

earth, and the other elements betwixt them, one higher than another, and gave different stations and qualities, yet so different as to be linked and concatenated, "concordia discordi" (by an harmonious diversity,) and all for the concern and benefit of the whole; thus, for the good of men, hath the Lord assigned those different stations of rule and subjection, though all are of one race, raising from among men some above the rest, and clothed them with such authority as hath some representation of himself, and accordingly communicating to them his own name, "I have said ye are gods," and the very power that is in magistracy to curb and punish those that despise it, St. Paul useth as a strong and hard cord to bind on the duty of obedience—a cord of necessity, saying, "Ye must needs be subject." But he adds another of a higher necessity, that binds more strongly and yet more sweetly, that of conscience: "Ye must needs be subject, not only for wrath, but also for conscience sake."—Archbp. Leighton.

A true natural aristocracy is not a separate interest in the state, or separable from it. It is an essential integral part of any large body rightly constituted. It is formed out of a class of fair presumptions, which, taken as generalities, must be admitted for actual truths. To be bred in a place of estimation; to see nothing low or sordid from one's infancy; to be taught to respect one's self; to be habituated to the censorial inspection of the public eye; to look early to public opinion; to stand upon such elevated ground as to be enabled to take a large view of the wide-spread and infinitely diversified combinations of men and affairs in a large society; to have leisure to read, to reflect, to converse; to be enabled to draw the court and attention of the wise and learned, wherever they are to be found; to be habituated, in armies, to command and to obey; to be taught to despise danger in the pursuit of honour and duty; to be framed to the greatest degree of vigilance, foresight, and circumspection, in a state of things in which no fault is committed with impunity, and the slightest mistakes draw on the most ruinous consequences; to be led to a guarded and regulated conduct, from a sense that you are considered as an instructor of your fellow-citizens in their highest concerns, and that you act as a reconciler between God and man; to be employed as an administrator of law and justice, and to be thereby among the first benefactors to mankind; to be a possessor of high science or liberal art; to be amongst rich traders, who, from their success, are presumed to have sharp and vigorous understandings, and to possess the virtues of diligence, order, constancy, and regularity, and to have cultivated an habitual regard to commutative justice—these are circumstances of men which form what I call a natural aristocracy, without which there is no nation; and to give no more importance in the social order, to such descriptions of men, than that of so many units, is a horrible usurpation.—Edmund Burke.

THE CHURCH.

TORONTO, SATURDAY, MAY 22, 1841.

We request the attention of our readers to the article, in a succeeding column, upon the rise and objects of the ORANGE SOCIETY, in which the accuracy of the statements are, we believe, fully to be depended upon. We have not the slightest personal motive, as we have often before observed, in advertising to the affairs of this Association; but when we see a body of men whose allegiance to their Queen and attachment to our Protestant Constitution in Church and State is hearty and undoubted,—when we see such persons, through the malevolence of hired and interested partisans, or through the ignorance of those upon whom deceit is practised, maligned and insulted, we feel it but an act of justice to contribute our humble share towards disabusing the public mind, and setting forth the plain and unvarnished truth. The system of defamation and of petty persecution pursued of late years towards this loyal body, has been very trying to their own patience as well as to the manly and generous feelings of all who can appreciate the merit of attachment to the Throne and devotion to the Church; and those sensations of discomfort experience no alleviation from contemplating the causes of this rancorous hostility against the Protestant loyalty of Ireland.—An end is to be gained by the Cabinet of the day; their majority must be ensured, or else the reins of power, with the vast privilege of patronage, must drop from their hands. But in this career the bark of Cerberus is perplexing, and a sop must be thrown to the monster. In other words, O'Connell must be propitiated, and the cost of the alliance is nothing less than the sacrifice of the Orangemen. They it is who stand between him and the goal of his wicked aspirations: repeal is a hopeless agitation, while that phalanx is concentrated and firm; and the threat of armed millions becomes idle and sound, while the brave devotees of Church and State are bound together by a tie so sacred and a principle so animating. Thus it was that the Orange Society in Ireland underwent a formal dissolution: the ministry yielded to their rebellious ally this condition of his support; and the excellent monarch then upon the throne, King William the Fourth, was induced, we can believe with all the reluctance of a true Protestant heart, to concede his assent to the sacrifice. But the outward and formal dissolution breaks not the spirit by which these loyal men are actuated, and the bond of sympathy and union is perhaps as firm and exciting as ever. Their their enemies know full well, and they have not ceased to prosecute the work of degradation; a specimen of these insults is thus described by Charlotte Elizabeth, in her popular "Letters from Ireland":—

