

This revelation explains the preference shewn by Rebecca to the younger son over the elder, his first born; when, to prevent the father from giving his prophetic and farewell blessing to the elder, which she knew from God himself to be due and destined to the younger; she substituted Jacob in the place of Esau, she knew besides that the latter had sold to the former his birthright for a mess of pottage. She therefore but fulfilled the known will of God, with Esau's own previously given consent, in making Jacob pass for Esau. It is evident that Jacob was Esau by right, in all that appertained to the birthright and promise.

Besides, in this mysterious transaction, Esau and his offering supplanted, represented the Jews and their offerings rejected; while Jacob, and his ready found savoury meat so relished by his father, represented the Saviour, and his sacrifice preferred; which won for him, and his spiritual progeny the chief paternal benediction. Malachy 1. 11.

Yet Esau, by his tears and earnest supplication, won a partial blessing from his father; who also foretold him, that though doomed, in the prediction, to serve his brother; the time would come when he should shake off, and loose his brother's yoke from his neck—Ch. 27, 11, 40—meaning the future conversion of the carnal Jews; who would then be put on a footing of equality with the privileged offspring of the prefigured Jacob; and that, like Esau, they should win with, tears and supplication, this late accorded benediction.

Jacob too was smooth, and Esau hairy, Ch. 27, 11. Therefore, to make Jacob pass for Esau, his neck and hands were covered with the little skins of the kids, killed and dressed for the Father's repast.—The prefigured Jacob, the Saviour, to beguile for himself as man; and his spiritual offspring the Father's blessing; puts on, though himself without sin, the semblance of the sinner, represented by the hairiness of Esau, and sin's borrowed resemblance from the goat's skins; for the goats, as we before observed, is the emblem of the sinner. It was, by assuming the nature of guilty man, and offering in that disguise, the atoning sacrifice required, that he won for guilty man his well-pleased Father's benediction.

Chapter 26, verse 4.—God renews to Isaac the promise, which he had made to Abraham, concluding it with the same grand assurance, that in his seed all the nations of the earth should be blessed. Verse 11. Rebecca's chastity, when in danger, because of her beauty, is, like that of Sarai, preserved by God. For she too, like Sarai, was a figure of the Saviour's church; whose purity he has promised to guard unstained to the end of the world.

Verse 15.—The stopping up of Isaac's wells by the envying Palestinians, represents the too successful efforts of the enemies of truth, in abolishing the Saviour's religion, where it has been once established; in ruining the temples, and religious establishments; and thus choking up his fountains of living waters; the several sources of religious and moral instruction, and sanctifying grace, every where opened in the land of the Heathens, or amid the children of this world; where the true believers like Isaac and his family, are but strangers and sojourners for a time.

The well, which, though dug by Isaac, the herdsmen of Gerara claimed as theirs, he called calumny; and the other, which he also dug, and for which also they contended with him; he called enmity. These represent the unjust claim, which innovators make by calumny and strife, to the Saviour's religion; and her wells of purifying and refreshing water; which had been dug and made by the toil of others; and without their aid or co-operation.

Chapter 28, verse 11.—The stone on which Jacob rested his head, that is, on which he reposes his reasoning faculties, is the emblem of Jesus Christ, the chief corner stone: Is. 26, 16. Eph.

2, 20. The other stones, for they are here mentioned also in the plural number, are his twelve apostles, of whom, the chief is styled *Cephus*, or *Peter*, meaning the rock; represented conjointly by the twelve stones, taken by Joshua, from the waters of the Jordan: Whoever rests his head on these, that is, reposes his reason on the unerring testimony of Christ and his lawful pastors; and presumes not to subject the revealed Mysteries of God to his own conjectural reasonings, and blind conceptions, to him, who rests on such sure authority; the path to heaven is thrown open, and a direct communication takes place between man and his Maker and the celestial inhabitants, indicated by the vision of the mystical ladder. *The Lord, said Jacob, is indeed in this place; and I knew it not. And trembling he said, how terrible is this place! This is no other but the house of God, and the gate of Heaven. And rising in the morning he took the stone, which he had laid under his head; and set it up for a title; pouring oil upon the top of it. And he called the name of the city Bethel, or the house of God; which before was called Luzza.* The chief stone, on which he rested his head, be set up for a title; and sanctified it with unction: for Jesus Christ, on whose word we chiefly rely; is the *anointed of God*; set up for a title to his followers, who from him are called *Christian*: and it remains in his Church, the house of God, or spiritual Bethel, as a fixture to the end of the world: for lo! said he, *I am with you at all times, even to the end of the world.* To be continued.

