

The Orange Order

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The Orange structure and culture.

The Orange Institution is made up of the **three brotherhoods** known as '**the Orange**', '**the Purple**' and '**the Black**'. Each brotherhood is distinctive - but in practice it is usual to go up through the system in that order. So while every Orangeman is not necessarily in 'the Purple' or 'the Black', every man in the Purple and Black will be an Orangeman.



The Royal Black Institution has eleven ritualistic degrees culminating in the Red Cross degree whereupon the candidate is given a black Masonic-like apron with square & compass.

The Royal Arch Purple has one degree known as the Royal Arch Purple degree which is almost completely Masonic in its character.

The Orange Order was founded by Freemasons in memory of William of Orange who was a Freemason. It has two non ritual degrees. The 'Orange' and the 'Plain Purple'

So for instance this is the collection of sashes belonging to one man who has gone right through the Orange system from the Orange Order (left) through the Royal Arch Purple (centre) to the very top of the Royal Black Institution



(right)

These sashes are held in high regard. Probably the most popular Orange marching song has this chorus ..

*'Sure me father
wore it in his
youth,*

*in bygone days of
yore,*

*and its on the
twelfth I love to
wear,*

*the sash my father
wore'*



The Orange Order - even though it has influence in many parts of the world - is in reality a Northern Ireland phenomenon. Part of the phenomenon is that there is a belief deeply rooted within it that it is an instrument in God's hands for the preservation of His Kingdom. An instrument in God's Hands to keep 'popery' at bay and to maintain religious liberty. The advertised qualities of an Orangeman make very impressive reading..

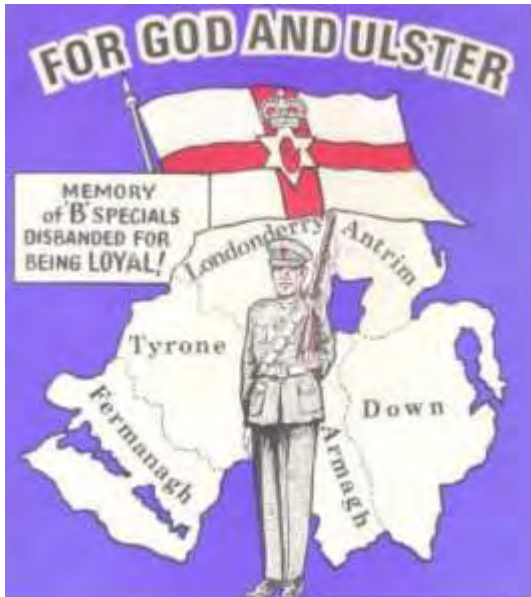
"An Orangeman should have a sincere love and veneration for his Heavenly Father; a humble and steadfast faith in Jesus Christ, the Saviour of mankind, believing in Him as the only Mediator between God and man He should cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord 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"

- A Celebration;1690- 1990 The Orange Institution

The Orange Order has always wielded enormous political power.



To have any valid chance of success in Northern Ireland, Unionist politicians - such as former leader of the Unionist Party and former First Minister of the Northern Ireland Assembly, David Trimble (above) needed to be seen to be members of the Orange Institution. Until recent years it was mandatory.



The cry of 'For God and Ulster' is a common one, and is rarely challenged. Over generations it has become so much a part of the Ulster Protestant theology, that it is simply an unthinkable thought that God could be anything other than pleased with, and completely behind, all the workings, attitudes and behaviour of the order. Indeed any challenge to the Order's enormous grip on the country is immediately viewed as religious persecution and produces a strong religious / martyr backlash. [→ Go](#)

Men who would not publicly defend the church will publicly defend the order with a most aggressive zeal.

The Orange Order and the Kingdom of God are seen as one and the same thing. Hence the Kingdom rhetoric used on banners and in speeches.



"You are the salt of the earth, the light of the world"

- Sir Basil Brooke, Ulster Hall, 1947

"Apathy may be a luxury in which some races can indulge, but you are a chosen people, a Royal Priesthood, a dedicated nation and a people claimed by God Himself"

- James Molyneaux, Scarva 1981 (Orange Standard August 1981, page 8

space

space

Indeed the vocabulary used in the Orange Order's Institution clearly sets this tone..

Q. What art thou?

A. One of the elect.

Q. Of what house?

A. The house of Israel.

Q. Of what tribe?

A. The tribe of Levi.

(Indeed the Israeli flag can sometimes be seen flying in loyalist areas alongside the Ulster flag)

The clear implication is that it was founded for deeply spiritual reasons. For God's purposes..

"Our purpose is the advancement of pure biblical Christianity as opposed to the superstitions of Rome"

- page 8 The Orange Order - an evangelical perspective

However, that is NOT why the Orange Order came into being. That is why the Protestant reformation and the Protestant churches that emerged from the reformation came into being.

The truth is much less spiritual and much more soulish as the Orange Order admits on pages 6,7 of the The Orange Order - an evangelical perspective. (underline mine)

The Orange Order was founded in Ireland in 1795. Its background was the conflict between Roman Catholics and Protestants which exists sadly to this day. In the year 1641 for instance there was a terrible massacre in Ireland in which it is estimated that up to 100,000 Protestants were brutally murdered by their Catholic neighbours...It was partly the fear of acts like this recurring which led Protestants in the 1690's to look to the Prince of Orange, later Willam 3rd for

protection. After a disturbance in Benburb on 24th June 1794 in which Protestant homes were attacked, the Freemasons organisation was appealed to. The Masons refused, whereupon James Wilson, indignant at their lack of help left them and prophesied that 'he would light a star ..which would eclipse them forever'. After the battle of the Diamond (near Loughgall) on 21st September 1795 the Protestants avowed to defend themselves. Thus a new organisation was formed into which James Wilson brought his Orange Boys, for which he was awarded the first Orange warrant LOL 1.

As its own history shows above, the Orange Order grew purely out of the (understandable) need for English and Scottish planters and their descendants who were Protestant in heritage to organise themselves solidly into a strong defensive organisation to help withstand the continual attacks from the Irish nationals who were Roman Catholic in heritage.

These continual attacks from the Irish was fuelled by their desire to dislodge the ever increasing invading populace and regain their own land.

The Irish land was taken from them by English invasion - albeit at the behest of the Pope in the very early stages - and that land, particularly in the north was planted with a rapid invasion of Protestants from Scotland and England.

Much of what took place then, as today, was done in God's Name.

I believe that the Orange Order - despite Christian declarations, despite having many Christians, even ministers, within its ranks - manifests a cultural, political and territorial 'christianity' to the world that is a distortion of the Truth as spoken off and lived out by Jesus and His apostles and disciples.

