

"WHY ORANGEISM?"

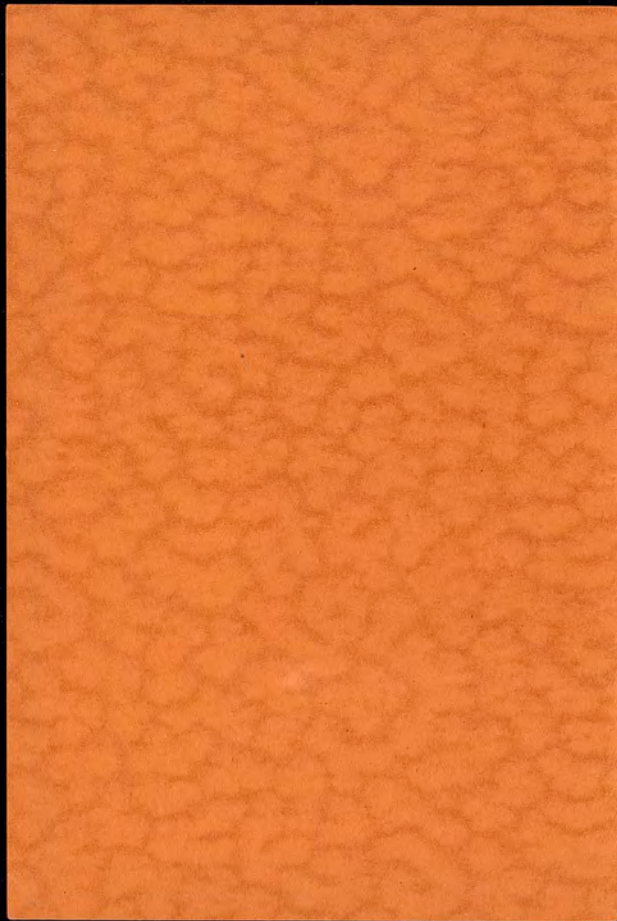


"I WILL MAINTAIN"

BY

BRO. THE REV. M. W. DEWAR, D.G.C.I.,
M.A. (Cantab.), Dip. Theol. (London),
L.O.L. 116, Scarva,
Co. Armagh.

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BRO. THE REV. M. W. DEWAR,

M.A. (Cantab.), Dip. Theol. (London),

*Late History Scholar and Prizeman, Blundell's School, Tiverton,
Late History Exhibitioner and Prizeman, Emmanuel College, Cambridge,
Deputy Grand Chaplain, Grand Orange Lodge of Ireland,
Rector of Scarva,
Co. Down.*

WITH A FOREWORD BY

BRO. THE RT. REV. W. S. KERR, D.D.,

*Formerly Bishop of Down and Dromore,
Grand Chaplain of Grand Orange Lodge of Ireland.*

*Submitted and approved by the Historical Committee to the Grand
Lodge of Ireland (whose names appear hereunder), and approved
by them for publication.*

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DEDICATED TO
BROTHER SENATOR SIR GEORGE ANTHONY CLARK, BART., E.R.D.,
THE MOST WORSHIPFUL,
THE GRAND MASTER OF IRELAND,
WHO ENCOURAGED ME TO WRITE IT,
AND
MY BROTHER ORANGEMEN EVERYWHERE,
WHO MAY FIND ENCOURAGEMENT IN READING IT.

FOREWORD

It is with sincere pleasure that I recommend this booklet. The Rev. M. W. Dewar is a zealous member of our Order and his zeal is decidedly "according to knowledge". His love for, and practical interest in, Orangeism was demonstrated nearly twenty years ago when, in the University of Cambridge, he revived "Ulster" L.O.I. 75, which had been founded by that fine young Ulsterman, Julian Brooke, whose loss in World War II we have good reason to deplore.

Bro. Dewar has already written "The Scarva Story; a Souvenir of the Sham Fight"*. This pamphlet has had a wide circulation. He is a capable guide to the history and principles of the Loyal Orange Institution.

