

the slamy pages of the Guardian, at length found response in the kindred mind of a zealot in this place, who not satisfied with the pious labours of his co-religionists—and wishing most likely to acquire a name in polemics—serpent-like has given a dark concealed stab into the bosom of the community by which he is, probably, well supported and patronised.

“It has been (says the constant reader of the Guardian) my fortune or misfortune that my lot has fallen among Roman Catholics.” Indeed, genteel adventurer, to this impudent preamble we briefly reply, You, Sir, will confer on us no small favour if you, immediately, decamp to try your fortune in some one of the less Catholic counties of the Province. Of one thing, we feel pretty confident, in the event of this so much desired for consummation taking place, few, if any at all, of your Protestant neighbours will follow you. This Catholic county is the happy home of many Protestants—who owing to the constant support of their Catholic Brethren in the way of business have arrived to comparative independence and in some instances, to opulence and honours. Indeed for a Mr. A., and a Mr. B., and a squire M., and a squire N., it was no misfortune that their lot has fallen among Roman Catholics.

Our friend of the Guardian, we are glad to learn, has derived at least, one benefit from his coming among us; for he has become if we can believe himself, pretty well acquainted with our religious tenets, practices and modes of worship; he has had recourse to the writings of our ecclesiastical authorities; he has discussed religious topics with our laity; he has seen our clergy celebrate Mass, and heard them preach. Now Catholics of the county of Sydney mark you well the conclusion this constant reader of the Guardian draws from the sources of information just now mentioned relative to your conscientious belief, it is this “That gospel spirit; gospel truths and gospel ordinances are sadly deficient, indeed almost extinct among you. that for the eternal salvation of your immortal souls, (it is a lamentable fact, says the constant reader—oh! the tears of the crocodile)—instead of believing in the doctrines of divine revelation you dwell upon and trust in, trivial ceremonies; that to them and to the broken covenant of works you look for salvation.”

Was there ever penned a more gross and barefaced misrepresentation of Catholics and their religious principles? We would fain remind our traducer of the eternal mandate “Thou shalt not bear false witness against thy neighbour” had not his misrepresentation of ourselves and doctrine almost rendered certain the surmise that he considered the everlasting precepts of the Decalogue itself among the the antiquated articles of the broken covenant of works, and consequently not obligatory *on him* as one of the Saints. We shall however, qualify the above very cheering account of ourselves and doctrine by the title of a “Big Protestant Lie.”

Catholics, indeed, trust for their eternal salvation to trivial ceremonies, discarding the saving truths of revelation!!! We hurl with contempt this foul misrepresentation of our doctrine into the teeth of our immaculate accuser. Catholics of Antigonish, is this the doctrine you have been taught for the last twenty six years by the Venerable Bishop Fraser.

Oh then his arrival among you was a curse, in lieu of being, as you hitherto believed, an incalculable benefit. To no purpose he has become old, and enfeebled by his Apostolic labours among you. To no purpose you have with more than filial love and confidence attended to his sacerdotal ministrations. But if, on the contrary, his instructions to you in season, and out of season, if his teaching has been based upon the unerring word of God, in strict accordance with the Catholic doctrine of his episcopal brethren through the world—if you, in unison with the two hundred millions of your fellow brethren in faith, have been invariably taught that there is no other name under heaven

in which salvation can be found save the sacred name of Jesus: if you have been taught to believe true faith to be necessary to salvation, according to the declaration of the Lord Mark vi. 16, “but he that believeth not shall be condemned.” If you have learned from your childhood that faith without good works is dead. St James ii. 14, 17; that faith alone doth not justify ver. 24; but faith working by charity Gal. v. 6, so beautifully illustrated in your conduct towards your very traducers, with what wounded feelings of surprise will you learn the unprovoked; calumnious attack made upon your religious teachers, and upon yourselves as Catholics, by this dark constant reader of the Guardian?

Our friend of the Guardian, to support his allegations that Catholics trust for their eternal salvation to trivial ceremonies, and what he is pleased to style, the broken covenant of works, has recourse, in the first place, to a garbled representation of our doctrine relative to baptism and the mode of administering that sacred rite. From his acquaintance with our doctrine, and his very logical inference therefrom we immediately discover that he belongs to the company of the misinformed, but positive scribblers who, as the poet said:

Without the ease of knowing right from wrong,
Always appear decisive, clear, and strong,
Where others toil with philosophic force,
Their nimble nonsense takes a shorter course,
Flings at your head conviction in a jump,
And gains remote conclusions at a jump.

Drawing our doctrinal views upon the sacred ordinance of baptism, not from the misrepresentations of the Guardian, but from the teaching of the Catholic Church we shall presently see whether the conclusions of the constant reader be dialectically inferred.

It is a fundamental doctrine of christianity that all men are naturally children of wrath, being conceived, and born in sin.—On this foundation reposes the belief of the need, which the whole human race had of a Redeemer, and of the necessity of grace to work out our salvation. Adam, as the Tridentine Fathers teach, in body, and soul was changed for the worse by his prevarication, and we forfeited, in him, sanctity and justice, and incurred the penalty of death, contracting sin, which is the death of the soul. This doctrine respecting original sin, is clearly founded upon the teaching of St. Paul, Rom. v. 12.—“Wherefore, as by one man sin entered into this world, and by sin death: and an death passed upon all men in whom all have sinned.” The difference between the Catholic faith and the Calvinistic doctrine has been well pointed out by the late celebrated German Divine Dr. Mohler in his his symbolism, L. 1. ch. 11. Catholics believe in the spoliation of human nature, which has lost in Adam the supernatural graces wherewith Divine bounty had adorned it; they believe that the soul is dead to God because deprived of grace which is her life; they believe she can never see God unless raised from her fallen state. But they do not believe that nature itself is absolutely corrupted although it be weakened, and despoiled.

From this state of original sin and spoliation we are raised by the saving laver of Baptism. Our doctrine respecting the necessity of baptism to salvation is, principally, based upon the words of our Lord to Nicodemus St. John iii. 4. “Amen, amen, I say to thee unless a man be born of water, and the Holy Ghost he cannot enter into the Kingdom of Heaven.” The necessity, of a new birth is declared, water is to be the instrument of this new birth; the Holy Ghost is to be its author; and until it takes place, entrance into the Church of God on earth, and into the glorious Kingdom of God above is impossible. The necessity of this new birth arises from the supreme will of God, and is founded on the defiled state of the children of Adam, and the supernatural quality of the glory of Heaven. In Adam all have sinned, each one is conceived in iniquity, all are children of wrath. This defilement must be washed away; for nothing defiled can enter heaven. The child of Adam must be made the child of God by the regenerating influence of the Divine Spirit. This is the simple obvious force of the text. The sentence is general, and imports the absolute necessity that each one be born of water, and the Holy Ghost, in order to enter into the