As much as the South of Ireland is held captive by the 'Queen of heaven' spirit, so the north is held captive by a very aggressive religious spirit which, when confronted, produces behaviour at times more akin to the Islamic zealot than the God fearing Christian.

Instead of the fragrance of Jesus, each and every year we get the stench of religious arrogance domination and control. Each and every summer this 'Godly brotherhood' takes us back to drink at the 300 year old wells of Protestant triumphalism, annually re-emphasising - to a very delicately balanced nation - the cultural/historical/religious divisions that have so wracked the land and produced so much pain and so many deaths.

Each and every year for many years the age old emotions on both sides were stirred up to dangerous levels. The paramilitaries were attracted in to both sides, police leave was stopped, troops were on stand by, the nation held its breathe as the Orange Order went on its seasonal outings. Amidst this tension, fear, and often national chaos we were served up large helpings of Christian rhetoric.

Every Orangeman as part of his Orange Order oath PROMISES to

'assist, as far as in you lies, the magistrates and civil authorities in the lawful execution of their duties when called upon to do so'

Every Orangeman also promises on oath to..

'seek the guidance of the Holy Spirit, to walk in public and in private consistently with this profession'

If the spirit behind the Orange Order was the Holy Spirit then the outworking manifestations (fruit) would be..

Unconditional obedience to the authorities Acts 23:5 Romans 13 - (unless they demand that God's people break God's laws which **has not happened**)

Godly yoking only 2nd Corinthians 6:14 (Oaths & **rituals** yoke men together)

Let 'Yes' be 'Yes' and 'No be no' - Matthew 5: 34 -37 (rather than taking a ritual oath of secrecy as in the **Royal Arch Purple**)

Non resistance - Matthew 5:39 (rather than the **troops and barricades** that were needed in the 1990's and early 2000 years to halt or redirect marches)

Walk the extra mile - Matthew 5:41 (when a security detour is asked for it should be agreed, and more, rather than being **resisted**)

Openness in all things - Matthew 10:27 (rather than being a 'society with secrets') Jesus said "in secret I have said nothing" John 18:20

Looking out for the needs of others - Matthew 25:31- 46 (instead of demanding that the Order's needs are always the priority)

Gentleness towards others - Philippians 4:5 (rather than the hostile words and actions directed towards any person or group not in agreement)

Peacemakers - Matthew 5:9 (rather than being a continual cause of **community conflict**)

Blessing others - James 9:12 (rather than the reviling words that are so often directed at anyone whom the Order does not agree with)

Loving neighbours - Luke 10:26 - 37 (rather than intimidating them with bands and marches proclaiming 300 year old victories over their ancestors)



Church of Ireland church flying the Union Jack thing - as is clearly implied on banner and in

The world is not deceived by territorial souliness dressed up in Christian rhetoric, or the sight of men carrying Bibles with swords and banners as they walk behind what are commonly referred to as aggressive 'kick the pope bands'. The world does not see Jesus when they march.

Worse than that.

By claiming to be Christian the Order's aggressive and at times lawless attitudes and behaviour are actually one of the biggest stumbling blocks to others being drawn to Christ. When churches fly Union Jack and Orange Order flags from their rooftops during the July twelfth marching season they proclaim a monstrous cultural Christianity that has nothing to do with the proclamation of the Kingdom of God. If the Orange Order and the Kingdom of God are virtually one and the same

surrounded by four orange & purple flags. speech - what message does that send to every nationalist and Roman Catholic?

How many men who insisted on marching from the Church in Drumcree each year have been to their neighbours in the nearby Catholic estate as living letters from Jesus? Offering help if help is needed. Have any of the Orangemen attending the Drumcree church asked Jesus 'Who is my neighbour?' Despite the fine words God looks at each man's heart.

"I am He who searches the minds and hearts. And I will give to each one of you according to your works" Revelation 2:23b

Despite the fine words, men watch [the actions](#).

How many men in orange sashes who sat in this church each July for a decade outwardly singing hymns with great gusto and bowing their heads in reverent prayer were inwardly, in their minds and hearts, waiting to leave the church and - in full sight of the world's press - hurl abuse, spittle and rocks at the authorities or anyone else who might seek to hinder their traditional rights to march through their neighbour's area?

Jesus said to them, "*All too* well you reject the commandment of God, that you may keep your tradition.." Mark 7:9

The very use of the Church itself brought disgrace on the Body of Christ.

This annual display of hatred and intolerance, focused on the parish church of Drumcree, has also done severe damage to the image and standing of the Church of Ireland itself. Some of this damage is self-inflicted. Last year, the synod, the church's parliament, took a step forward when a letter was sent at its behest to the Orange Order seeking assurances about its conduct at the church. The Order did not reply.

Irish Times, July 7th 2000

This is what God's word describes as true Christian behaviour..

Does a spring send forth fresh *water* and bitter from the same opening? Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.

Who *is* wise and understanding among you? Let him show by good conduct *that* his works *are done* in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but *is* earthly, sensual, demonic.

For where envy and self-seeking *exist*, confusion and every evil thing *are* there. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

Now the fruit of righteousness is sown in peace by those who make peace.

- James 3: 11- 18

Typical of this counterfeit 'cultural' Christianity was the preaching of Orange Order leader

the Rev. Monsell of Portadown in 1795 - preaching which led to events which still leaves its curse upon the surrounding land 200 years later. (*see Drumcree further down page*)

Until these ungodly 'roots' which still hold the nation into historical bondage are dealt with before God in spirit and in truth, there will be, can be, no true 'heart felt' peace in Ireland. Sparks will always be able to rekindle old flames of hatred and mistrust.

If instead of 'For God and Ulster' the heart cry was 'Jesus, all for Jesus' the situation might be different.

When asked to walk a mile we would walk two. We would obey the authorities that God has placed over us in the land. We would forgive seventy times seven. We would bless those who curse us. We would turn the other cheek. We would not return reviling with reviling. We would put away all malice and anger. We would be known by a dying world for our love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control, and so by our fruit people would see Jesus in us, would know that He lives in us and would know that we belonged to Him. Because by our fruit we are known.

God, through His Son Jesus Christ, has called His true disciples to go out into all the world and especially to our neighbours to make disciples. He has not called us to take any portion of land in His Name and to hold any portion of land in His Name by might and power. He has not told us to subdue any people, malign any people, threaten any people or dominate any people.

