

alone of faith, but also of talent, of genius, of taste; the home of science and of art, the nurse of human and divine wisdom; where is he that dare protest against her claims to supremacy, or rather, whereon shall his protest be founded?—Catholicity has held possession of what she claims for ages; her powers belong to her now by prescription; and he that would question them successfully must come strongly armed indeed. He must show not only that Catholicity is wrong, but must also prove that he is right. He must demonstrate to the majority of mankind that he hath "a keener cutting" than all else who tread our globe; or if such task dismay him, he should at least convince the present generation throughout Christendom that the faith and practice of their fathers were all wrong, their hopes and fears all mistaken. In a word, every Protestant, by his name, professes that he knows that the Catholic church is in error. But how can he know it? Is he infallible? If not, then he does not know the church to be a false teacher; and then his name of Protestant is—what?

The first duty of a Protestant, as regards religion, is to know why he is a Protestant, that is, why he protests against the infallibility of the Catholic church. If this one duty be properly performed, he will never be obliged to the performance of another as a Protestant.

It is not permitted to men, to experiment alike with physical and moral laws. We may advance daily with no other than human guide in our study of natural philosophy. We may accomplish ought human by human means; but when we aim at higher objects, it must be with better resources. If then it be the purpose of Christianity to elevate man above his merely natural state—to teach him a profession and practice beyond the poor efforts of unaided humanity; to guide him to a supernatural destiny—then Christianity must have supernatural means for the accomplishment of her purposes. Now if Protestantism be Christianity, where are her supernatural resources? If they be common to all the sects, then Deism is Christianity; for the sects have nothing common to them all, except some belief in the Deity, and a protestation against Catholicity. If the supernatural means, necessary to attain man's supernatural end, are to be found in some only of the sects, how shall we determine which these are? If they be the peculiar property of one, which is it? On what does it rest its pretensions; are its claims better supported than those of Catholicity? In a word, it is the duty of every Protestant, a duty implied in the name, a duty admitted in the theory of private interpretation, a duty that may not be safely avoided—to be certain not only that the Catholic church is wrong, but that he is right. Let him determine his own position, we know ours. He will best perform this palpably incumbent duty, not by talking of "conflicts with Romanism," or "unions of Protestants for their one great object," but by a calm, honest enquiry into the arguments which hold him among those who deny the truths believed by Christendom for fifteen centuries, and admitted by a majority of the most enlightened nations at the present moment. It is not a question of the "strength of Romanism" or the "weakness of Protestantism;" it is simply, am I right or wrong in opposing Catholicity; do I make my protest knowingly; why am I a Protestant?

"The weakness" of the sects is not in "their democracy," but in their principles. "Union" cannot mend these; the reform must be commenced among individuals. Every Protestant proclaims his independence of all authority claiming to be infallible; why then yield to that which professes its own proneness to error? Or how will this proneness be overcome by uniting the different sects? Union, we presume, is not the purpose for which the founders of the several denominations wrote and advocated their various symbols, "confessions of faith," &c. They are not well framed for an object of this kind; and there must be division until there be a reformed creed, so liberal that Universalism will hail in as "enlightened Christianity," and so exclusive that Presbyterianism will approve it as goodly doctrine, worthy the care of their "nursing fathers." The union, if effected, would be of little value; for no combination of "fallacies" can ever equal an infallible. The individual Protestant would still be thrown upon his own resources, would have only "private judgment" for his guide; and hence his faith would be but opinion, and his morals but a cold philosophy.

EMIGRATION TO TEXAS.

It is a circumstance significant of the times, in connection with the failure of the potato crop in Ireland again this season, that a large number of landed proprietors—upwards of sixty altogether—left Dublin for Liverpool a few days ago on their way to Texas, where they are about to locate, having purchased a tract of land with the view of forming a settlement. They take out with them a number of their retainers, and upwards of £60,000 in gold.

This we look upon as an excellent move on the friends of Ireland in this country could do nothing better than to encourage it. Why, for instance, could not the money contributed lately for Ireland, and which has not yet left the country, be expended in the purchase of tracts of land in the South or West, whither the persecuted Irish of Ireland might come to seek a home and liberty? This is a question that deserves the attention of the community, of the friends of Ireland no less than the friends of America, who are anxious that the country should be peopled with a brave and hardy, moral and religious race. Let not the matter however be made a political question, for the benefit of whigs or democrats or free-soilers; let it remain the simple question of good to our fellow-men, of promotion of liberty, of love for Ireland and Humanity.

We would like to hear the opinions of the Catholic Press on this point. Will our friends of the Freeman's Journal, the Pittsburgh Catholic, the Telegraph and the Advocate examine it? The Catholic Press in this country have proved themselves true friends of Ireland in all her trials—they will not now be the last to defend her cause, and seek to promote all her interests.—*Boston Catholic Observer.*

SCOTLAND.