"A mile or two beyond this I came in contact, for the first time, with what, I confess, raised something in my bosom not quite amicable to the viceregency of the land. The newspapers have no doubt informed you, that in his zeal for the preservation of this country, Lord Mulgrave had dispatched an army, or something very much like it, to what Mr. O'Connell calls the "black north." The occasion of this military investment of the most devotedly loyal portion of her Majesty's dominions, was the recurrence of the 12th of July, the anniversary of the battle of the Boyne, in 1690. Fears were entertained, or, if not, they were pretended— which, you know, on state occasions, comes to the same thing—fears lest the loyalty of the northern men should issue in acts of treason. There was, indeed, ground for very serious apprehension, lest the Protestants of those notoriously disaffected counties, Armagh, Down, Londonderry, Donegal, &c. might arm themselves with orange lilies, to the great terror and annoyance of her Majesty's peaceable Ribbon-men. To avert this formidable display, and to co-erce the incorrigible upholders of the principles that placed the house of Brunswick on the throne, his Excellency marched all the disposable military forces in that direction, and arranged such a concentration of the armed police as would suffice to mark the paternal solicitude that throbs in the viceregal bosom for the encouragement of loyal and constitutional predilections throughout the land. Proceeding towards Trim, I was surprised to meet so many straggling parties, by twos and threes, of the green-jackets, each with his bayonet, blunderbuss, and cartouch-box. The truth of the matter presently flashed on my mind; and I must confess that indignation the most glowing took possession of me for a few moments."

It will perhaps be asked what kindred bond there can be between Orangemen in Ireland and America, or what corresponding motive can exist for maintaining the Institution on this side the Atlantic, even if the necessity for it should be conceded on the other. It might be sufficient to reply by asking, whether the same opposition to our monarchical constitution and our Protestant faith is not to be found here, which has awakened there this defensive combination; whether there is no such thing in our Colonial possessions, and especially in United Canada, as the desire to sever the connexion betwixt this and our parent land,—to subvert the principle of Church and State,—and even to restore the lost ascendancy of Popery? If this be so, it becomes the advocates

and supporters of those principles to be upon the alert,—to look to their own position,—and to watch the aggressions of the insidious foe. We never, indeed, have seen a fair refutation of the argument, that, if the Orange Institution is proper and allowable in Ireland, it is equally lawful and necessary in Canada.

There is one thing in the article of our correspondent which, as detailing the secret springs of the Rebellion in Ireland, is, or ought to be, instructive in this Colony,—we mean the pretext of the oppressiveness of tithes, which was originally brought forward in that country by the promoters of rebellion and the enemies of British rule. It was a mere pretext, as the history of the times demonstrates; but it shews how the subject of religion is always artfully introduced for inflaming the passions of the people, at the very moment that those who thus wickedly employ it are utterly indifferent to its truth and regardless of its legitimate influence. We are anxious to forget all the political iniquity that was mixed up with the agitation of the question of the Clergy Reserves; but the similarity of proceedings and of motive by parties in Ireland and Canada respectively upon the subject of Church property, is too instructive to be passed over in silence. If the complaint of tithes was but a pretext there, much more was the clamour about the Reserves here,—here, under circumstances the most advantageous to the Church, but an unsubstantial grievance at best,—a mere pretext, wherewith the artful and ambitious might be aided in the work of public disturbance, and the disaffected be assisted in procuring further and to them more important concessions. Human nature, in its native and uncorrected depravity, is much the same every where; and wherever we discern an opposition to the means of establishing Christianity in the land, without violence to the conscience or injury to the property of a solitary individual, we shall seldom err in ascribing it to one general principle,—of discontent with the powers that be, and the mastery by human perversity over that correcting power which true Christianity always manifests in those who own its genuine influence.