Ireland was an impoverished land with an impoverished people. The Protestant plantation - from which stock I almost certainly came - did not come to feed the hungry Irish, did not come to house them, or clothe them or heal them in any way.

They came to take their land and subdue them and to prosper in the process.

"I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me." - Jesus

Seeds of hatred were sown against 'Protestantism' which still have us reaping a terrible harvest today. Every year the [marches around July 12th](#) water those seeds afresh.

The principalities and powers over this land control much of the climate through those who still drink deeply at these ancient bitter fountains. When you truly live for Jesus people will welcome you down their streets not barricade them. I know of no salvation army band that has been barricaded out of any estate. I know of no individual who has been prevented from going to church. Even an individual Orangeman. None of that is offensive or threatening.

What is offensive and threatening is behaviour such as was witnessed by millions on television when in 1996 some Orange marchers and loyalist supporters following the parade [taunted Ormeau Road residents](#) over the UFF murder of five Roman Catholics as they passed the scene of the 1992 atrocity.

What is offensive and threatening are [the bonfires](#) the night before the marches, where a human effigy is burnt and where drunkenness and violence are common place. What is offensive and threatening are the aggressive flute bands. What is offensive and threatening are the paramilitaries who often stood on the sidelines speaking threats to those who oppose them. Many kept silent because of the levels of intimidation that might

come from speaking out.

"Our parading is part of our religious worship"

- Orange spokesman quoted in the Belfast Telegraph Aug 8th 1995

I remember one summer's day (in the mid 1990's) being in the kitchen and hearing a man ranting and raving on the television in the next room. I could not make out the words, but I honestly thought it was old footage of Adolf Hitler being broadcast. Curious, I went next door and to my shock it was not Adolf Hitler ranting and raving, but a minister on an Orange order platform bitterly reviling the many enemies he was identifying to his listeners. To say that these parades and the culture surrounding them is part of 'religious worship' to God brings shame on us all.. This is not defending the faith. Sadly, this is desecrating the faith.

When Nationalist residents in the village of Dunloy objected to the Orange Parade through their streets the response from [Orange Order supporters](#) was to block Roman Catholics from attending Mass at Harryville Chapel in the Ballymena area. This [aggressive protest](#) was maintained from September 1996 to May 1998.

In [2002](#) television viewers saw Orangemen, having just come from the service at Drumcree Parish Church, cover a police woman's hat (and presumably her face) in spit as she and the assistant Chief Constable spoke to the Orangemen at Drumcree. This malice and rage which manifests so readily in Orangemen and their supporters against anyone who disagrees with them is quite frightening. In 2002 the Rev. Earl Storey's home was targeted during an early morning attack in which several windows and a car windscreen were smashed. His crime was to write a book suggesting that the Church of Ireland should cut its links with the Orange Order.

An Orange poem which demonstrates how the theology of 'defending the faith' is thoroughly interwoven into triumphal Orangeism.

Are you a loyal Orangeman and worthy of the name
Of William Prince of Orange, immortal honoured fame?
What is your daily practice, which is the part you play?
Do you respond to duties' call and tread the narrow way?

Was it through love and loyalty that you a stranger came
To cross the rugged mountains in search of Jordan's plain?
Where the waters stood divided and the chosen found a way
Was it to aid such principles you joined the grand array?

Was it for sake of earthly gain you joined the glorious throng
Of William Prince of Orange who conquered at the Boyne?
Do you accept the righteous robe that made all nations free
And care not for the principles that gained such liberty?

Do you uphold the principles for which our fathers died,
Or when the enemy is in view are you the one to hide?
Have you attained the golden steps, Faith, Hope, and Charity,
Or do you stand at Rome's command to lap and bend the knee?

These are simple questions, to each your answer give

The world will prove it's value by the life you try to live
If you're a would-be Orangeman then choose some other sect,
But if a worthy Orangeman you're one of the Elect.

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It is important to gain an understanding of the blood stained soil that the Orange Order has grown out of. There are many excellent books on Ireland's history and the following potted history is mostly an amalgam of short extracts taken from a variety of publications dealing specifically with Ireland's history. The additional spiritual observations are in red.

Understanding the historical background

The World Book Multimedia Encyclopaedia writes.. The Orange Order is a Protestant organization in Northern Ireland. It has long sought to keep Protestants in power in the country and to maintain Northern Ireland's union with Britain. The Orange Order was founded in 1795 by Anglican Protestant farmers in County Armagh, Ireland. It grew out of a conflict between Protestant and Roman Catholic farmers who were bidding to become tenants on the same farmlands. The Protestant farmers joined together to drive Catholic families out of the region.

The organization was named for William of Orange. William was the Protestant leader of the Netherlands who, in 1689, overthrew James II, the Catholic king of England, Scotland, and Ireland.

The Orange Order of Northern Ireland is organized into units called lodges. It has about 1,500 lodges and about 100,000 members. The members, called Orangemen, parade through Protestant and Catholic neighbourhoods during the "marching season" of July. They sing and carry banners to celebrate past Protestant victories over Catholics.

PLANTATION OF PROTESTANTS: The Plantation was the settlement of land that had been previously seized, by people who would be loyal to the English Crown. The persons who received land were called "Undertakers" because they had to undertake certain conditions, including building a house and "bawn" - a fortified barn, and to settle the land with a minimum number of people of the Protestant faith who could become militia in time of troubles. The main Plantation period was from 1610 to about 1630.

This invasion was a mixture from nobility who sought estates to men who were seeking to escape justice. The Revd. Andrew Stewart of Donaghadee claimed that,,

'from Scotland came many, and from England not a few, yet all of them generally the scum of both nations, who for debt or breaking and fleeing from justice, or seeking shelter, came thither'

Indeed one family, the Johnstons, faced seventy seven charges of slaughter in 1609.

However going back less than a century, it was during the reign of Henry VIII the forces which would later lead to the near total destruction of Celtic culture first appeared. Henry managed to get himself proclaimed King of Ireland in 1541 by threatening to use military force and by employing his considerable powers of persuasion, but he never

really secured the English claims to the Irish throne.

Then when Henry broke with the Catholic Church, he instigated the Protestant Reformation which would eventually set the deeply Catholic Irish on a collision course with the zealously Protestant English. It was during the long reign of his daughter Elizabeth that this conflict first came to a head.



English settlements 1534 - 1609

'The Geography and Practice of English Colonisation in Ireland 1534- 1609'

When Elizabeth became Queen in 1558 England's control over Ireland was at low ebb.

Just the year before, the first in a long series of rebellions against English rule had broken out in **Ulster**. Although not successful, this rebellion confirmed for Elizabeth that more stringent measures would have to be taken to stabilize English domination once and for all.

