

circle, which has neither a beginning nor an end, placed over the heads of the Egyptian divinities, *Anubis, Osiris, Isis, Serapis*, as their distinguishing sign, or hieroglyph. We find also on the forehead of the Egyptian Mummy the figure of a serpent coiled up, indicating thus the seat of life.

As the art of medicine is for restoring health, and preserving life, the emblem of that science is the serpent. Hence Esculapius, a renowned Egyptian physician, was distinguished in the representations made of him, by the accompanying sign of his art, the serpent: and his daughter, Hygia, who prepared his medicines, by her cup, and a serpent represented drinking out of it when full, or rising out of it when drained: indicating that the sick wishing for life, must drain her cup; and that whoever drains it, shall have life. Both these were finally worshipped by most of the Heathen nations; the one as the God and the other as the Goddess of medicine.

The serpent then signified: or rather, was the word of life itself; and the very thing it signified. It was, therefore, the fittest figure possible, to denote him, who is life itself, and the author, restorer and preserver of life. *I am the way, the truth and the life*, says Jesus Christ. But he, who is the essential life, assumed our mortal humanity, and dying as man delivered us from death, which must else have ensued from the mortal bites of the *fiery serpents*; that is, from the poisonous and unfortunately prevailing temptation of the serpent fiend whispered to our first mother in Paradise, and still plied by him and his snaky legions against her envied posterity. The Israelites looking up for a cure to the dead serpent on the pole, shew that mankind must look up for salvation to life's author slain—to the Saviour crucified. Why then did the devil assume the figure of life, the serpent? Because he promised life; he was the false serpent, who promised life but gave death. And God allowed him to take that form, that the Saviour might shew forth, under the same hieroglyphic form, the ease with which his wisdom infinite can defeat all the arts of the crafty fiend, and turn all his mischievous machinations to his own utter confusion, and discomfiture.

Verse 14.—*Wherefore, as is said in the book of the wars of the Lord, &c.* This book, which, like several others quoted in the sacred text, has been lost, shews that the scriptures, the Protestant's pretended only rule of faith, is deficient.

#### FEMALE PREACHERS.

THE woman was made for the man; not the man for the woman. The man was made for God; and, through man, the woman also; who is part of his being—*flesh of his flesh, and bone of his bone*.—The woman, then, as the weaker party, and hence ordained the subordinate one; made but to the image of man, who was made to the image of God; the woman ought never to have acted by herself; and without the counsel, direction, and approbation of man, her natural head. Venturing, however, unfortunately, to act by herself, she was seduced and ruined by

the crafty fiend; and became the organ and instrument of his temptation to man in Paradise. Man again, who derived all his knowledge immediately from God; allowing himself to be counselled and cajoled by her, of whom he was the natural counsellor and director; inverted quite the order of things; and thus implicated himself in her rash transgression and all its unhappy consequences. In order, therefore, to replace all, as it happily was from the beginning, the woman must drop her unauthorised, nay, forbidden, pretensions to counsel and direct the man, whom she counselled wrong and misdirected: and ever after to be guided by him in whatever concerns their common welfare.—This is, all along, particularly in the religious sense, the plan pursued in God's redeeming dispensations: for only the man was by him appointed to perform the sacred rites of worship; and mediate between the Deity and his fellow creatures. Never, but in the Heathen religions, were Priestesses known to exist. Man alone, in the Religion of God, was permitted to exercise the functions of the sacred ministry. It was always to man that the Deity made known his will; and from him the woman received the Divine intimation.

Yet, in numbers of the reformed sects we see this order of God and Nature reversed: and the woman still, as after her fall, and when under the deceiving influence of the spirit of error, holding forth her counsel and injunctions, as inspired, to man, her natural head, superior, and director. Thus, the one, that should be guided, presumes in turn to guide: and the fickle female fancy is seen to lead round in all its wild vagaries and fondly formed conceits, as if spell-bound, the manly intellect.

The law laid down for woman—Gen. 3, 16—is thus inculcated by the great Apostle, Saint Paul: *Let women keep silence in the Churches: for it is not permitted to them to speak; but to be subject as also the law saith. But if they would learn anything, let them ask their husbands at home: for it is a shame for a woman to speak in the Church.* 1. Corinth. 14. 34. And again: *Let the woman learn in silence, with all subjection: but I suffer not a woman to teach; nor to use authority over the man; but to be in silence. For Adam was first formed; then Eve. And Adam was not seduced; but the woman, being seduced, was in the transgression, &c.* 1 Tim. ii, 11.

What, then, would this Apostle have said, had he witnessed, as in our days, female doctors and expounders of the Divine Law to man; and not expounding in the sense of the Church; though even this was the presumption blamed and forbidden by the Apostle; but every one holding forth her own doctrinal notions, and interpreting the word of God according to her supposed inspired conjectures. Is not this still Eve in Paradise, tempted first herself, and still tempting her husband? What would he have said, had woman assumed in his time, as in our parliamentary sect, the right to rule the Church of Christ as its spiritual head; and to dictate like old Queen Bess, its Faith and discipline; under pain of death to a terror-struck, trembling and passive people and Clergy?—And, were he alive, in what terms would he reprobate in a pretended Christian Church, the law enjoining all to consider as the head of that Church, the man, woman or child, male or female, who happens to be born the successive legitimate sovereign of the Land? Did Christ ever commission a Cæsar, or an Elizabeth, not Peter and his apostles, to feed his flock?

