

The whole earth, with all that it contained, was made over to man, as his domain; but paradise planted for his pleasure by God himself, was designed for his princely residence.

Verse 16. *And he commanded him, saying: of every tree of Paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it, thou shalt die the death.*

To render man worthy of all the bliss bestowed on him; and thus enhance his dignity, and complete his happiness; an opportunity is afforded him of meriting that bliss, by proving his grateful, loving, submissive and inviolable attachment to his maker and sovereign benefactor. An easy trial is therefore made of his fidelity. He is forbidden to eat of the fruit of a certain tree; and threatened with death as the consequent punishment of his transgression.

Here, then, is established from the beginning, the freedom of man's will. *Life and death, good and evil, are here placed before him; and he is left free to choose between them.*—Deut. 30, 15. A necessary or compulsory obedience can have no merit in it whatever; nor an unavoidable, or necessary transgression, such as certain Protestants consider man's to have been, any demerit, in the eye of reason. Man, besides, is all along treated by his Maker as a Son, and not as a slave. The tender parent expects from his child, not a forced, but a voluntary submission; a submission of the heart in all things to his will. *My son, says he, give me thy heart; and let thine eyes keep my ways.* Prov. 23, 26.

Verse 18. *And God said: it is not good for Man to be alone: Let us make to him a helpmate like unto himself.*

The same consultive mode of expression is used by the Deity in the creation of the woman, as in that of the man; shewing thus, like that of the man, her superior worth and dignity.

Verse 19. *All the beasts of the earth, and the fowls of the air, are next made to pass in review before their constituted Lord and owner, in order that he might name them.* This proves that, with all the other gifts of nature, man had received from the beginning the faculty of speech.

Verse 20. *But among all the other creatures he found no helper, like himself.*

Verse 21. *Then the Lord God cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs and filled up flesh for it.*

Verse 22. *And the Lord God built the rib, which he took from Adam, into a woman; and brought her to Adam.*

Thus the woman, like the Man, rose a perfect creature from the plastic hand of the Omnipotent.—She was not merely bid to be; but, with the consent and to the image and likeness of the adorable *Three in one*, she too, like him, from whose side she was taken, was built up by the Deity, and brought to her natural Lord; who claimed her, as a portion of his own proper substance.

Chapter 3 Verse 1. *Now the Serpent was more subtle than any of the Beasts of the Earth, which the Lord had made. And he said to the woman: why hath God commanded you that you should not eat of every tree of Paradise? And the woman answered him: of the fruit of the trees that are in Paradise we do eat. But of the fruit of the Tree, which is in the midst of Paradise, God has commanded us that we should not eat; and that we should not touch it; lest, perhaps, we die. And the Serpent said to the woman: No; you shall not die the death; for God saith: in what day soever you shall eat thereof, your eyes shall be opened. and you shall be as Gods, knowing good and evil.*

The superior subtlety of the serpent quite preter-natural; and not what the Lord had imparted to any of the beasts of the earth; the one which the tempting fiend had chosen for the organ of his communication with the woman; on finding whom alone without her natural guardian and Adviser; he ventures to try against her, and, through her, against her husband, the force of his seductive influence. It had been her duty, on hearing him give her lie so falsely to the Deity, her maker and bene-

factor, to have fled from him with horror. She was cajoled, however, with his flattering assurance.—Touched with pride, at the thought of the promised exaltation; and, as has ever since been the case with her heedless posterity, easily believing that probable which she wished to be true; she distrusted God's clear and positive declaration and relied on the tempter's contradicting assertion. Nor was she long without a plausible motive for yielding to the enemy's fatal suggestion; so dangerous it is to listen for a moment to the spirit of error protesting against God's truths revealed. For, allowing herself to reason against the word of God; she naturally concluded that the serpent a dumb reptile, must, by eating of the forbidden fruit, have become rational and endowed with speech; and that consequently she and her husband who were rational, would, by eating it, become as Gods. Seeing, besides, that *the tree was good to eat; and fair to the eye; and delightful to behold: she took of the fruit thereof, and did eat; and gave to her Husband, who did also eat.* Then were their eyes opened; and they sought to hide their shame; and hearing the voice of the Lord walking in Paradise in the afternoon air; they hid themselves from his face amid the trees of paradise.