First she imposed the Anglican faith upon the hostile Catholic populace, and then she began steadily expanding the previously unsuccessful plantation system.

Seeing their days numbered by forces destined to completely erode their power, the Irish rose up once more in the 1590's but after nine years of battle, the English prevailed and the Irish leaders fled to the Continent. This event became known as the 'flight of the earls'

After the flight of the earls, the government confiscated their lands and decided to plant six counties of Ulster-Armagh, Cavan, Derry, Donegal, Fermanagh, and Tyrone-with new settlers.

Estates were granted to three kinds of people: English and Scottish settlers, who were not allowed to have Irish tenants; Servitors (men who had served in the English army in Ireland), who might take both British and Irish tenants; and Irishmen, who could have Irish tenants. Rents were low, but settlers were expected to build fortified houses. At the same time, two more counties of Ulster, Antrim and Down, were settled, mainly by people from Scotland. The Ulster settlement was the most successful of all the Irish plantations. Its success helped to give the area the Protestant character it has today.

In the years that followed, the government made other settlements in Ireland. In Carlow, King's County, Leitrim, Longford, and Wexford. Even Old English nobles (descendants

of Norman settlers) lost their lands. As a result of these plantations, bitter feelings were aroused, and Roman Catholic landowners became alarmed. None of them felt secure in their lands.

Religion was another cause of discontent. Roman Catholics had enjoyed a certain degree of religious freedom under King James I and King Charles I. But they feared that the Puritans, who were coming to power in England, would persecute them. In 1641, the Irish rebelled, and for 10 years war raged throughout the country. The Irish Catholics fought for independence. The Old English joined them, but all through the war they declared that they were loyal to the king and were fighting only for religious freedom. The Protestants were also divided into two groups: those who supported the king and those who supported Parliament.

In 1642, the leaders of the rebellion formed the Confederation of Kilkenny and appointed Owen Roe O'Neill and Thomas Preston as generals. O'Neill won a great victory at Benburb, in County Tyrone, in 1646. But O'Neill died three years later, just before Oliver Cromwell landed in Dublin with a large army.

Cromwell marched north against Drogheda, took the town, and massacred its people. His ruthlessness struck fear into Irish hearts, and many of the southern and eastern towns surrendered without a struggle. When Cromwell returned to England in 1650, the war was almost over, but the Irish army did not surrender for another two years. After the war, Ireland was in a wretched condition. Its population was halved. Most of its leaders were either dead or living in exile, and about 30,000 of its armed men had left to join the armies of France or Spain.

The English government then undertook what it hoped would be the final settlement of Ireland. Irish landowners were ordered to move west of the River Shannon to the province of Connacht before May 1, 1652, on pain of death.

The provinces of Ulster, Leinster, and Munster were divided among Cromwellian soldiers and adventurers (Englishmen who had subscribed money to pay for Cromwell's campaign in Ireland). Only the Irish landowners were transplanted. The poor people were allowed to remain as tenants, trades people, and labourers.

Cromwellian settlement was not a complete success. Many of the settlers sold their farms and returned home. Others married into Irish families, and their descendants lost their English characteristics. But the settlement did succeed in creating a new landlord class. Before 1641, Roman Catholics owned about three-fifths of the land. By the 1680's, they owned one-fifth of it.

When James I succeeded Elizabeth, **he resumed the plantation of English and Scottish settlers** with a vengeance, especially in that part of Ireland which had been the centre of the uprising: **Ulster**.

By 1622, more than 13,000 Protestants lived in Ulster.

By 1641 their population was over 100,000.

Within 30 years of the arrival of James' first settlers, only slightly more than 10 per cent of Ulster still belonged to the Catholic native Irish. In a generation the social structure of Ulster had been re-engineered in a fashion that would have painful consequences for both the newly installed, privileged Protestant majority and the disenfranchised, soon to be impoverished Catholic minority.

The 'reformed faith' came in to Ulster by might and by power. Not by God's Spirit. Napoleon said rightly, "What I take by the sword I must keep by the sword" And so it was. And so it is. And unless there is repentance for the iniquity of our forefathers, so it will be. (e.g. 2 Chron. 7:14 Neh. 1:6-7, Lev. 26:40)

The Irish Catholic populace had lost their land to the incoming Protestant planters. These planters had been encouraged at times with Biblical rhetoric portraying them as the 'children of Israel', Ulster as the 'promised land' and of course by inference, the native Irish were the unspeakable Canaanites.

"Let us therefore, use the persuasions which Moses used to Israel..and tell them (future settlers in east Ulster) that they shall goe to possesse a lande that floweth with milke and hony, a fertile soile truly if there be any in Europe.." Thomas Brett 1572



Both sides inflicted many terrible massacres upon the other, but while the Irish saw it as trying to get their land back..

"You see my Lord, all those goodly landes..were once my ancestors, and I meane to have them agayne; for now the time is come that we shall be righted of the wronges hereto fore dun unto us" - Phelim MacGillapatrik, chief of the MacGillapatriks in Upper Ossory c.1598

...the invading English often saw themselves (like the Crusaders - "We shall slay for God's love") as being the righteous judgement of God upon the heathen. For instance in 1649 when Oliver Cromwell came to Ireland to deal with the Catholic rebellion, his soldiers captured the garrison town of Drogheda and then went wild and massacred nearly 3,000 people. Cromwell wrote "In the heat of the actions I commanded my soldiers to kill everyone in the town. I think that night they killed about 2,000 men. Some Catholics took refuge in other parts of the town from where they killed some of our men. When they surrendered the officers were knocked on the head, the ordinary soldiers were lined up - one in every ten was executed, and the other nine shipped off to the Barbados. I believe it was a righteous judgement of God upon these barbarous wretches who have soaked their hands in so much innocent blood, and that it will prevent the shedding of blood in the future"

This territorial expansion by might and power was much more palatable when it was given religious purposes..

This was not how Jesus commissioned His disciples to bring in the Kingdom of God. This is the way of the Crusades and the way of Islam. It is the complete anathema to His ways. If the bringing in of the Kingdom of God had been the real intent then England would have sent in missionaries. But it was a land grab and hold, and a people conquer scheme, and so Protestant planters loyal to the English Throne were sent in.

On October 23rd 1641 a series of uprisings in Ulster spread panic among the Protestant settlers. Those who were not killed by the rebels fled for safety into the defended towns, where plague and starvation soon took their toll. Modern historians suggest that the first accounts of the rebellion exaggerated the number of deaths (100,000) and the extent of the atrocities committed by the native Irish. Wherever the truth lies, the rebellion created

in Protestant minds a distrust of their Catholic neighbours which has survived to modern times.