We Orangemen are accustomed to misrepresentation and slanders. Bigotry is a familiar charge against us. While we are pledged to defend the Reformed Faith against encroachment or aggression, we are also bound to abstain from unkind words or actions against Roman Catholics. In fact, the Order is a powerful inculcation of tolerance, impressing on every member the duties of brotherly kindness and charity, and forbidding the injuring or upbraiding of any man on account of his religious opinions. The civil and religious liberty which we venerate ourselves we extend to others. The Rev. Bro. Dewar emphasises the relevance of Orangeism today. A great Irishman in the eighteenth century taught: "The condition upon which God hath given liberty to man is eternal vigilance"†. The errors and superstitions of Romanism are not less dangerous now than when our Order was founded. Three new false dogmas have been decreed in a century.

There are sinister dangers too from other sources. We have been horrified by the way modern totalitarians have attacked the freedom of the individual conscience. Dictatorships have laid down mass forms of belief and denied the old sacred rights of private judgment.

We live in a precarious age when hitherto unknown dangers threaten the very existence of the human race. The only remedy is in the practising of brotherhood and love as taught by our Lord Jesus Christ. Here again Orangeism is relevant in securing to us the Bible which contains His Words of Life.

W. S. KERR
(Bishop).

Reformation Day, 31st October, 1968.

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†John Philpot Curran, 10th July, 1790.



Block: "Portadown News".

Photo: Mr. T. J. Irwin, Lurgan.

(By Permission of Scarva Orange Hall Committee).

KING WILLIAM III
1650-1702.

"WHY ORANGEISM?"

PART I

"WHAT IS IT ALL ABOUT?"

(An International Movement)

PART II

"HOW IT ALL BEGAN"

1688-1691.

1795 Onwards.

(The Foundation and History of the Order)

PART III

"WHAT IS THE DIFFERENCE ANYWAY?"

*(The points at issue between Protestantism
and Roman Catholicism)*

PART IV

"THE TRUE ORANGEMAN TODAY"

*(The essentials of the Institution
and its Qualifications)*



ST. COLUMB'S CATHEDRAL, DERRY.

*"The Church and Kirk
Did jointly preach and pray,
In St. Columba's Church
Most lovingly".*

(Londerias).

(I)

WHAT IS IT ALL ABOUT?

A well-informed writer on Ulster and its people tells us that "‘Remember 1690’—another of those crisp Ulster wall-slogans—is not the motto of an historical cult (which insists on remembering the battle of the Boyne where the Protestant William of Orange defeated the Catholic (sic) King James on 1st July, 1690) so much as the reminder of present day threats to the Ulsterman’s security and independence"*.

There, in a nutshell, we have the very kernel of Orangeism. It is something closely entwined in the life of the people of Ulster, with its roots going deep into the soil of the Province. People may like it or dislike it, but they cannot ignore it. But they can be, and often are, ignorant of what it is all about and how it all began.

To start with, although especially prominent in Ulster and wherever Ulstermen have gone, the Orange Institution is international and world-embracing in its scope. The Boyne Anniversary is celebrated by Orange Lodges in England and Scotland, in New Zealand and Australia, as well as in Africa and Canada, whose members include Negroes and Red Indians. In fact, "The Twelfth" in Toronto is second only to that on "the Field" at Finaghy. But it is not even always realised that the Orangemen are not limited to the British Commonwealth and that there are flourishing Lodges in the United States, among the "Scotch Irish", who have given no less than fourteen Presidents to the great American Republic.

Last, but never least, since they are always given pride of place in Northern Ireland demonstrations, there

*"Northern Ireland" (Estyn Evans, Collins, 1951).

are the separated Brethren from the three Border Counties, from Dublin and elsewhere in the South of Ireland. These fine men, though decreasing in numbers, are an unforgettable and unforgotten reminder of the power of Orangeism as a spiritual force in a part of Ireland where the British Flag no longer flies. This is surely a proof, if one were needed, that the Orange Institution is essentially a *religious* Order. For what *political* advantages could an Orangeman enjoy in Co. Wicklow or Co. Cavan?

Thus we may say that the Orange Institution is a voluntary association of English-speaking Protestants, having its origins in the British Isles, but now organised throughout the world in defence of Civil and Religious Liberty. So far, so good, but someone may ask: "How did it all begin?" and "what has all this to do with Ulster today?"



(II)

HOW IT ALL BEGAN—1688-1691

To understand this we must go back, at least, to the year 1688, when for the first time since the Reformation, a century before, a Roman Catholic King sat upon the throne of the three Kingdoms of England, Scotland and Ireland. For very good reasons, as we believe, the people of Great Britain and what is now Northern Ireland had thrown in their lot with the other countries of Europe which had become Protestant, and adopted the Reformed Faith. King James, II of England and Ireland and VII of Scotland, was now going to try to throw the British Isles on to the side of Louis XIV of France, the arch enemy of Protestantism in Europe.

