

tion, their determined and zealous opposition to such proceedings. Civil and religious liberty will ever be their darling motto. That free, uncorrupted Constitution, the glory of the United Kingdom, they will never cease to admire and venerate; and their exertions to obtain a more equitable and extensive distribution of its blessings, will never be relaxed, until every British subject, Catholic and Dissenter, has restored to them their long lost rights; and until every spark of religious persecution is completely extinguished.

MARCELLUS.

To the Proprietors of the Belfast Magazine.

ANOTHER of those intemperate fulminations has made its appearance, from one of the hot-beds of *outrageous* loyalty, as a declaration of the principles of the Loyal Orange Association of the district of Lurgan, of which the following, if not a strictly literal transcript, is a true interpretation.

Resolved, That the principles of the Orange Institution originated in the year 1688, yet those principles lay dormant till the year 1795, when they were brought into action by a few loyal Protestants of the county of Armagh; *not* for the purpose of self-defence, as there had been no attack made on our lives, our liberties, or our properties; but for the purpose of banishing all those persons who professed the Catholic religion from the province of Ulster, in general, and from the county of Armagh in particular; and, provided they disregarded our dreadful denunciations of "to hell or to Connaught," expressed in placards placed upon their doors at midnight, we would burn their houses over their heads, and murder the inhabitants as they issued forth from the flames;

and this is to be understood as our mode of bringing our principles into action.

That it is not expedient to acknowledge that we brought our principles *into action* at an earlier date, or that we acted under the title of "Peep of day boys," in the year 1788; as at that time the society of United Irishmen was unknown, and therefore it is that we date the commencement of our institution in 1795, when some talk had been made about societies which had assumed that title in Dublin and in Belfast. Thus we are the better enabled to say that it was to prevent that system spreading among us that we committed our nocturnal depredations upon the persons and properties of our quiet and unoffending neighbours, the Roman Catholics of Armagh. That in prosecution of these our patriotic designs, on many occasions the property of those ill-fated wretches, the Catholics has fallen into our hands, never waging war against bacon and cheese, otherwise than making them prisoners, the obtaining of which, or any other species of property, having always been a powerful incentive towards bringing our said principles *into action*, we have endeavoured to extend the limits of our association, in order that a general combination might be formed for the purpose of depriving them of that property, which had accumulated in their hands by the supineness of our government, in suffering our principles to lie dormant for 107 years after their origin; for as all property claimed by Catholics, or in their possession must justly and fairly be adjudged to be ours, we conceive that we would not be doing our duty to our families, or to the glorious Protestant ascendancy, were we not to take every means, legal or illegal to deprive them of it, and share it among ourselves.

That the pretended and avowed object of our institution, ever shall be to support and defend his Majesty King George III. and the Protestant succession to the throne of the united kingdom in his Majesty's illustrious house; but that we never will divulge, but to those initiated in our mysteries, our real and true objects, some of which are yet in embryo, and are not safe to be communicated to any but to those of the very highest order in our community; and in order the more effectually to prevent those objects from becoming public, or being communicated to improper persons of our own body, we have frequently changed our oaths, our words and our signs; yet still have we steadily persevered in our endeavours to crush every thing which may have a tendency towards liberality, or to meliorate the state of the Roman Catholics, or any of those who are not of our association.

That by pretending to have no animosity against any man, or any set of men, on account of his or their religious opinions; but merely to appreciate their merits as they conduct themselves with loyalty and affection to the constitution, we do not by any means deprive ourselves of the liberty of judging of their loyalty, and the sincerity of their political creed; and of squaring their conduct according to our own conceptions of loyalty and affection to the King or government.

That the terms agitators, separatists, and demagogues are the most proper we can use on these occasions, being terms which can be explained to mean and to apply to all such as do not acknowledge our institution to be pure and immaculate, and therefore do we declare that our utmost efforts shall be directed against all agitators, separatists, and demagogues; by whom are meant all those who are without the pale of Orangism, for well are we aware

that there can be no more effectual mode of promoting or keeping up religious dissensions or party strife.

That still farther to promote this most desirable end, we will continue to persevere in walking in procession, on every 12th of July, displaying the badges of our most honourable order, and also; on the same day, to have our Churches decorated with Orange flags, Orange lilies, or any other insignia which we may think most hurtful to the feelings of Roman Catholics, and others who do not belong to our association; by which we hope to perpetuate those scenes of anarchy and confusion, of blood and slaughter, which are so congenial to those principles which we have so happily brought into action.

That we will to our last moments assert and maintain the grand principle of our Constitution, as *Orangemen*; and also, will we assert and maintain the principles of the Constitution of the country in which we live, so far as they are consistent with Protestant monopoly, with Orange exclusiveness, and with our notions of *patriotism* and love of *property*; but all those principles which originated in, or were confirmed by *Magna Charta*, being obtained by our Popish ancestors, we utterly disclaim and disavow, as being foreign to our conception of the glorious Protestant ascendancy, and directly contrary to the fundamental principles on which our Institution is founded. We should deem it absurd and wicked to recognize any point in the Constitution which arose antecedent to our glorious era, or which could flow from such a polluted source, as that of the Popish age of King John!