THE BATTLE OF THE BOYNE: No date in Irish history is better known than 1690. No Irish battle is more famous than William 3rd's victory over James 2nd at the River Boyne.

These were the days when - despite the clear words of Jesus that '*My kingdom is not of this world. If My kingdom were of this world, My servants would fight..*' (John 18:36) - religious affiliation was linked to physical territory. Kings and Popes made alliances and invaded or defended lands for a diverse number of reasons, and religious affiliation was in the mix. Because that was the 'spirit' behind the following events, and because William 3rd is still idolised by so many, the same spirit remains at work in Northern Ireland. Jesus was after the territory of men's hearts both then and now, and it was and still is, the Sword of the Spirit not the sword of steel that takes and holds this precious territory.

James, a Roman Catholic, had lost the throne of England in the bloodless 'Glorious Revolution' of 1688. William was Prince of Orange, a Dutch speaking Protestant married to James's daughter Mary, and he became King at the request of parliament. James sought refuge with his old Catholic ally Louis XIV of France, who saw the opportunity to strike at William through Ireland. He provided French officers and arms for James, who landed at Kinsale in March 1689. The Lord Deputy, the Earl of Tyrconnell, was a Catholic loyal to James, and his army controlled most of the island. James quickly summoned a parliament, largely Catholic, which proceeded to repeal the legislation under which Protestant settlers had acquired the land.

William could not ignore the threat in Ireland. In August 1689 Marshal Schomberg landed at Bangor with 20,000 troops, and with Ulster secure pushed south as far as Dundalk.



William landed in Carrickfergus of June 14th 1690 and was able to muster 36,000 men which included Danish mercenaries as well as English and Dutch regiments. He began his march towards Dublin. There was some resistance near Newry, but the Jacobites soon withdrew to the south bank of the River Boyne.

The battle was fought on July 1st 1690 at a fordable river bend four miles west of Drogheda. William's army was stronger by around 10,000 men. By mid afternoon the Jacobite army was in retreat, outpaced by James himself, who rode to Dublin to warn of William's approach. He was in France before the month was out. On July 6th William entered Dublin where he gave thanks for victory in Christ Church Cathedral.

[Click here to read a diary account from a minister who was at the battle](#)

Jesus said "And I, **if I am lifted up** from the earth, will draw all peoples to Myself." Christians have no permission to lift up any other name before people, especially using terms such as 'glorious and immortal memory' or 'that great deliverer of the faith'*

Meet the counterfeit saviour on Meet the real Saviour on

the white horse..



'It was partly the fear of acts like this recurring which led Protestants in the 1690's to look to the Prince of Orange, later William 3rd for protection'

The Orange Order - an evangelical perspective. page 6,7

Thus says the Lord: "Cursed *is* the man who trusts in man and makes flesh his strength.." Jeremiah 17:5 "Blessed is the man who trusts in the Lord" Jeremiah 17:7

Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord." Joshua 24 :14 - 18

the white horse..

**Now I saw heaven opened,
and behold a white horse.
And He who sat on him was
called Faithful and True..**

and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written:

**KING OF KINGS AND LORD
OF LORDS.**

Religious liberty guaranteed.

In 1691, on October 3rd, William of Orange's commanders signed a treaty with the Irish commanders guaranteeing 52 articles. The treaty was confirmed by William and Mary who pledged the 'honour of England' that it should be kept inviolably. Included in these articles were guarantees to the Catholics that..

- * the free exercise of their religion
- * the privileges of sitting in Parliament
- * freedom of trade
- * the safety of the estates of those who had taken up arms for king James
- * a general amnesty
- * all the honours of war to the troops and a free choice for their future destination.

Page 911/912 Cusack's 'History of Ireland'

Religious liberty denied.

In 1695 Lord Capel was appointed Viceroy. He at once summoned a Parliament which sat for several sessions, and in which some of the penal laws against Catholics were enacted. A selection of these were..

- * All Catholics were denied the right to vote and it excluded them from all offices of trust, and indeed from all remunerative employment, however insignificant.
- * They were fined ?60 a month for being absent from the Protestant form of worship.
- * They were forbidden to travel more than five miles from their homes.
- * Any four Justices of the Peace could without further trial banish a man for life for refusing to attend the Protestant form of worship.
- * No Catholic could employ a Catholic schoolmaster to educate his children and if he sent them abroad for their education he could be fined ?100, and the child could not inherit property in England or Ireland.
- * Any Catholic priest who came to the country could be hanged.
- * Any Protestant suspecting another Protestant of holding property in trust for a Catholic might file a bill against the suspect and take the property from him.
- * Any Protestant seeing a Catholic tenant at work on a farm which in his opinion yielded one third more than the annual rent might enter on that farm and by simply swearing to the fact, take possession of that farm.
- * Any Protestant might take away the horse of a Catholic, no matter how valuable simply by paying him ?5.
- * Horses and wagons belonging to Catholics were in all cases to be seized for use by the militia.
- * Any Catholic gentleman's child who became a Protestant could at once take possession of his father's property.

pages 914/915 Cusacks 'History of Ireland'.

* In 1771 grace was granted to the Catholics by which they were allowed to take a lease of 50 acres of bog, and half an acre of arable land for a house, but this holding must not be within a mile of any town.

page 922 of Cusack's 'History of Ireland'

Edward Synge, Bishop of Tuam, estimated that fifty thousand Scots families came to Ulster between 1689 and 1715; this figure is probably too high but the Presbyterians were able to record a doubling of their congregations between 1660 and 1715. Bishop MacMahon wrote of Ulster in 1714:

'Although all Ireland is suffering, this province is worse off than the others, because of the fact that from the neighbouring country of Scotland, Calvinists are coming over here daily in large groups of families, occupying the towns and villages, seizing the farms in the richer parts of the country and expelling the natives' 'A History of Ulster' Jonathan Bardon, page 171

Once the land was occupied, the ensuing struggle was seen by the native Irish Catholic 'rebel' as a political freedom / territorial regain battle whereas the new occupiers - the Ulster-Scots Protestant 'loyalist' - from now onwards saw it as a religious control / territorial control battle. That of the reformed faith standing firm against Popery. This supplied spiritual reasons for ungodly religious and political control by the minority over the majority. The famous Samuel Johnston after making a visit to Northern Ireland wrote.

