respectful petition, to her Majesty the Queen, to be signed by the Mayor and City Clerk, in the name and on the part of this Council, praying for the exercise of the Royal prerogative of pardon, in favor of Messrs. O'Brien, Meagher, O'Donoghue, O'Dogherty, Martin, and Mitchel; and that the same members with his Worship the Mayor, be a deputation to wait on his Excellency the Earl of Elgin and Kincardine, to solicit his Excellency to support the prayer of the petition, and to transmit it to her Majesty the Queen.

Birth.

In this city, on Tuesday, the 24th inst., the wife of Mr. William Owler, Printer, of a son.