In the face, then, of this principle of insubordination which we have no reason to believe to be extinct,—in the face of this republican and revolutionary spirit which it is lamentable to see so prevalent in the present day,—we cannot, as good subjects and as sound Protestants, wish success to any scheme which would go to destroy the bond, whatever it be, that binds together so large a portion of the warm-hearted defenders of our Church and Queen, as the Orange Institution. We know not whether their rules and regulations are precisely those that are best calculated to effect the end which is proposed; we are not prepared to say whether all the machinery of the system is that which most harmoniously and successfully brings about the result which, in this association, is designed to be produced. Perhaps it is, in many particulars, susceptible of improvement; or rather it may be, that the fundamental principles of the institution are not always fairly carried out in the practice of its members. We are aware that the Orange Society is meant to be a religious one,—that it is, constitutionally, based upon a Christian foundation,—and that, therefore, its members must be chargeable with an inconsistency most detrimental to the cause which they profess to maintain, if they do not manifest, in their private demeanour as well as in their public conduct, the working of that religious influence by which the whole machinery of their system is believed to be pervaded.

An Orangeman, then, must be a traitor to his own most solemnly avowed principles, if he be a transgressor of the laws or recreant to the Protestant faith. And yet it may be true that many,—with undeniable sentiments of loyalty,—are induced to become members of that Society chiefly from the excitement and animal enjoyment often mixed up with such associations; and that it is more the hilarity of their meetings than either love of country or respect for the Reformed religion, which prompts to a zealous maintenance of the Institution itself. No doubt, in the admitted infirmity of human nature, this will be extensively the case; and that many will be found who have more regard for their personal enjoyments than for the civil or spiritual weal of their fellow-creatures, in upholding this Association. We know, indeed, that too much cause, from personal misdeed, is often afforded for the prejudice which exists,—on no personal grounds, however,—against them. It is their duty then, we freely say, to evince an example of meekness and gentleness, such as our blessed religion prescribes, in their conduct towards other professed Christians,—towards the members especially of that corrupted creed to which they are more especially opposed. A hatred of error, we need scarcely tell them, justifies not a hostility to those who may, from causes uncontrollable by them, be living in that error; and the way to reclaim them is not by insult or violence, but by the manifestation of a gentle and Christian behaviour.

It is, too, an inconsistency in many Orangemen, which we have been constrained to witness with peculiar pain, that while, in correspondence with the religious fabric of their Society, they desire the annual commemoration of the victory of the Boyne to be accompanied with religious exercises, and while, on that day, they appear eager enough to enter the courts of the Lord's house, it seems, in too many instances, to be a zeal not so much for the sanctuary as for the excitement of the procession and for the festivities which follow. It has been frequently observed that, in many communities, Orangemen are not the persons most remarkable for their regular or habitual attendance at the house of God, or for a maintenance of that principle, in their hearts and lives, which, by an annual exhibition of Protestant zeal, they outwardly manifest. On the contrary, many of them are never seen there at all; and in not a few instances, instead of evincing a consistent love and respect for the National religion, by attending their parish church, they are more frequently to be found in the ranks of those worshippers who avowedly are hostile to that essential part of the great fabric of our monarchical constitution, which, we believe, Orangemen are sworn to defend.

While, however, we mention these practical defects and inconsistencies, it is not from any condemnation of the system by which they profess to be guided; for these, we are persuaded, would speedily disappear, if that system were faithfully carried out, and the duty of supervision and direction competently and vigorously fulfilled. And Orangemen can have no hesitation in believing that, in making these remarks and offering this advice, we are actuated by the purest and most friendly motives,—to induce them, indeed, to respect their own system more, and not cause it to be brought into disrepute and suspicion by inconsistent irregularities. Thus watchful and consistent as individuals, while they are undeniably loyal and true-hearted as a body, they will constitute a real bulwark to the Church and the Throne,—a real barrier against the waves of sedition, infidelity, and false religion,—a comfort to themselves and a blessing to their country,—with an influence that will grow and spread, until there shall be no need of their distinctive name and society, but when, in every land, all shall be known under the one comprehensive designation of the CATHOLIC CHURCH OF CHRIST.