'The Irish are in a most unnatural state. for we see there the minority prevailing over the majority. There is no instance, even in the Ten Persecutions, of such severity as that which the Protestants of Ireland have exercised against the Catholics'. - 'A History of Ulster' Jonathan Bardon, page 170



There were continual outbreaks of hostility between displaced native Irish and the planted Protestant and the atrocities committed by both sides are almost unreadable. The displaced Irish were designated 'rebels' and those determined to keep Ireland under British authority were 'loyalists'

Tensions between the two communities were at breaking point. Murders and battles were commonplace. Secret Irish (Catholic) raiding groups sprung up (such as 'Hearts of Steel' and 'the Defenders') and these were met by equally determined secret Ulster (Protestant) defence groups (such as ' O' Day boys)

Interestingly, even after several centuries little has changed, and today's equivalent on the Irish Nationalist (Roman Catholic) side are the IRA and the ILNA, and on the Ulster Loyalist (Protestant) side the UDA, UVF, UFF, LVF

One such Protestant defence group called 'The Orange Boys' was formed by a man called James Wilson. (see below for more details) This group was involved on one skirmish at a place called the Diamond in on September 21, 1795. The "skirmish" was between the Roman Catholic 'Defenders' and the Protestants of the area. When it ended the Protestants formed a circle, joined hands and declared their brotherhood in loyalty to the Crown, the country and the Reformed religion.

Taking the land, settling the land, defending the land. For God and Ulster.

From this bloodied background the Orange Order was about to emerge..

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The Orange Order - Freemasonry in the foundations

The three men involved in the foundation of the Orange Order were James 'Budhra' Wilson, Dan Winter and James Sloan. Two were publicans. **All three were Freemasons.**

Quote from the Orange historian R.M.Sibbett's 'Orangeism in Ireland'

"Wilson was also a member of the society of Freemasons, which fully qualified him for establishing a new order of a secret character. He was already familiar with signs and passwords. He repeatedly asked the Freemasons to interfere on behalf of the Protestants. They refused, however, and indignant at their conduct, he mounted his horse to return home. But, before going, he addressed his brethren, telling them that he would light a star in the Dian (Co.Tyrone) which would eclipse them for ever' Arrived at home, he conceived the idea of a new organisation of the Orange boys"

After the Battle of the Diamond he and **Dan Winter** and **James Sloan** met and agreed to form the Orange Society, using the Orange Boys as the working model. The initiates would be known as Orange men.

Quote from 'The formation of the Orange Order' published by the Grand Orange Lodge'

"James Wilson was the best informed and most experienced man in the company; and after having fully and thoughtfully discussed the subject, bearing in mind the opposition excited by the Whinney Hill meetings (This meeting of the 'Orange Boys' held in Moy) and the difficulties that they might have to encounter in connection with the new arrangements, it was unanimously resolved to adopt the Orange Boys society as the working model; to admit Protestants only to membership; and in compliment to the memory of the Prince of Orange, to call the proposed organisation the Orange Society, the initiated to be known as Orange Men"

The Masonic order would not do what James Wilson wanted them to do - it was not their remit as a world wide brotherhood - so a similar organisation was formed, but tailored specifically to the Protestant situation. It was a true spiritual offshoot from Freemasonry and the members of both brotherhoods understood this perfectly.

Quote from 'History of Ireland' Vol 3 No 3 Autumn 1995

"It is no accident that Freemasonry underwent one of its most rapid surges of expansion during the heyday of volunteering, or that it occurred above all in the Volunteer heartland's of Ulster and Dublin. Indeed in several cases Masonic lodges and Volunteer companies merged. Lodges and companies, with their regalia and uniforms, answered largely the same social and recreational demands, and the number testifies to the density and richness of popular culture in Ulster. By 1804 there were 43 recognised or 'warranted' Masonic lodges in Armagh, 92 in neighbouring Tyrone and

56 in County Down. Masonic secrecy applied only to the internal ritual and business of the craft, not to membership. For example, in October 1784 a Masonic funeral held at Loughgall – the site of the original Defender-Peep O' Day Boy feud – included 1,000 Volunteers and '300 Masons in regular procession'. Unsurprisingly such a common style of association provided others, sometimes Masons themselves, with a ready-made model"

James Verner Hart, speaking on March 8th 1875 at Eldon Lodge No:7 said

'The tiered Protestants, whose homeward road from the Diamond led through Loughgall where they stopped for refreshments at the in kept by Mr. James Sloan whom I personally knew, and there they formed an Orange lodge after the model of the Freemasons' - Orangeism in Ireland through the Empire vol.1 pages 286-287

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Leading Orangeman was 33rd degree Freemason



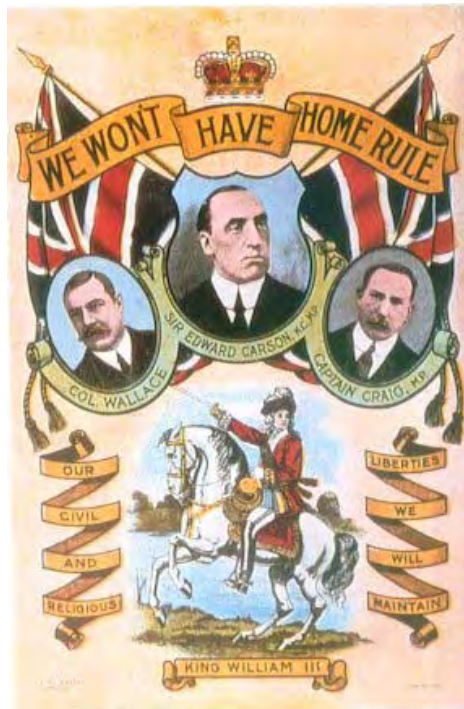
Colonel Robert Wallace 1860 - 1929

Colonel Wallace was one of the Orange Orders most esteemed leaders and today is still held in the highest of honour.

As a young man he joined Eldon Orange Lodge and in 1903 succeeded Colonel Edward Saunderson as County Grand Master of Belfast.

He held this position till 1921, during which time he was Grand Secretary of the Grand Orange Lodge (1903 -1910) and Grand President of the Grand Orange Council of the World (1909 - 1912)

During the Home Rule crisis he played an active part in the Ulster Volunteer Force.



His importance to the Orange Order and to the foundation of Northern Ireland can be seen by his inclusion with Sir Edward Carson and Sir James Craig

The recent Orange Order publication 'The Formation of the Orange Order' has his photo on the front cover and draws much on his papers recording the early years of the order.

He was one of the leaders who worked to get the Masonic like rituals of the Purple and Black finally accepted into the Orange system.