Again, as in the days of the Spanish Armada, just a hundred years before, Protestantism and Patriotism were one. In the days of Queen Elizabeth I the political enemy of England had been "the Most Catholic King of Spain". In the days of James II he was "the Most Christian King of France". In each case Protestants of all denominations, both of the Established Churches and of the Puritans, sank their private differences in defence of their Reformation heritage. Just the same thing happened in 1940 when all our political parties at Westminster joined in a Coalition to wage war more effectively against Hitler, who was then threatening the very life of Britain.

In England the resistance movement against James II was first led by Seven Bishops, whose courage earned them the faithful support of their Puritan brethren. A few months later, in response to an invitation from the people of England, William of Orange, the

chosen Champion of Protestantism in Europe, landed at Torbay on the coast of Devon. It was 5th November, 1688, when bonfires were appropriately celebrating that earlier deliverance of King and Parliament from the Gunpowder Plot! Again, appropriately, William bore upon his masthead the words: "the Protestant Religion and the Liberties of England", which he linked with his own family motto of the Dutch House of Orange: "I will Maintain!"

Resistance crumbled before him as he marched on London, and on 11th April, 1689, he and his wife, James's elder daughter, Mary II, who was a Protestant, were crowned King and Queen in Westminster Abbey. So it was as King, and not simply as Prince of Orange, that William III came to complete his conquests in Ireland the following year.

But before he left the West Country an important event took place on 12th November, 1688, which marks the first beginning of Orangeism as we know it. This was "the engagement of the Nobles, Knights and Gentlemen of Exeter to assist the Prince of Orange in the defence of the Protestant religion". While not elaborately organised, this first flowering of the Orange tree was on English soil at Exeter Cathedral. It took place in the presence of the Prince of Orange himself, and of his chaplain, Dr. Gilbert Burnett, afterwards Bishop of Salisbury.*

The scene changes to Ireland, whence in 1687 hundreds of Protestant families fled from tyranny to England, as the Huguenots had to fly from France after the Revocation of the Edict of Nantes two years before. Every effort was then made to make the existence of the Protestants intolerable. They were forbidden to assemble in any church or in any other place for Divine

*See Macaulay's "History of England", Ch. IX.

Service. More than five Protestants were forbidden to meet and converse together on pain of death, or such other punishment as should be thought fit by a Court Martial. This meant the closing of all churches.

But resistance was not slow in coming from the North of Ireland, for nowhere had, or has, British Protestantism keener support than among the "unconquerable colonists" whom an earlier King James, I and VI, had "planted" there from his other two Kingdoms of England and Scotland. They are still there, the Ulster Loyalists, who are the core of Orangeism today.

The names of "Derry, Aughrim, Enniskillen, and the Boyne" strike a martial note in Ulster ears, and they are blazoned on banners and arches wherever Orangemen are gathered together, even in France and Flanders in 1914-18, and in the North African desert during the 1939-45 War. It is natural that the name of the Maiden City, "wooded, but never won", should head the four, because it was there that the first blow was struck for the Protestant cause, when the Thirteen Apprentice Boys shut the Gates of Derry in the face of King James's army. Lord Macaulay, the great historian of the Williamite Wars in Ireland, in a glowing passage tells how: "All Lisburn fled to Antrim; and, as the foes drew nearer, all Lisburn and Antrim together came pouring into Londonderry. Thirty thousand Protestants, of both sexes and of every age, were crowded behind the bulwarks of the City of Refuge. There, at length, on the verge of the ocean, hunted to the last asylum, and baited into a mood in which men may be destroyed but will not easily be subjugated, the imperial race turned desperately to bay".*

Such was the spirit of Derry, the spirit of "No Surrender!" which has heartened their descendants from

*"History of England", Ch. XII.

that day until now, turning the northern iron into steel, which can be bent but never broken. While the Walls of Derry held the North of Ireland for King William, the island fortress of Enniskillen was keeping the enemy from capturing the passes to the West, of which it was, and is, the gateway. Set in the midst of Lough Erne, less famous than her sister city of the Foyle, the capital of County Fermanagh has the unique distinction of having given her name to two regiments in the British Army. Her determination "to meet our danger rather than to expect it" ranks with "Derry's deathless glory" in holding the North and West of Ulster for Protestantism and for posterity.