Mrs. ROYALL, the celebrated American Tourist, arrived in town on Tuesday last, and has taken up her residence at Mr Myer's Hotel. We have heard much of the high accomplishments and literary attainments of the fair traveller, and we look forward with pleasure to the publication of her "Tour" through the Canadas. Mrs R. visited Fort Henry and the Dock-Yard, this forenoon.—CIRROCICLE.

We have just snatched occasion to glance at a volume of this Lady's works, and have been struck with the conciseness, force, and splendour of her descriptions, whether it be of human virtues, human duties, or human vices, or of the beauties of nature; which causes us to anticipate much pleasure from the perusal of the work she is now preparing for the Press, for which we are glad to learn her subscription is very numerous. We perceive she is the eloquent friend of Civil and Religious Freedom, and has exposed with surprising ability, and deserved severity, the impositions and designs of the Pharisaical conspirators against human happiness, who at this moment cause such astounding alarm in the United States, and of whom we have spoken so elaborately above.—PARROR.

We shall introduce in our next number, this observant Lady's graphic description of the Bible and Tract Missionaries, which none, who know them, can say to be true; or, though frightfully hideous, to be overcharged.

ERRATA.—In our last, No 3, page 13, third column,—line 29.—Read—But this we may at present observe, that, EXCEPT in the *Holocausts*, &c.
Line 53, page 14, second column,—for *enriches*, read *enriches*.
Ibid.—Line 54, for *Christ*, read *Chariot*.
Page 15, second column—article on the Passions—first line, for *may read many*.
Page 16, third column, line 9,—for *as*, read *we*.
Line 10, for *us*, read *so*.
Line 11, for *enjoyment* read *enjoyments*

POETRY.

Original.

TO ST. JOHN, THE EVANGELIST

O thou, who did'st thy head recline
On Jesus' sacred breast;
Permitted at Love's source divine—
Love's ev'ry sweet to taste!
Disciple, most whom Jesus lov'd,
No tongue thy worth can tell;
Whom most he lov'd, he most approv'd,—
How did'st thou, then excell!

One of the close attendant three,
His witness to the end:
Thou, by thy Lord, wert called to be
Alike his bosom friend.

On Thabor's top, diffus'd around
Thou did'st his glory view;
And, in the garden, saw'st 'et the ground
His bloody sweat imbue.

To thee, as on the Cross he hung,
And to his mother blest,
Your anguish'd hearts, while sorrow wrung,
His words were last address'd;
A virgin son, he laid in thee
His virgin mother hid,—
Then, to thy filial care, was she
His dearest charge, consign'd.

In thee alone, illustrious Saint,
What dignities combine!
No tongue can, e'er so eloquent,
Thy titles all define,—
Like Daniel, pent in the lion's den,
A martyr, yet not slain—
Like his, thy sure Prophetic pen
Describes Messiah's reign.

Swift darting to Heaven's highest height,
Evangelist sublime!
At once thou wing'st thy daring flight
Beyond the bounds of time,—
There, in the dread paternal blaze,
With more than an eagle's eye
Thou on the Eternal Son did'st gaze,
The Fihal Deity.

Thence, with celestial ardours fraught,
Alighting here below;
From thee, Love's sacred flame is caught,
And spreads on Earth its glow.
O, beg for us, where now on high
Thou reign'st supremely blest,
Some share of that bright Charity
Which ever fir'd thy breast.

To God the Father, and the Son,
Who equal reigns in Heav'n,
And Holy Spirit, three, in one,
Be endless glory giv'n!

AVIS A NOS CHERS FRERES DU BAS CANADA

Il est a esperer que tout bon Catholic entendant ou n'entendant pas la langue angloise, pretera son support au seul journal Catholic anglois, qui au jamais paru dans ces provinces surtout en sachant qu'il est public avec l'approbation, et sous les auspices des Eveques et du clerge du pays. Le prix d'ailleurs, en est si modique n'etant que quatorze shillings par an, la poste incluse, pour une Feuille hebdomadaire; qu'il y a bien peu de personnes qui ne puissent contribuer cette miete a l'elucidation et defense de notre Sainte Religion, assaille de toutes parts, et calomniee par ses Ennemis dans une langue, qu'il est indispensablement necessaire d'adopter, pour refuter sur pied egal leurs erreurs. On s'attend que la moitie de l'abonnement annuel, sera paye d'avance, et envoye par chacun, avec son adresse, franc de post, a T. Dalton. U. C.

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