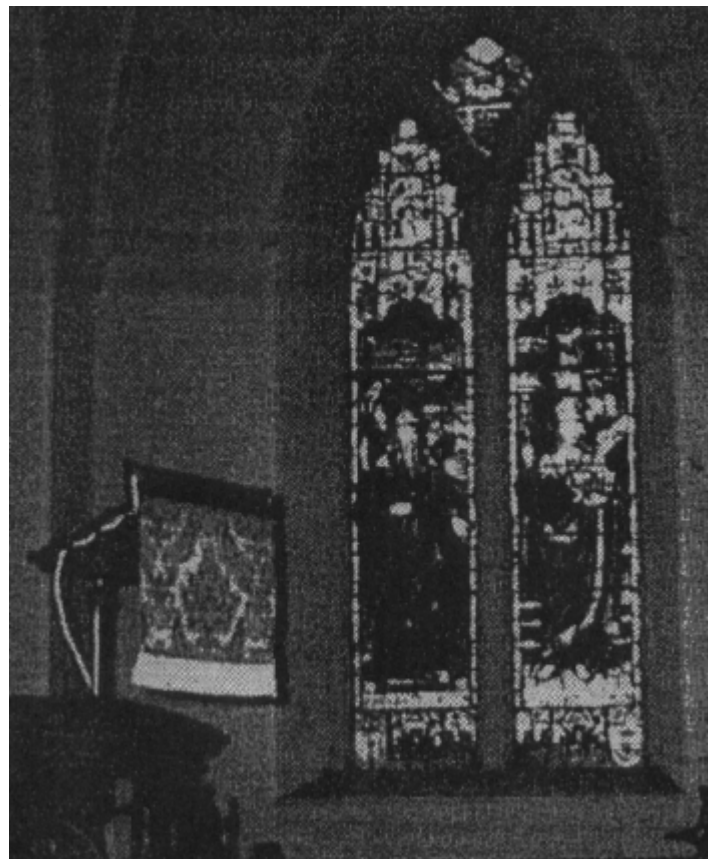
He attended Down Cathedral where in 1931, two years after his death, the Masonic Province of Down placed a large memorial window next to the pulpit .

At the apex of the double window is the Masonic all seeing eye and the 33rd degree double headed eagle holding the sword. On the left hand window there is a depiction of Hiram Abiff and on the right King Solomon. At the base of the window is the information that the window is in honour of Robert Wallace, 33rd degree Freemason.

This Cathedral claims the grave place of St.Patrick in its grounds. It's spiritual significance cannot be underestimated.

There is a single window for St.Patrick at the rear of the Cathedral and this pride of place for Hiram Abiff and 33rd degree Freemasonry towering over the pulpit.

A greater defiling of the church would be hard to imagine (Ezekiel 8 : 16)



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Freemasonry in the Royal Arch Purple

"It has to be admitted that this is the most 'Masonic like' part of our ceremony" - The Orange Order, An Evangelic Perspective, page 12

Note:

The single ritual described below is referred to as '**riding the goat**'. This is derived from the degree password 'GOAT' which are the first letters of 'The Ark Of God' reversed. Interestingly it is satanism which delights in reversing the things of God such as the Lord's prayer, the Cross, etc. and the goat itself is a symbol of baphomet - linked to the [higher degrees of Freemasonry](#), as well as satanism of course.

The 'joke' of telling nervous candidates that they are about to ride the goat is taken straight from Freemasonry. (pages 86,87 'Masonry. Beyond the Light' by Wm. Schnoebelen)

The official Royal Arch Purple book states

"All candidates entering the Institution do so to some degree in a state of ignorance and so it could be said that they are open to be hoodwinked"

However, in the draft version of this book the explanation went deeper.

"the blindfold or hoodwink is taken by some to denote secrecy, but it can also be symbolic of dependency on a friend and in a state of darkness or ignorance which will be relieved by the true light of knowledge"

The Pocket encyclopaedia of Masonic symbols states

"Blindfolding a candidate in any rite is not for practical but for spiritual reasons. The temporary blinding is a symbol of present darkness, which will be displaced by light when and if the initiate succeeds in penetrating the mysteries before him

The ritual initiation into the Royal Arch Purple

Based on a leaflet written by the former Deputy Grand Chaplain of Grand Orange Lodge of England, The Rev. Alexander Moore, and published by the Protestant Truth Society in 1925. The Masonic ritual parts are in [purple](#) for emphasis.

At the commencement of the night the candidate is required to take an oath binding himself never to disclose any matter pertaining to the Royal Arch Purple Order. He also swears not to have any unlawful carnal knowledge with the female relatives of his brother Royal Arch Purplemen.

The oath concludes with the candidate swearing to "keep and conceal the secrets of my Royal Arch Purple brethren within his breast "murder and treason excepted.
[\[return\]](#)



The Candidate, duly prepared for the ceremony of initiation, waits in the adjoining ante-room. He has been divested of his coat, vest, collar, boots and socks.

He stands barefoot, with his trouser-legs rolled up to the knees, his shirt open at the breast, and blindfolded by a bandage around his eyes. A purple ribbon is pinned to the man's shirt or other garment.

The oath taken, the candidate is branded with the Seal of the Lodge upon his bare chest and the seal, if a metal one, has been previously heated for the impression.

Before he enters the lodge-room, the reverent master warns the brethren present in these terms:

"Now brethren, you must try to control your risibility?s tonight, if you can"

Accompanied by the harmonium all join in singing the hymn 'Come, Holy Ghost, our souls Inspire' followed by a prayer and reading of a Scripture portion by the Chaplain.

The Candidate is ushered in, in the condition already described, bearing a wand or staff in one hand.

The journey through the wilderness then commences. Three times is the blindfolded candidate conducted round the leaf strewn path in the hall, being whipped upon the bare legs with switches made of small branches of twigs by five or six of the brethren during the circuit of the hall. The Chaplain during this portion as other portions of the ceremony is engaged in either reading portions of Scripture or certain prayers.

During the first circuit the unfortunate candidate stepping upon the coke and cinders uttered exclamations of pain and surprise. He fell to the floor upon coke-amid renewed laughter. The coke was imported into the ceremony (so the master said) as a 'special treat' for the unfortunate candidate."

As the candidate is led round the room the first time he sustains a fall, and is raised up, on the words "O death, where is thy sting?" He is then led round again and receives the second fall, and is raised up, on the words "O grave, where is thy victory?" The Royal Arch Purple here apply this text in 1 Corinthians 15, which relates alone to God's people, to *all* its initiates (saved or unsaved).