In the late summer of 1689, when Derry and Enniskillen had saved a Province and an Empire by themselves, help came from England in the person of King William's veteran Huguenot Commander, Marshal Schomberg. Landing at Groomsport, County Down, he made a pincer movement round Belfast Lough, which captured Carrickfergus, town and castle. Waging war throughout South Ulster and crossing the Leinster border to Dundalk, before taking up his winter quarters at Lisburn, Duke Schomberg did much to prepare the ground for the Williamite victories of 1690 and 1691, known as the "double Twelfth".

On 14th June, 1690, King William landed at Carrickfergus, joining forces with the Duke at Whitehouse on the way to Belfast. There followed the rapid march to the Boyne of these two great European soldiers at the head of "near thirty-six thousand men, born in many lands, and speaking many tongues. Scarcely one Protestant Church, scarcely one Protestant nation, was unrepresented in the army which a strange series of events had brought to fight for the Protestant religion

in the remotest island of the West".* It is well-known that the Battle of the Boyne, fought on 1st July, 1690, but now celebrated by the New Style of reckoning dates, on 12th July, resulted in the total defeat of James II and the fall of Dublin to King William a few days later.

The campaign concluded a year later in the West of Ireland at the Battle of Aughrim, in County Galway, on 12th July, 1691, which secured the passage of the Shannon and the fall of Limerick to the Williamite forces. But it will always be for the relief that he brought to their own Province that the Ulster Protestants, who bear his name and wear his colours, will honour "the glorious, pious and immortal memory of the great and good King William".

1795 ONWARDS

A century passed, and the cause of militant Irish Roman Catholicism, suppressed at the Boyne, found new support from the politics of the French Revolution and the aggressions of Napoleon Bonaparte, who was now the threat to Britain's peace and security. Not for the last time the "two Irelands" reacted differently to "England's extremity". The succession to the throne had been securely established in the House of Brunswick, today called the House of Windsor, "being Protestant". During the 1780's, long before the Irish Rebellion of 1798 brought these smouldering hatreds to a flame, attacks by Roman Catholic terrorist bands upon their Protestant neighbours were frequent. Now these included such bodies as the "Defenders", and later the "Ribbon-men", who waged guerilla war against the "Peep o'Day Boys" and other Protestant protective organisations.

But three years before the '98, Orangeism itself was reborn in a new form among the apple orchards of County Armagh and the bushes of County Tyrone. On

*Macaulay's "History of England", Ch. XVI.

21st September, 1795, a clash took place between Romanists and Protestants around one Dan Winter's Cottage, at a place called the Diamond, near Portadown. The Romanists were put to flight, and the surviving victors met together in James Sloan's house in nearby Loughgall to pledge themselves in mutual protection and in defence of Protestantism. The object of the Order was declared to be: "To aid and assist all loyal subjects, of every religious persuasion, by protecting them from violence and oppression".

This was the meeting of the first Orange Lodge, but for various reasons, never quite clear, it was the men of the Dyan in County Tyrone who took out the first Orange Warrant. So, although the Order was founded in the County Armagh where "once the embattled farmers stood and fired the shot heard round the world",* County Tyrone has the pride of place with L.O.L. Number One!

When the storm of the '98 Rebellion broke, it was the newly-constituted Orangemen who stood in defence of the British Crown, shoulder to shoulder with the royal troops. In 1800 the Act of Union between the Parliaments of Great Britain and Ireland was signed, a Union which has never been broken by the loyal North or by its loyal Orangemen in more than a hundred and fifty years. We cannot trace here the ups and downs of the Orange Institution in the early nineteenth century, or of the various Boyne Clubs which went before it. Neither can we write here of the kindred Grand Black Chapter (1797), nor of the Apprentice Boys who celebrated the Centenary of the Relief of Derry in 1789. During the early eighteen hundreds one Grand Lodge existed for England and Ireland, of which the Grand Master was H.R.H. the Duke of Cumberland, uncle of

*Ralph Waldo Emerson: "The Concord Hymn".

Queen Victoria, who relinquished the Grand Mastership on becoming King of Hanover in 1837.