We observe, from our late English papers, a striking instance of the fearless exercise of Episcopal supervision and authority, in the deprivation of the Dean of York Cathedral by the venerable Archbishop of that Diocese,

on account of simoniacal practices. The address of the aged prelate to the Chapter, after hearing their judgment, is so characteristic of the firm yet paternal sentiments of a Father of the Church, that we cannot withhold it from our readers:—

"My Rev. Brethren,—Having now for nearly fifty years, as Bishop of Carlisle and Archbishop of this province, held a high and most responsible station in the Church—a station to which duties no less important than solemn are inseparably attached—it might be expected that, in the course of so long a period, occasions would sometimes arise, when in the faithful and conscientious discharge of my corrective authority, I should be required to incur the sacrifice of personal feelings of a very painful nature. Such, in fact, has before been the case, but in no former instance have those feelings been so painfully and so acutely excited as in the present truly afflictive one, and nothing but the strongest sense of the paramount duty I owe to the Church in general, and to you in particular, could induce me to sign the sentence, which has now been submitted to me by the learned Commissary for my approbation. But after a very attentive and careful perusal of the evidence on which the sentence is grounded, I find it unhappily such as to leave no doubt that Simony has been committed in its most aggravated form, and that the Dean of York has been guilty of one of the greatest ecclesiastical offences; that he has been in the practice of disposing of his clerical patronage, not for the purposes for which it was entrusted to him, but for lucre, putting out of the question every consideration of the fitness of the individual whom he has nominated as patron, and instituted as Ordary, for the cure of souls. Criminality of this kind, that which the canon law scarcely knows any greater, established by legal and convincing proof, against so high a dignitary of the Church, has appeared to me, after mature and most anxious consideration, to demand a sentence which shall prevent a repetition of such practices, mark in the strongest manner the sense which the Church entertains of them, and remove the dangerous effect of so ill an example. The Dean has neither met the charge nor shown the smallest compunction for the offence; but, on the contrary, in his letters to the Chapter Clerk, in October last, declared (and has recently repeated the declaration), "that if he had a hundred lives he would sell them all." In such a case I feel that leniency would be misplaced, or, rather, indeed, that it has been rendered impossible; and therefore, under a deep sense of the responsibility of my episcopal office, I consider it to be my bounden duty to pronounce the sentence of deprivation upon him from the dignity and privileges of the deanery of York."

This is a proceeding which naturally creates a good deal of sensation in England; but it is one which must be almost exclusively on the side of Ecclesiastical order and Christian propriety. These honest vindications of our venerated Establishment from the abuses engendered more from the infirmities and evil passions of men than from real defects in the system, must go far towards silencing the often caseless clamour against it, and ensuring its own efficiency.

We perceive by the *Ecclesiastical Gazette* of April 13, that the Rev. H. C. Terrot, Dean of the Diocese of Edinburgh, has been elected Bishop of the same, in the room of its lamented Diocesan lately deceased. We had the gratification of attending the chapel of Mr. Terrot in Edinburgh some years ago, and can bear our humble testimony to his abilities as a Divine, as well as to the high estimation in which he was held by the Episcopal portion of the inhabitants of that beautiful city.—Mr. Terrot, we understand, is a near relative of the Rev. S. S. Wood, Rector of Three Rivers, in the Diocese of Quebec.

It gives us great pleasure to learn from the *Ecclesiastical Gazette*, that the subject of erecting and endowing additional Colonial Bishopsrics, is by no means lost sight of in England. In order more effectually to awaken public attention to that important object, a public meeting of the Clergy and Laity of the Church has been called by the Archbishop of Canterbury. This was to have been held on the 27th of April, so that we may expect very soon to be informed of its result.—The inadequacy of the episcopal supervision actually existing to the great and growing spiritual wants of the Colonies, is very apparent; and the rapid spread in England, of late years, of sound Church principles, causes the public mind to be much more alive than formerly to the importance of the subject. The fact, too, that while in the British Colonies there are twenty-three Bishops of the Romish Church, only ten of the Church of England are to be found there, naturally excites to a more anxious desire to supply the obvious defect as respects the National Protestant Establishment. But we shall better express this want of the Church in the words of the *Ecclesiastical Gazette*:—"The number of our Bishops in the Colonies ought to be doubled at least. The Bishop of Calcutta has recently stated his opinion that his own overgrown Diocese ought to be divided into three. Ceylon calls for a Bishop of its own. The Cape of Good Hope, where formerly Bishops proceeding to India landed for a few days, is now likely to be deprived of even these occasional visits by the facilities afforded for the overland journey to our Eastern empire; so that unless a Bishop be consecrated specially for that province, our fellow-countrymen residing there will be debarred from the advantage of those offices which are administered exclusively by the first order of the ministry."