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

## THE CATHOLIC.

Hamilton, G. L.

WEDNESDAY, APRIL 27.

••• The Editor, in consequence of his attendance being requested at the consecration of the Very Rev. Michael Power, at Laprairie, on the 8th May next, as Catholic Bishop for this diocese, will be absent about two weeks.

••• To the prayers of all the Catholics of western Canada our new Bishop recommends himself; and requests our clergy, on Sunday the 8th May next, to add to the usual Collects the prayer *Pro Episcopo*:

*Deus, Fidelium Pastor et Rector, &c.*  
WM. P. MACDONALD,  
Vicar General.

In the present and subsequent numbers of our paper, we shall lay before the public an official disclosure of the dangerous workings, the anti-social and anti-Christian tendency of Orangeism in the British dominions.

From the Edinburgh Review.

### ORIGIN, NATURE, AND TENDENCIES OF ORANGE ASSOCIATIONS.

- ART. IX.—1. *Report: Orange Lodges, Associations, or Societies in Ireland.* Ordered by the House of Commons to be printed, 20th July, 1835.
2. *Second Report from the Select Committee appointed to Inquire into the Nature, Character, Extent, and Tendency of Orange Lodges, Associations or Societies in Ireland, with the Minutes of Evidence, and Appendix.* Ordered by the House of Commons to be printed, 6th August, 1835.
3. *Third Report: Orange Lodges, Associations or Societies in Ireland.* Ordered by the House of Commons to be printed, 6th August, 1835.
4. *Report: Orange Institutions in Great Britain and the Colonies.* Ordered by the House of Commons to be printed 7th September, 1835.
5. *Report of the Select Committee appointed to inquire into the Origin, Nature, Extent, and Tendency of Orange Institutions in Great Britain and the Colonies, and to Report the Evidence taken before them, and their Opinions to the House.* Ordered by the House of Commons to be printed, 7th September, 1835.

Two distinct committees were appointed during the last session of Parliament to inquire into the origin, nature, extent, and tendencies of Orange Associations in Great Britain and the Colonies, and in Ireland.

The committee on the Orange Associations in Ireland originally consisted of twenty-seven members, of whom thirteen were conservatives, one or two neutrals, and the remainder liberals. Amongst the conservatives were Mr. Shaw, Sergeant Jackson, Colonel Conelly, Colonel Percival, Colonel Verner, Mr. Maxwell, and Sir Edmond Hayes; the last three gentlemen being Orange Grand Officers, and

directing members of the institution.—During the long period, above five months, which the committee sat, some changes of its members took place. Mr. Shaw, Col. Percival, Colonel Conelly, were exchanged for further conservatives; as Mr. Spring Rice, Mr. Cutlar Ferguson, &c. were replaced by other liberals, on the formation of the present administration. The committee on Orange Associations in Great Britain contained a larger proportion of liberals. The Irish Committee closed their labors without making any report.—The English report is full and satisfactory.

The evidence taken before these committees spreads over the occurrences of the last forty years. Two-and-twenty witnesses were examined by the Irish Committee. Eight of these are Grand officers, or leading members of the Irish Orange Association, and are, of course, strongly impressed with the virtues of Orangeism. The remainder consist of four officers of police, two lords-lieutenant of counties, three magistrates, two lawyers, a physician and two farmers. They all reside in or have been connected with the districts where Orangeism is most active: they are of various religious persuasions, but chiefly of the Church of England, and express opinions unfavorable to the institution. The English committee examined eighteen witnesses; of whom thirteen were active Orangemen. The only witness not an Orangeman, who was examined respecting Orange transactions, was Mr. Innes, a member of the Scotch bar. The other witnesses gave evidence respecting official or unimportant subjects. The documents submitted to the two committees consist generally of extracts from the official correspondence and records of the two grand lodges of England and Ireland.

We have been thus exact in our analysis of the two committees, and of the evidences and witnesses brought before them, because in a report of the Irish Grand Lodge, which appeared in the newspapers in November last (Morning Chronicle Nov. 23) there are some violent reflections on them, and more especially on that for Ireland. This report bears the signature of Lord Cole and Mr. Henry Maxwell. Its object is to impugn the evidence we are about to examine, and more especially that taken before the Irish Committee. It asserts that this committee wasted its time in the examination of a number of malignant and ignorant enemies of Orangeism; and closed its proceedings without affording time for the Orange witnesses to be re-examined, contrary to a distinct pledge. Now this committee sat forty one days;—twenty for the examination of Orange witnesses, and twenty one for those who were not Orangemen; among whom were Lord Caledon, Lord Gosford, Mr. Sharman Crawford, M. P., Mr. Kernan, Sir Fredk. Stovin, &c. And it is a fact worthy of Mr. Maxwell's and Lord Cole's explanation, that the last four days of the committee's sitting were wholly occupied by the examination of Lieut. Colonel William Blacker, a well known Orangeman of 40 years' standing, and Member of the committee of the Grand Lodge of Dublin; by the re-examination of Hugh Ryves Baker, Esq. Deputy Grand Treasurer of the As-