In the last years of the nineteenth century and the beginning of the twentieth, three fierce attempts were made at Westminster to force a Home Rule Bill upon Ireland, which would have removed Ulster's safeguards of Civil and Religious Liberty, which had been hers since the Act of Union. The stirring story of the signing of the Ulster Covenant, the raising—under the leadership of Sir Edward Carson—of the Ulster Volunteer Force, which became the core of the 36th (Ulster) Division of deathless memory, the Curragh "Mutiny", and the Ulster Gun Running is well remembered by older Brethren who took part in those stirring days. They will not fail to tell their children and grandchildren how the Ulstermen were ready to fight and, if need be, to die in defence of their faith and their freedom, as their forefathers had done in 1690 and 1795*.

So World War came in 1914, and another Irish Rebellion two years later. When War ended, Partition was seen as the only solution to the Irish Question, and with it the establishment of the Government of Northern Ireland for six of the Ulster Counties. Northern Ireland has survived with Great Britain a second World War and the armed assaults of its enemies with bomb and bullet, from "The Troubles" of 1920-22 till now.

Today, the fact that all citizens in Northern Ireland have enjoyed their freedom, irrespective of their political party or religious affiliation, for nearly half-a-century is, in no small measure, due to the upholding by the Orangemen of the principles of Civil and Religious Liberty, which are symbolised by the Open Bible and the British Crown.

*"Ulster will fight, Ulster will be right": Lord Randolph Churchill (7th July, 1886).

(III)

WHAT IS THE DIFFERENCE ANYWAY?

Here someone may interject that this is just history, and may say with the late Mr. Henry Ford that "history is bunk!" But few in Ireland would suggest that religion is "bunk", though many people are very vague about their own religion, quite apart from anybody else's! For that reason we sometimes hear a word of carping undercurrent which suggests that the Orangemen are making mountains out of molehills, and that all religions are the same—all Christian ones at least—and that we are all going home to heaven by different paths. A revealing light is thrown on that outlook by the story of the Roman Catholic priest, who said to his Protestant neighbour: "Sure we are all working for God. You in *your* way, and I in *His*!" "*I in His*!" In those three arrogant words we have the essentially different attitudes of Romanism and Protestantism towards the Right of Private Judgment. One claims to have *all* Truth. The other allows the Spirit to guide us into all Truth.

The Open Bible is more than an emblem to be placed on the Lodge table or carried in a Church parade. It is the very source book of that soul liberty which is the strong hinge of Protestantism. A seventeenth century writer said: "The Bible, the Bible only, is the religion of Protestants".* That is true in the sense that all our different doctrines of the Sacraments, and systems of Church organisation derive from the written Word of God, which points us to Christ, the Living Word of the Living God. Let us hear what the two largest Reformed Churches in Ireland have to say. Article VI of the Church of Ireland tells us that "Holy Scripture containeth all things necessary to Salvation"; while the second answer

*William Chillingworth.

of the Shorter Catechism of the Presbyterian Church declares that "The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him".

The other Protestant and Reformed Churches, to which Orangemen belong, are no less emphatic in their assertion that the Bible is their sole Rule of Faith. But the Roman Catholic Church has kept the Bible from its people everywhere for centuries, and has added to it, as of equal value, man-made traditions, which have caused grave errors both in practice and in doctrine. We do not need to turn up the darkest chapters of the Middle Ages for tales of the Holy Inquisition and "the tyranny of the Bishop of Rome" who "hath no jurisdiction in this realm of England".* We need not even go to Spain and to South America to see how Protestants are treated where Roman Catholicism is the majority religion. While things cannot be said to be on the same scale in the Republic of Ireland, there can be no doubt that there is a deeply rooted distrust of the encroachments and ascendancy of the Church of Rome in the heart of Ulster Protestants, which recent events in the Republic of Ireland have done nothing to lessen, in spite of its condemnation of "illegal organisations". But the Northern Irishman is impressed by deeds rather than words, and his determination to surrender "not an inch" of the Border is based upon his unshaken conviction that "Home Rule is Rome Rule".