GREENOCK.—The Right Rev. Dr. M'ulloch, Vicar Apostolic of the Western District of Scotland, administered in the Catholic Church of Greenock, the Sacrament of Confirmation, to about three hundred persons, on Sunday the 8th of October. Amongst the confirmed were many who had recently abjured the errors of Presbyterianism, and were received into the bosom of the Catholic Church by the Rev. James Danaher, Catholic Clergyman, of Greenock. After the celebration of Mass by the Rev. Joseph Manticha, his Lordship ascended the pulpit and delivered a very eloquent and feeling discourse on the Catholic Church. He showed in powerful and convincing language how the Church was for the first three hundred years assailed by the most violent storms of persecution, and yet progressed. She announced doctrines opposed to the interests of flesh and blood, yet gained numerous professors. She used the most humble and apparently powerless agency, and yet was attended with the most astonishing success. She had been for the last eighteen hundred years exposed to the successive attacks of Jews, Pagans, philosophers, schismatics, and heretics, and yet it still exists unimpaired and untainted by error. He concluded by earnestly exhorting his auditors, as members of the True Church, to practise the virtues she inculcates, and obey the precepts she enjoins. The Church was in the afternoon crowded to inconvenience by Protestants as well as Catholics, anxious to witness the ceremony of Confirmation, when his lordship, in a beautiful address, explained the nature of the Sacrament of Confirmation to the persons about to receive it. He dwelt on the sublimity of the Christian's character as the Temple of the Holy Ghost, and exhorted them to furnish it with such virtues as became the habitation of the "Holy of Holies." He then proceeded to administer the Sacrament of Confirmation, attended by the Rev. John Carolan and Rev. James Danaher; Rev. Joseph Manticha acting as Master of Ceremonies.—*Correspondent.*

A WORD TO APPRENTICES

Apprenticeship is the most important stage of life through which the mechanic is called to pass. It is emphatically the spring season of his days; the time when he is sowing the seed the fruits of which he is to reap in after years. If he spare no labour in its proper culture, he is sure of reaping an abundant harvest; but if, in the culture of the mental soil, he follow the example of many in tilling the earth, and carelessly and negligently does his work, like them he will find the seeding time past, and the ground bringing forth only weeds and briars. Let the young apprentice bear in mind, when he commences learning any business, that all hopes of success in the future are doomed to fade away like the morning mist, unless he bear in mind that he can become master of his business only by the closest application, and the most persevering industry; and that, unless he does master it, he may bid farewell to all visions of future prospect and success. The apprentice is the foundation of the great mechanical edifice, and surely if the foundation of a structure be not firm, the structure itself crumbles and falls to the earth. Then, young friends, persevere; be studious and attentive; study well the branches of your business, both practical and theoretical; and you will not fail, when your time shall come to take an active part in life, to be of use, not only in your own particular business, but to society.

The Cross;

HALIFAX, SATURDAY, NOV. 18.

SUBSCRIPTIONS FOR ST. PATRICK'S CHURCH.

WARD, NUMBER 4.

Right Rev. Dr. Walsh.	£1 0 0
Rev. T. L. Connolly, V. G.	0 5 0
Thomas Leahy	0 1 3
Captain James Nevin	0 2 0
Captain Belong, J. P. Arichat	0 2 6
Doctor Steverman	0 5 0
Mrs. John Tobin	0 3 1 1/2
Mrs. William Royan	0 1 3
John Connolly	0 5 2 1/2
Mr. Franklin	0 1 3
John Troy	0 1 3
Captain John Cronan	0 3 9
Mrs. John Durney	0 1 3
James Hurton	0 1 3
Thomas McMarra	0 1 3
Daniel Driskell	0 1 3
Richard Walsh	0 2 6
Messrs. Howly & O'Brien	0 2 6
Michael Howly	0 1 3
Martin Murphy	0 2 6
John Weston	0 1 3
Dennis Donivan	0 1 3
Rhody McCarthy	0 1 3
William Griffin	0 1 3
William Connell	0 1 3
Patrick Lynch	0 1 3
James Hurly	0 2 6
Timothy Cadigan	0 1 3
Cornelius Donivan	0 1 3
Mrs. C. Donovan	0 1 3
Charles Eaton	0 2 6
Thomas Fliinn	0 2 6
James Lawrence	0 1 3
Mrs. W. Jamieson	0 3 9
John O'Connell	0 1 3
James English	0 2 6
Andrew Shaughnessy	0 0 7 1/2
Thos. King, Esq.	1 0 0
Mrs. T. Ring	0 10 0
Thos. Meagher, senr.	0 5 0
Dr. Magee	0 1 10 1/2
Mr. Edw. Farrell	0 10 0
Mrs. Edw. Farrell	0 10 0
Richard Cahill	0 1 3
Mrs. Charles Boyers	0 2 6
Thos. Walsh	0 1 3
W. Walsh,	0 1 3
George Dupre	0 1 3
Mrs. Dupe	0 1 3
George Garit Crownin	0 2 6
Charles Sampson	0 1 3
Amiable Sampson	0 1 3
David Sampson	0 1 10 1/2
Capt. Sylvester Sampson	0 5 0
Miss Catherine Sampson	0 5 0
Capt B. Sampson	0 2 6
Maurice Sampson	0 2 6
Desire Perry	0 1 3
Capt Charles King	0 3 0
Frederick Mumgirate	0 1 3
Peter Forsware	0 1 3
F. Forsware	0 1 3
Joseph Dormally	0 1 3
John Power	0 1 3
John Spence	0 2 6
Mrs Gunston	0 5 2 1/2
David Dillon	0 5 0
Sergeant O'Harra, 97th Regt.	0 3 1 1/2
Michael O'Brien,	0 1 3
Timothy Dwyer	0 1 3
John Holowren,	0 1 3
Mrs. Margaret Bready	0 1 3
Mrs. Andrew Hunter	0 1 3
John Hunter	0 1 3
Patrick McKenna	0 1 6
Widow Meagher	0 1 3
George King	0 1 3
Daniel O'Sullivan	0 1 3
Michael Rawley	0 1 3
Mrs. John Murphy	0 3 1 1/2
Thomas O'Tole	0 1 3
Philip Meagher	0 1 3
John Dunn	0 1 3
James Nevill	0 2 6
John McGuire	0 2 6
John O'Connor	0 1 3
Richard Cahill, 2nd	0 1 3
T. Morrissey	0 2 6
Thomas Baldwin, P. E. I.	0 5 0
Captain Thomas, Arichat	0 2 6
Captain Augustine Martell	0 2 6
Mr. Martell,	0 1 3

