

He significantly informs his readers that—

“It rarely happens that an Irishman is elected by a constituency, the majority of which are of English and Scotch descent. Unfortunately the prejudices against Irishmen amongst their fellow-subjects and fellow-citizens are still strong, although not so strong, or bitter, or universal as they once were. Worse still, the old feuds between catholic and protestant Irishmen, which time and common sense should have extinguished long ago, have been imported to this country, and they rage as fiercely as if the battle of the Boyne, the siege of Derry or the siege of Limerick were events of yesterday, as if there was still a Pretender to the English throne, and Protestant ascendancy must be maintained at all hazards.”

In relation to the above we beg to correct Mr. Anglin, for it is manifest enough he labors under a misapprehension of the true character of our Protestant Institution: and for his information we will repeat the standing declaration of Orangemen, that they have no desire whatever to keep up old feuds between what he is pleased to call Catholics and Irish, or any other kind of Protestants. It is true we do celebrate the victory of WILLIAM over James at the Boyne; because that victory was a national victory, and gained under British colours by English, Irish, and Scotch Orangemen, assisted by German, French, and Scandinavian Protestants. And if the descendants of those Irish Protestants, for whose deliverance the battle of the Boyne was especially fought, do celebrate the annual return of those glorious days, so peculiar to British history, it is not for the purpose of continuing old feuds, but simply to keep in remembrance God's goodness and mercy to the

fathers, through which both Romanists and Protestants enjoy so many privileges to-day, as well as to prevent the recurrence of the scenes of 1688 and 1689 and 1690, which caused so much suffering, and cost so much blood, in order to remove them. And when they do so, and conduct themselves peaceably and orderly in those celebrations, neither Mr. Anglin nor his friends have the slightest cause to complain; for no Orangeman interferes with their rights or privileges. In order to live at peace with any community, we must always be ready and willing to grant others the same privileges we claim for ourselves. And Mr. Anglin knows very well that under our Protestant constitution, secured to generations by the blood of Orangemen, he enjoys privileges in this country that his sovereign the Pope would never think of granting him in his own; that is liberty, political and religious.

As Orangemen and Protestants we hold that Mr. Anglin, or no other man living, has any right to upbraid us for doing that which our conscience tells us is right and proper: and what would we be but *ungrateful* descendants of our loyal and heroic fathers if we did not by some means hold their memory in everlasting remembrance. This is our peculiar privilege on the glorious twelfth day of July in every year, and it will be time enough to be censured by Romanists when we are found trampling upon their rights or interfering with their liberties.

We beg to assure the Editor of the *Freeman* that in one thing he is