"Again, what can be more anomalous than the present extent of the diocese of Australia, comprising the settlements at Adelaide, at a distance of 1200 miles from Sydney, Van Diemen's Land, itself half as large as England, and New Zealand, which can be reached only after a long voyage!

"If we turn from the Eastern to the Western hemisphere, we find the Bishop of Nova Scotia (notwithstanding the erection of Newfoundland into a separate see) still presiding over a diocese nearly as large as all England, and considerably more difficult to traverse.

"We have a single Bishop for the whole of the British Trinidad Islands; the Roman Catholics have two for Trinidad alone. Certainly an additional Bishop is required for the large and important province of British Guiana.

"Lastly, we have Clergymen and congregations settled not only in the British possessions, but in almost every place in the islands and coasts of the Mediterranean, and many thousands of soldiers and sailors serving at Gibraltar, Malta, in the Ionian Isles, and in the navy and merchant service. These, though the great majority are members of the Church, are deprived of the advantages of Episcopal superintendence, and shut out from the enjoyment of Episcopal ordinances. There is no Bishop to confirm their children, to consecrate their churches, or generally to set in order the things that are wanting in every city. Nor is there at the present moment, when our intercourse with the Eastern Churches has been renewed, and when such an increasing interest is felt in their welfare, any Bishop of our Church to hold authorized communication with them in the whole of the Levant. It is to remedy this anomalous state of things, so disgraceful to our Church and nation, that the meeting has been called for the 27th of the present month at Willis's rooms. Surely so great a work, commenced by the heads of the Church, well deserves the zealous co-operation of all its members."

The MIDLAND CLERICAL ASSOCIATION held their last quarterly session at Picton, on Wednesday the 12th and Thursday the 13th inst. Several of the brethren were unavoidably absent from circumstances of domestic affliction, which produced a strong expression of sympathy from those who were happily enabled to be present; but to the few who were assembled,—reduced, from these causes, to seven,—the occasion was one of great interest

and satisfaction. The theological discussions pursued, always serve to burnish, and preserve in readiness for the contest, that spiritual armour in which the Christian combatant, surrounded as he is by complicated difficulties, is required to be encased; and these opportunities of exchanging opinions upon practical and parochial duties, must necessarily serve to qualify for their more effectual discharge.

The usual services were held in the Church of St. Mary Magdalen at the close of the private exercises of each day: on the former, an elaborate discourse was preached on the 26th Article of the Church by the Rev. A. N. Bethune, from 1 Cor. ii. 6, 7; and on the latter, a sermon embracing many prominent points of practical duty, was delivered by the Rev. R. D. Cartwright from Romans x. 17, "Faith cometh by hearing, and hearing by the word of God."

At the time of Divine Service on the second day, the Association were gratified by the arrival of the Rev. W. Agar Adamson, the newly appointed Missionary at the Isle of Tanti, opposite the village of Bath; and we were rejoiced to hear this reverend brother express his high satisfaction with the country, and speak encouragingly of his prospects in his new sphere of duty.

The following authorized copies of the Prayer for the Governor-General, and the Prayer to be used during the Session of the Legislature, are published for the guidance of the Clergy and Congregations of the Established Church of England, in the diocese of Toronto:—

PRAYER FOR THE GOVERNOR-GENERAL, TO BE READ AT MORNING AND EVENING SERVICES, AFTER THE PRAYERS FOR THE QUEEN AND THE ROYAL FAMILY.

Almighty God, from whom all power is derived, we humbly beseech Thee to bless Thy servant, the Governor-General of this Province. Grant that he may use the sword which our Sovereign Lady the Queen hath committed into his hand, with justice and mercy, according to Thy blessed will, for the protection of this people, and the true religion established amongst us. Enlighten him with Thy grace, preserve him by Thy Providence, and encompass him with Thy favour. Bless, we beseech Thee, the whole Council; direct their consultations to the advancement of Thy glory, the good of Thy Church, the honour of her sacred Majesty, and the safety and welfare of this Province. And this we humbly beg in the name and through the mediation of Jesus Christ, our only Redeemer and Saviour. Amen.