How wofully changed was now their condition! Their sense of shame at their nakedness, which they felt not before; and their consciousness of guilt; made them fly the approach of him, whose presence had hitherto been their glory and delight. They were now lost to their God, and to all their destined good; with death and all its dreaded and unknown consequences before them. The Devil now concluded that he had marred the work of God; and blasted in its root the whole human progeny for ever. How could he else suppose? He himself had felt, with his companions in guilt and misery, how inexorable God's justice is; and, when once enkindled, how inextinguishable his wrath. Mercy was an attribute of the Deity to him and his followers, quite unknown. Nor could he spy in the culprits themselves; nor, indeed, in all the creatures together; the possible means of making an adequate atonement for sin committed; as they had nothing to offer, in satisfaction for it, of their own: nothing, but what they had received from their offended Creator; whose will they had disobeyed, and whose threats they had scorned. Yet, as man's guilt had not, like that of the fallen Angels, originated in himself; but had been suggested by the envious fiend; God had resolved to save the human creature from destruction: to raise him up from his fallen and degraded state: and, should he, but henceforth prove obedient to his word; to exalt him yet higher in dignity and bliss than he had even been before his fall. For, where sin has abounded, says Saint Paul, grace has abounded more. Rom. 5, 20.

To be continued to the last Chapter of Revelations.

AVIS A NOS CHERS FRERES DU BAS CANADA.

Il est a esperer que tout bon Catholique entendant ou n'entendant pas la langue anglaise, pretera son support au seul journal Catholique anglais, qui ait 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 pussent contribuer cette nierte a l'elucidation et defense de notre Sainte Religion, assaillie 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 P. Dalton, Editor of the Patriot and Farmer's Monitor, Kingston, U. C.

Poetry.

Original.

ON THE NATIVITY OF OUR SAVIOUR.

"While all things were in silence, and the Night was in the midst of her course, the Almighty Word leaped down from Heaven; from thy royal Throne." Wisdom—19, 14, 1

The Moon her midnight course pursued;
And round, in twinkling myriads strewn,
The starry host shone clear:
Nature repos'd, when Nature's God
Descending, sought Man's low abode—
Our sin-polluted sphere.

The Eternal born, a Child of time,
The self-doomed victim of our crime,
Our Form adopting wears;
A helpless Babe in manger mean,
Low laid, an Ox and Ass between,
Creation's Lord appears.

By Mercy here we wond'ring view
Man's debt of satisfaction due
To justice amply paid:
View God himself, as Man, defray
'Gainst Man the huge amount that lay,
And all his worth outweigh'd.

In mute amaze th' Angelic throng
Behold, our sinful race among,
Life's Author, mortal born!
And Man now with his Maker claim
Fraternal kindred, late the theme
Of hopeless guilt forlorn.

But hark! Their voices sweet they raise,
And high, o'er all exalting, praise
Th' Almighty Lord supreme:
Then of Messiah's humble birth
The tidings glad announce to earth,
And peace to man proclaim.

Watching their flocks on Bethlem's plain,
The pious Shepherds heard the strain,
And saw the vision clear:
Then thither bled them, where they find
The Saviour hop'd of human kind;
And, prostrate, him revere.

In mystic forms, our faith to try,
Upon his Altars still, we spy
Disguis'd, our Saviour Lord:
Not by the humble Shepherds' sole;
But now, as God from pole to pole
By mankind all adored.

To God, who reigns eternally,
In substance One, in Persons Three,
Supremely blest in Heaven;
By all his Creatures, but o'er all
By Man, so favour'd since his fall,
Be endless glory giv'n!

—*—*—

"Mercy and Truth have met each other Justice and Peace have kissed."—Ps.

Say, was it Mercy's pow'ful cry,
Or Justice unappeas'd,
That bade unbounded Majesty
For Man be thus debas'd?

Or say, did both, in soft embrace,
Though each to each a foe,
Here friendly meet; keen to solace,
And cancel human woe.

A.C.

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