That we shall always profess to be ready to submit our principles and our proceedings to the scrutiny and investigation of the members of his Majesty's government, they being

Orangemen, but that we will follow the example of a *worthy* representative in Parliament, and shrink from the acknowledgment of being Orangemen, when the system becomes the subject of debate in the Legislature, or an object of discussion in any court of law in the United Kingdom, being well aware, that there are some old fashioned Acts of Parliament, enacted either prior to the origin of our principles, or during that unfortunate term of 107 years in which they got leave to slumber, without being "*brought into action*," which might greatly militate against our institution, or to put a final stop to our proceedings.

That our most grateful thanks are due, and are hereby given to the small majority of four in the House of Commons, who stoutly resisted the claims of five millions of his Majesty's rebellious subjects, the Roman Catholics, last session of Parliament; and that, finally, we give the Legislature of the country this fair warning, that if, in the next session of Parliament, or at any future period, the spirit of wisdom and liberality, as it has been falsely called, should so far prevail, as that the Catholics should obtain their emancipation, from that day we shall consider ourselves absolved from all allegiance to the King or Government, considering such a measure as a vital stab given to the Protestant ascendancy, which we are bound by our most solemn oaths to uphold, support, and defend; and, above all, such a measure being inconsistent with those glorious principles which were "*brought into action*" at our grand epoch, the year 1795."

Such is the true interpretation of the article which has been entitled the declaration of the principles of the Loyal Orange Association of the district of Lurgan as the general

conduct of its members, since its origin in 1788 most fully evinces; for it is an uncontrovertible fact, that the Orange institution grew out of that of the Peep-of-day Boys; and that it only differs from it in name; that instead of being organized on the principles of self-defence, it was founded on those of persecution and extermination; instead of an association to prevent the growth of United Irishism, it arose before such a society was known; and instead of preventing men from joining that society, it was the proximate cause of thousands doing so, who never would have otherwise thought of it.

At the time alluded to in the declaration, there was no such conspiracy in existence as it infers, nor for long after; the only conspiracy then known, and of which the writer of this article was well informed, was a conspiracy against an honest and respectable individual of the County of Armagh, by a "*a few Loyal Protestants*" of that county. A conspiracy to take away his life by suborning an ignorant and wicked wretch to swear, that he had laid a plot to make himself King of Ireland; that he himself had been instructed by that individual to hide powder and ball in a bog, for the purpose, and other such abominable charges; but the misguided miscreant, who had been induced to abjure the religion he professed, in order, as it was supposed, to make him a more competent witness, afterwards, and before the person was brought to trial, came before a Magistrate of the County of Antrim, and swore, that what he had sworn in the County of Armagh was false and unfounded: and another person, who avowed himself an Orangeman; swore, before a Public Notary, that he was in the house of the *Magistrate* when the false examinations

were dictated to the wretch above-mentioned, by that Magistrate himself. Thus was this foul conspiracy brought to light, but not before ruin was brought on the unfortunate individual who was to have been the victim of it. He was for many months confined in jail, under the charges, and his property was destroyed by those pretended guardians of the public weal, the Orangemen!

I am yours, &c.

RED-JACKET.*

For the Belfast Monthly Magazine.

PROSPECTUS OF A STATISTICAL, AND PAROCHIAL DESCRIPTION OF IRELAND, TO BE PUBLISHED IN VOLUMES; BY WILLIAM SHAW MASON.

THE interest which the design of publishing a Statistical account of Ireland has excited, and the manner in which the clergy have marked their approbation of it by their numerous and valuable communications, joined to the great importance and ultimate value of the measure, have rendered it the duty of the individual who has undertaken the inquiry, to spare no trouble or expense on his part, which may tend to the completion of the publication in a manner suitable to the subject and the aids which he has received.

Having, in this view, addressed himself to Sir John Sinclair, the author of such inquiries in Great Britain, he has under the guidance of that experience writer determined, for the better elucidation of the subject, to exhibit models to the several gentlemen, who have been requested to send in accounts of their respective parishes; which mode of proceeding the patriotic and enlight-

ened Baronet recommends in the following words: "The circulation of queries is, in general, the best means of extracting information; but in many cases it may be of equal advantage to exhibit models; a plan which I found had an excellent effect, as it gave them* at once a complete idea of the nature and utility of the inquiries, to which their attention was directed."

A variety of models was then pointed out, selected from among the Statistical accounts of Scotland, of which the account of the town and parish of Thurso, from its great intrinsic merit had very early attracted the attention of the individual conducting this inquiry. It appears to have been formed under the eye of the author of the Scotch Statistical Accounts, and seems to be the result of his matured experience in the progress of the work: it is therefore hoped that it will be considered as a model well calculated for drawing up the Statistical account of any district; under which impression it has been selected for re-publication, and is now presented to the Clergy of Ireland for their perusal and consideration.

Together with the foregoing opinions communicated by Sir John Sinclair, he was pleased, in the kindest manner, to offer his assistance to the present undertaking; and having at the same time drawn the attention of the compiler of the Irish Statistical Accounts to the general report of the agricultural state and political circumstances of Scotland; it has been considered advisable to make the following extracts from that work, for the purpose of shewing the nature and value of such inquiries as the present.

"Various attempts have been made, to improve the state of politi-

* A famous Chief of an Indian tribe in the Western regions of America.

* The Clergy of Scotland.