Immediately before the General Thanksgiving, shall be used at Morning and Evening Service, the following Prayer during the Session of the Legislature:—

Most Gracious God, we humbly beseech Thee, as for the United Kingdom of Great Britain and Ireland and her Majesty's other dominions in general, so especially for this Province, and herein more particularly for the Governor-General, the Legislative Council and the House of Assembly, in their legislative capacity at this time assembled: that Thou wouldst be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and her dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessities, we pray for them, for us, and for the whole Church, we humbly beg in the name and through the mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

COMMUNICATION.

To the Editor of the Church.

THE ORANGE INSTITUTION.

Woodstock, District of Brock, April 21st, 1841.

SIR:—A portion of the Upper Canadian press, professing what the cant of the age calls liberal, but which, in truth, are free-thinking and republican principles, have been, for some time past, both before and since the elections, loud in their attacks upon the ORANGE INSTITUTION; and, in accordance with their usual practice, with the aid of outrages of their own provocation, and falsehoods of the most malignant and unfounded character, of their own fabrication,—these confidently and rejoicingly hope they have made out a case to call for legislative measures, to crush that formidable and tried power, which they hate, because they fear,—knowing and feeling that, humanly speaking, it is the last barrier left us to resist and defeat the machinations of our three-fold enemy—Popery, Infidelity, and Republicanism,—which madly threatens to sweep away every thing dear to us, as British subjects, and members of the Church of England, the great centre and bulwark of Protestantism throughout the world. In the front of this dark band, stands the Toronto "Mirror," supported by the "Examiner" and "Colonist." The first-named of these journals, on the 15th of February last, contained no less than three furious articles against Orangemen and Orangemen, manifestly designed to assist the radical movement and interests, in prospect of the then approaching elections. The first of them was headed, "Ireland—an Orange murderer," which had just as much to do with Orangemen as it had with Popery;—it appearing, from the coroner's inquest, to have been an homicide, arising altogether out of a dispute respecting some property claimed by adverse parties, under conflicting wills, made by the testator at different times.—The second alleged to be, "A sketch of the oaths, ceremonies, &c. of Orangemen, as received from a gentleman from the North of Ireland—a Protestant, and once Master of three Lodges, but who withdrew from the order in 1797, because the forms and ceremonies were a mingling of sacred and profane things, of prayers and songs of praise to King William the Third, and were a very highly valued and respectable citizen of the United States." And the third professed to give a history of the origin and design of the Orange system.—Sir, it is no part of my purpose, in addressing you, either to admit or deny the accuracy of the "Sketch" furnished, upon the veracity of this quondam Orangeman from the North of Ireland, whose quarrelsome conscience, according to the "Mirror's" shewing, loathed the "Boyne water" and "glorious memory," but found no difficulty in gulping and digesting perjury; and, verily, I do not envy the United States in its acquisition of "so very highly valued and respectable a citizen."

Sir, I have lived too long in Ireland to be ignorant of the stratagems employed by Jesuits to obtain an end. There is no dishonest or dishonestable act—no device in the black catalogue of human cunning and turpitude to which they will not resort, (for with them the end justifies the means,) to accomplish the grand and sole object for which they exist, namely, the total extinguishment of the Church of England, and consequently of the glorious light of the gospel, and the recovery of that tyrannical sway, that absolute, uncontrolled power which was once wielded by that unholy and worthless fraternity, over the minds and liberty and life of christendom. "Woe to the world, should it again become its master! Then, indeed, will the nations be scourged for their neglect and abuse of the many inestimable blessings and privileges, both civil, intellectual, and religious, which, by the good Providence of God, the reformation introduced. Faithful to the creed, and imbued with the spirit of Loyola, the *Mirror* labours if, by any means, he can assist in restoring the fallen greatness of anti-christian and persecuting Rome. Fraud, falsehood, and slander, in the absence of thumb-screws and fagots, are the weapons of his warfare; and, in perfect harmony with those principles, have its pages been graced with the articles to which I have alluded.—Permit me, therefore, Sir, to lay before the Canadian public, through your journal, a true version of the causes which led to the Orange Institution in Ireland, in contradistinction of the false statement, published by the *Mirror*, (for the information of all public journals that are opposed to Orangemen in British North America,) upon the authority of "Taylor," a writer whose veracity is of too questionable a character to entitle him to the smallest share of respect or credit, even upon subjects of the most trivial nature; and although my narrative may unavoidably occupy more space than is generally allowed to any particular subject in the columns of a newspaper, I trust, nevertheless, that you will consider its importance both a sufficient apology for its length, and inducement for its publication.