Paid to Rev. T. L. Connolly, V. G., Nov. 17th, 1848.

W. BUCKLEY, Collector.

PENSIONING THE CLERGY—THE WHIG GOSPEL.

We are always willing to receive from any quarter, lessons in morality; even from Whigs, provided we have very good assurance that the lessons in question are not lessons in immorality. The just-published number of the *Edinburgh Review* throws in our way a lesson in dynamical or active morality, very interesting even if our readers had no special concern with its subject-matter, but doubly interesting as it does concern them, and therefore on no account to be passed by. The question, as we said, is one of ethical dynamics; not what is moral or what immoral, but how to set in motion the springs of virtue and to cure a moral distemper. How a Whig—that is, how Pontius Pilate—ministers to a soul diseased and cures moral distempers must at all times be a comical study; but when the prescription extends, not to an individual merely, but to a whole nation, the plot thickens, the farce becomes more complicated and ludicrous, and the curtain is pretty sure to fall amidst "convulsions of laughter."

In this case the patient—alas! she is the stock patient of all the quack faculty—is Ireland. In an article on "Mill's Political Economy," the Whig Reviewer, Mr. Senior, if report speaks true, touches upon the reclamation of Waste Lands; makes the discovery, which for a Whig is a discovery, that moral evils are much more deep-seated and potent than material, of which they are indeed the parents; and that to think of curing these while those are left unhealed and in the full vigour of their destructive life, is a gross and enormous folly. Here is a great revelation made to the Whigs since—when? Since last session?—when, as a cure for the discords of Ireland, produced by many causes and aggravated by famine, the Whigs brought forward, not moral remedies, but material; material remedies, not of the first and nearest, but of a secondary and remote description; and of these remedies, not even the substance, but the shadows or pretences of them. They outdid by one degree the philosophic hackney-coachman, who supplied the deficiencies of whippcord, by tying a bundle of hay just out of reach on the coachpole. His motive power was not food, but the shadow of food—the expectation of a musty mouthful. He made his horses go, not by feeding them, but making them think they would be fed; and thus two ounces of fodder produced two tons of speed—a very cheap financial operation, and much more successful than those Sir Charles Wood has yet favoured the country with.

But in the case of Ireland the Whigs put forward last year neither food nor the hope of it; neither doles of charity; nor the offer of work; nor so much as a whisp of hay to smell at. Food would have been distinctly a material remedy—that, therefore, according to the present doctrine was wisely abjured. The hope of food would have had too definite a connection with something material to be approved of by our moral and spiritual Whigs—even the whisp of hay, used to generate hope, would have been food after all. So not having, we suppose, any moral remedy, in their budget, or perhaps not having heard of the revelation to be made in blue and yellow this present October, they determined to tempt on their hackney-coach horse by a "material remedy" of the second degree of remoteness. As Whigs, their remedy was bound to be a sham and a lie. They fastened to the end of their pole, not hay, indeed, but an old rusty harness which they had furnished up for the occasion, and which they thought would prove mighty tempting to the starved and battered creature on whom they had long enough tried the cruelty of their whip. In other words, they gave, not food, nor waste lands, nor emigration, nor any form of stimulus to industry, nor the hope of such, but the lying promise of a certain State harness called municipal reform and a new franchise. This certainly was not a moral remedy in any point of view; nay, it was at once immoral and immaterial; a lie and a shadow; that is, Whiggish and foolish.

Now, however, a new light has burst upon them. For the future all material remedies are to be discarded. Like the prating old nobleman, in the *Tempest*—
If the commonwealth they would by contraries
Execute all things; for no kind of traffic
Would they admit; contract, succession,
Bourne, bound of land, tillage, vineyard, dole;
No use of metal, cloth, or wine, or oil,
No occupation; all men idle, all;
And women too.
That is, for the present. For the present we are to hear nothing of such false, low, physical, ear-