"Remember 1690" only carried us back to the seventeenth century, but the well informed Protestant recalls with dread the historic memories of an earlier generation. These include the reign of "Bloody Mary" in England, when in five short years nearly 300 Protestants

*Article XXXVII.

were burned at the stake "for Christ's Gospel preaching and for because we would not go a-massing".*

More vivid still, because more local and more personal, are the memories of the Irish Rebellion of 1641, with its atrocities at Lisgoole and on the Bann at Portadown, and at Scarva Bridge, and throughout Ulster,† when hundreds of Protestant Churches were pillaged and destroyed. But hardly less vivid are the memories of the Massacre of St. Bartholomew and the persecution of the Huguenots in France, many of whom sought and found refuge in Ulster. The work of the Spanish Inquisition, from which England was mercifully delivered by the defeat of the "Invincible Armada" in 1588, and the reign of terror in the Netherlands under the Duke of Alba are all part of the historical background from which the Orangeman's hopes and fears are drawn. The Church of Rome has never yet officially disowned the use of force against "heresy".

*The terror, threats, and dread
In market, hearth and field.
We know when all is said
We perish if we yield.*

—Rudyard Kipling.

In the religious sphere true Protestants are convinced, also, that Rome has grievously erred from the purity of the Christian faith, as "once delivered to the saints". A whole body of new dogmas are unacceptable to Protestant Christians, who regard them as completely at variance with the Word of God, for which the "traditions of men" have been substituted.

Probably the most offensive are those relating to the Sacrifice of the Mass, which Article XXXI of the Church of Ireland describes as "blasphemous fables and

*Bishop Latimer.

†Lord E. Hamilton: "Ulster Rebellion of 1641", pp. 125, 222, 235, 239.

dangerous deceits". The Westminster Confession of the Presbyterian Church, Chapter XXIX, calls it: "most abominably injurious to Christ's one only sacrifice". Stronger language could hardly be used, showing that there exists a line of deep cleavage between the Church of Rome on one hand and the Reformed Churches on the other in this central doctrine, which teaches that Christ is offered anew for the living and the dead on millions of altars throughout the world.

Second only to this ranks "the Romish doctrine of Purgatory", which stirred Martin Luther against the shameless trafficking in human souls for money, and which launched the Reformation in Europe. Entirely opposed to this offensive merchandise in spiritual matters are the Biblical doctrines of Justification by Faith and Salvation by Grace, which are the very foundations of the Protestant religion.

Thirdly, the extravagant claims of the Papacy on behalf of the Virgin Mary, putting her on virtual terms of equality with the Son of God, indicate that this is another great gulf fixed between Roman Catholicism and Protestantism. Three times in the last hundred years new dogmas have been proclaimed by the Papacy, which could never be reconciled by Protestants with the teachings of Holy Scripture.

We think of the Dogma of the Immaculate Conception (1854), which declared that the Virgin Mary was conceived free of any taint of sin. In 1870 came the Dogma of the Infallibility of the Pope, when he makes an official pronouncement on matters of "Faith and Morals". But it is almost impossible to discover when he has so spoken! As recently as 1950, there was the Dogma of the Assumption of the Virgin Mary, which declared that as she had entered the world supernaturally so she had left it—being carried bodily to heaven! In

practice this means that she is prayed to and worshipped more than our Lord Himself. She is held to be the Dispenser of Grace, and even Co-Redemptress with her Divine Son. And what shall we more say? For the time would fail us to tell of all the excesses of this Mariolatry, so derogatory to Christ's sole Mediatorship. The last words of warning were surely spoken by Cardinal Manning when addressing his clergy in London: "It is yours, right reverend fathers, to subjugate and subdue: to bend and to break the will of an Imperial race . . . *England* is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in *England* it is conquered throughout the world: once overthrown here, all else is but a war of detail". These words were spoken nearly a hundred years ago, and for "*England*" then we may well read "*Ulster*" now—and take warning from them.

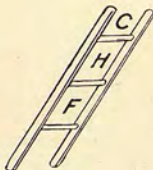
From all this it should be clear that Protestantism, far from being a persecuting or uncharitable religion is one of liberty and of love. While it *may* sometimes be the "duty of a Protestant to protest", it is worth noting that the original "Protestants" were a number of German Lutheran Princes who "protested" against the denial of Freedom of Worship to their subjects by the Roman Catholic powers in Church and State.