The societies of United Irishmen, says an able writer, is known as an historical fact, were first instituted in the North of Ireland, by the Presbyterians, about the year 1791. Their professed object was to obtain parliamentary reform, and catholic emancipation; but whatever the real views of these societies had been at first, in a short space of time they were very well disposed to imitate the example of France,—to separate Ireland from Great Britain,—subvert the established Constitution of the kingdom, and form a republican government. Ulster, during the progress of the French revolution, had early manifested a strong republican feeling, by rejoicings at, and different commemorations of that event, and by

the public addresses of the citizens of Belfast to the National Assembly. Those societies exerted the most unwearied diligence in gaining over persons of activity and talent throughout the kingdom, and in preparing the public mind, by their publications, for the execution of their future purposes. In the summer of 1796, they solicited and were promised French assistance; at which time there were in Ulster 100,000 organized men, well provided with arms and ammunition, and only waiting for the arrival of foreign aid to take the field. At this time, while the North was preparing for rebellion, the South, as loyally attached to the government; for the conspiracy was confined to Ulster and the metropolis. The leaders, desirous of strengthening their cause, and apprehensive that the French might be deterred from a repetition of their attempt at invasion, by the loyal disposition manifested throughout Munster and Connaught, determined to direct all their energies to the propagation of their doctrines in those Provinces, which had hitherto been but very partially infected. By what magic, then, was the South so suddenly and so completely allured into the conspiracy? Was it the cry of parliamentary reform and catholic emancipation, which in the North had been raised with such good effect, to elude the real designs of the traitors? The evidence furnished by the reports of the "committees of secrecy" of both houses of parliament, will solve this important question:—

"In order to engage the peasantry, in the southern counties, the more eagerly in their cause," says the report of the House of Commons, "the United Irishmen found it expedient, in urging their general principles, to dwell with peculiar energy on the supposed oppressiveness of tithes, (which had been the pretext for the old Whiteboy-insurrections,) and with a view to excite the resentment of the catholic, and to turn that resentment to the purposes of the party, fabricated and false tithes were represented as having been taken to extirpate catholics, and were industriously disseminated by the emissaries of treason, throughout the provinces of Leinster, Munster and Connaught. Reports were frequently circulated among the ignorant of the catholic persuasion, that large bodies of men were coming to put them to death. This fabrication, however extravagant and absurd, was one among the many wicked means by which the deluded peasantry were engaged the more readily in the treason."—And, says the report of the secret committee of the House of Lords, "It appeared distinctly to your committee, that the stale pretex of parliamentary reform, and catholic emancipation, were found ineffectual for the seduction of the people of the southern provinces, and therefore the emissaries of treason, who had undertaken it, in order to prevail with them to adopt the system of organization, first represented that it was necessary in their own defence, as their protestant fellow-subjects had entered into a solemn league and covenant to destroy them,—having sworn to wade up to their knees in Popish blood. The people were next taught to believe that their organization would lead to the extinction of tithes, and to a distribution of property. Under the influence of those false, wicked, and artful suggestions, the organization was gradually extended through the other three provinces, and the measures adopted completely succeeded in attaching the minds of the lower classes from their usual habits and pursuits, inasmuch that in the course of the autumn and winter of 1797, the peasantry of the Midland and Southern counties were sworn, and ripe for insurrection."

From these authentic documents, it is evident that the basest frauds and falsehoods were too successfully practised to poison the minds of the Roman catholic peasantry against their protestant countrymen, i.e., against the members of the Church of England more particularly. These wicked arts and lies had already succeeded in organizing the entire of the catholic population of the North, and the consequence was, a most hostile and rancorous collision between them and the rural protestants, wherever they met, whether in town or country, fair or market. It is but right, however, to state, that the Presbyterian North, which at the first had been so active in endeavouring to effect a revolution, soon saw the full extent of their error. The termination of the French revolution in a military despotism, and the religious character which the rebellion assumed in the provinces of Leinster, Munster and Connaught, clearly exhibiting a determination on the part of the Romanists to destroy Protestantism, root and branch out of the land—to establish Popery in all its pristine power and haughtiness on its ruins, and to seize upon all Protestant property, and the acts of savage cruelty which they perpetrated upon unoffending and defenceless Protestants of all sexes and ages, re-enacting the bloody scenes of 1641, all contributed to open their eyes to a view of sober and rational liberty, and to the unchanged and unchangeable nature of Popery. Afterwards, in the hour of need, the Presbyterians of the North boldly stood forward to defend their King and country, her altars and institutions, as men resolved to do or die; and, at this day, Protestant Ulster is, under Providence, the strong arm and safeguard of Protestant Ireland.

From a population of 1,791 and 1795, it may easily be imagined that the one or no good will subsisted between the Popish and Protestant yeomanry of the North. The former were, at this period, known by the name of "Defenders." They had objects unknown to, and distinct from the conspiracy into which they had at first been initiated, and separate laws and leaders of their own choice. The false and wicked representations made to them, of an intention of the Protestants to murder them by wholesale, or drive them out of the country, produced an effect different from that designed by the United Irishmen of 1791: an *imperium in imperio* was established among them; and thus, while the Popish traitors seemed to act in concert and conformity with the revolutionary army, they were, in fact, working out their own ends, under the advice and direction of a power which is too prudent to appear in the field, until success appears to be certain; and, as their numbers increased, and good news from the South reached them through their emissaries, they waxed bolder and fiercer, and became daily more insolent and aggressive. "Those men who are called Defenders," says Wolfe Tone, "are completely organized on a military plan, divided according to their several districts, and officered by persons chosen by themselves. The principle of their union, is implicit obedience to the orders of those whom they have elected for their generals, and whose object is the emancipation of their country, and the subversion of English usurpation, and the bettering the condition of the wretched peasantry of Ireland; and the oath of their union asserts, that they will be faithful to the united nations of France and Ireland." Such were the Defenders, and composed on the same incontrovertible authority, of catholics only.

In June, 1795, Mr. Tone further states, "their organization embraced the entire Roman catholic peasantry of Ulster, Leinster, and Connaught." About the same time, owing to arrangements devised towards the end of the previous May, the leaders were enabled to ascertain the numbers at their disposal; and in July, at the Fair of Loughgall, in the County Armagh, the Defenders commenced offensive operations. In the morning of that day, large bodies of strangers were observed entering the town; many of them were seen, during the day, penetrating and passing through the groups occupied in traffic, taking but little interest in the business of the market, but, as was afterwards conjectured, testing, by signs and questions, who was of their party. On a sudden, the Protestants found themselves furiously assailed; and, after making faint resistance and suffering dreadfully, were driven out of the Fair. They rallied, however, and after hard fighting, remained at night in possession of the town. From that day, until the 21st of September, the country was at the mercy of an unmanageable mob. The "Defenders," foiled in their open attempt, returned to their ordinary practice of more guarded atrocities. Protestants, if found alone, were beaten or killed; their houses were attacked at night, and, if not well secured, were plundered; at night and day, they were subjected to a most galling and distressing espionage.—About the middle of the month, it was discovered that the "Defenders" were encamped,—that they had congregated some thousands, it was said, in numbers,—and that they had drawn a trench, constituting a sort of fortification, around them. The name of the place where they had encamped is *Maghmore*, and is in the immediate neighbourhood of a village called "The Diamond." The town-land, upon which the camp was pitched, was inhabited exclusively by Roman Catholics. The animosity of the opposite party had taken so decided a turn, that the "Defenders" remained under arms for three successive days, challenging their opponents to fight it out in the field; for such Protestants—who were styled "Peep-of-day-boys"—as were in the neighbourhood, collected and sheltered themselves on eminences, from which the fortifications of their enemies were commanded, and during two successive days and nights an intermitting fire of musketry was kept up by the misguided and misgoverned belligerents.

So far the battle lay between two parties,—one consisting of sworn traitors, the other of loyal men compelled into self-defence to hostile resistance. The time, however, was at hand when a more different character of action was to take a share in the conflict. As peaceful, but resolute, Protestants stood together within hearing of the sounds of war, comparing and commenting on the rumours, which were thickly and rapidly scattered over the country, they asked each other,—Was it right that they should leave the few, among whom they had friends, to continue the combat with so disproportionate numbers? They learned that auxiliaries hourly swelled the ranks of the "Defenders"—should they leave the Protestant side deserted? The result