This name was given to them in 1529, and so a name originally given in irony—like "Christians" or "Methodists"—has become a title of which we are not ashamed. The word is also found, of all places, in the Latin Vulgate, the Bible of the Roman Church (II Chron. xxiv, 19), which is rendered in our Authorised Version as: "Yet he sent Prophets to them, to bring them again unto the Lord; and they testified (*Protestantes*) against them: but they would not hear". So the Prophets were

the very earliest "Protestants", who were men with a message for their time.

Our Protestantism is not simply a negative protest against what we believe to be *false*, but a positive witness or "protest" to what we know to be *true*—"the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Spirit". This was the spirit that "turned the world upside down" in the Apostles' time, that won Northern Europe and the English-speaking world for the Reformation 400 years ago, and is still the spirit of the God upon "Whom our fathers in days of stress and trial confidently trusted"* and Who is still for Ulstermen and Orangemen everywhere:

*Our help in ages past,
Our hope for years to come.*



*The words are from the Ulster Covenant, 28th September, 1912.

(IV)

THE TRUE ORANGEMAN TODAY

Hitherto we have tried to show that the Orange Institution is a religious Order, with its foundations firmly laid in the history of Protestantism in general and of Ulster Protestantism in particular. But in Northern Ireland, for reasons that have been made clear, it is almost impossible to separate "religion" from "politics". That the overwhelming majority in the Irish Republic are Roman Catholics, and opposed to any connection with Great Britain, makes it inevitable that the overwhelming majority in Northern Ireland are in favour of maintaining, in the twentieth century as in the seventeenth, "the Protestant Religion and the Liberties of England". Edmund Burke, the Irish statesman, wrote: "When bad men combine, the good must associate, else they will fall, one by one, an unpitied sacrifice in a contemptible struggle".*

Therefore, the true Orangeman of today, deeply loyal to the British crown and a faithful Protestant, is bound to support our Constitutional system which maintains the Protestant religion and preserves the Union between Great Britain and Northern Ireland. The Border is as secure a bulwark to his religious faith and his political freedom, under the ample folds of the Union Jack, as were the grey old Walls of Derry beneath her Crimson Banner nearly three centuries ago.

Beyond that, the same liberty exists with the Orange Institution, politically as religiously. Peers and ploughmen, Bishops and curates, Moderators and Methodist ministers, landlords and farmers, industrialists and shipbuilders, doctors and lawyers are all Brethren and all

*"Thoughts on the Cause of the Present Discontents".

equal within the four walls of the Lodges. Nowhere does a greater spirit of liberty, equality and fraternity exist among English-speaking Protestants.

The Orangeman who claimed that his Order began in the Garden of Eden may not have been strictly accurate, but it is true in this sense that the highest and purest ideals of a Christian Commonwealth are to be found in its Qualifications. Every member should aim at living up to them. Here they are:—

THE QUALIFICATIONS OF AN ORANGEMAN

The Master and members of every Lodge into which a candidate is proposed to be elected must satisfy themselves with all due solemnity previous to his admission that he possesses the following qualifications:

“An Orangeman should have a sincere love and veneration for his Heavenly Father; an humble and steadfast faith in Jesus Christ, the Saviour of mankind, believing in Him as the only Mediator between God and man. He should cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, and obedience to the laws; his deportment should be gentle and compassionate, kind and courteous; he should seek the society of the virtuous, and avoid that of the evil; he should honour and diligently study the Holy Scriptures, and make them the rule of his faith and practice; he should love, uphold, and defend the Protestant religion, and sincerely desire and endeavour to propagate its doctrines and precepts; he should strenuously oppose the fatal errors and doctrines of the Church of Rome, and scrupulously avoid countenancing (by his presence or otherwise) any act or ceremony of Popish worship; he should, by all lawful means, resist the ascendancy of that Church, its encroachments, and the extension of its power, ever abstaining from all

uncharitable words, actions, or sentiments, towards his Roman Catholic brethren; he should remember to keep holy the Sabbath day, and attend the public worship of God, and diligently train up his offspring, and all under his control, in the fear of God, and in the Protestant faith; he should never take the name of God in vain, but abstain from all cursing and profane language, and use every opportunity of discouraging these, and all other sinful practices, in others; his conduct should be guided by wisdom and prudence, and marked by honesty, temperance, and sobriety; the glory of God and the welfare of man, the honour of his Sovereign, and the good of his country, should be the motive of his actions”

GOD SAVE THE QUEEN !