The candidate is made to lie upon his back each circuit at a selected spot, whilst the Chaplain says certain prayers over him.

On the third and final lap round the Chapter room, the initiate sustains his third and final fall, which results in him being raised by the five points of fellowship. First - foot to foot.. Second - knee to knee.. Third - hand in hand.. Fourth - breast to breast.. Fifth and last - left hand behind back.

The blindfolded Royal Arch Purple candidate is led over to within four or five feet of the front of a purpose-built three-stepped ladder, symbolising 'Jacob's ladder'. The candidate then steps 'two and a half paces forward towards the ladder, in an observance called 'the advancement'. This 'two and a half paces represent the secret mystical number of the Order.

(The Royal Arch Purple Order claim to be representative of the two and a half tribes that led the

vanguard of Israel to the Promised Land, and the numerals two and a half are to some extent the badge of their Organisation.)

"He (the candidate) is made to mount the three steps to the platform (representing Faith, Hope and Charity) and bidden to stand on the topmost step, about five feet above the ground level. Next he is turned round with his back to the strong sheet, and with a dextrous push backward by the clerical Master of the Lodge, is thrown into the sheet upon his back. In this position he is carried round the hall, various sly kicks being administered en-route - the candidate vigorously protesting against the kicks."

This is the infamous '**riding the goat**'.

The lecturers ask the blindfolded candidate: "**What do you stand most in need of?**
The answer is "**Light.**"

He continues, "When the bandage over his eyes is removed, his first view is the points of two swords held in dangerous proximity to the breast and the pistol at his head.

Finally he is made to stand in front of the coffin, skull, pistol and swords, whilst he takes the oath administered by the Master, the skull being placed in his hands during the oath-taking."

He is informed of the consequences of disloyalty to the Royal Arch Purple - that of having his throat cut across from ear to ear, his tongue tom out by its roots and his left breast torn open, his heart and vitals taken there from, etc.

The ceremony now concludes and the candidate, after being permitted to resume his divested clothing, returns to the Lodge room and is welcomed as a duly accredited member of the Royal Arch Purple degree.



To another account of this ritual



To external web site for full details of Orange and Royal Arch purple lectures

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Freemasonry in the Royal Black Preceptory

"The Royal Arch Purple degree, in most of its features, is not unknown to members of the Black Preceptory and the Masonic Order" - Orangeism Vol.2 page 609

Royal Black Preceptory degrees..

- | | | | |
|------------------|------------------|---------------|-----------------------|
| 1. Royal Black | 2. Royal Scarlet | 3. Royal Mark | 4. Apron & Royal Blue |
| 5. Royal White | 6. Royal Green | 7. Royal Gold | 8. Star & Garter |
| 9. Crimson Arrow | 10. Link & Chain | 11. Red Cross | |

The Apron & Royal Blue is the most Masonic in it's degree emblems, featuring the square and compass, plumb, level

and apron



Masonic symbol on aprons.
Masonic symbol on tie.
Masonic symbols on sash >

Although the degrees relate to Biblical events the Freemasonry emblems are overt.

The Red Cross degree in the Royal Black Preceptory is the top - the highest degree in the Orange system. This is symbolised by a 'Masonic Apron with square, compass and 'G' in the centre



The Royal Black Preceptory symbol of the cross set inside crown is the same as the Knights Templar (York Rite) symbol in Freemasonry. Black Preceptory members also are known as 'Knights' The highest degree - the **Red Cross** - is similar in name to the third highest degree in York Rite Freemasonry - 'Order of the **Red Cross**'

Despite its rituals being based on Biblical stories the rituals are anything but scriptural, involving many of the ritual aspects of Masonry. Despite an Orange publication stating 'we have **no mysteries**' the certificate given to the candidate states clearly that by zealous labour he has 'acquired great skill in the **ceremonies mysteries and secrets** of our most noble ancient and Christian order of Royal Black Knights'



For more than 25 years the Orange Institution passionately fought to keep the heavily ritualistic 'ceremonies mysteries and secrets' of the Royal Arch Purple and the Royal Black Preceptory separate from Orangeism because they recognised the ungodly nature of the rituals. Eventually however, those known as the 'ritualists' - such as 33rd degree Freemason Colonel Wallace - had their way and the Order eventually recognised them and welcomed them into the Orange family.

When the candidate reaches the 11th and final degree, known as the 'Red Cross' degree he wears a black Masonic- type apron emblazoned with the **Masonic Square and compass containing the**

Masonic 'G' within.



Thus the real spirit behind the brotherhood reveals itself at the highest degree by stamping men with its mark or badge of ownership. By that stage the candidate has been ritually processed by the previous degrees so as to be spiritually blinded when blatantly confronted with the spirit's mark of ownership.

We have seen that there is Freemasonry in the founder members and in the foundations of the Orange system, we have seen that there is Freemasonry in the middle section (Royal Arch Purple) and now we have seen that there is Freemasonry at the very top.

As the Royal Black Preceptory is regarded as the 'senior' brotherhood it is right to test the spirit behind this brotherhood.

Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you??unless indeed you are disqualified 2nd Corinthians 13:5

Here is the test. Is Jesus Lord? Does the organisation submit to His Word?

"But why do you call Me ?Lord, Lord,? and do not do the things which I say? Luke 6:46

Their rituals - despite being dressed up in religious garments - are highly secret, password protected, and carried out in secret behind closed doors. IF these spiritual deeds are of God then they can safely be brought out into the light for the Body of Christ to discern.

"For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God." John 3: 20

IF the rituals and oaths are shameful then they will stay hidden in the darkness where they belong.

'For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light' Ephesians 5:12

Jesus' words on oath taking are crystal clear..

"But I say to you, do not swear at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Nor shall you swear by your head, because you cannot make one hair white or black. But let your ?Yes? be ?Yes,? and your ?No,? ?No.? For whatever is more than these is from the evil one. Matthew 5:34

James repeats this truth, but adds the words 'above all..' to emphasise their importance to Christians lest they be deceived and bring their lives under condemnation.

'But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation'. James 5:12

From scripture we can categorically state that 'inner room secrecy' has NOTHING to do with the Kingdom of God.

"For there is nothing covered that will not be revealed, nor hidden that will not be known. Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops" Luke 12:2

If God will not speak in secret, then neither must we, His children.

"This is what the Lord says; "I am the Lord. There is no other God. I did not speak in secret, or hide my words in some dark place" Isaiah 45: 18b



Ungodly cultural and family traditions are a very powerful tool in satan's hands. Do men in this brotherhood put the traditions of their fathers ahead of the clear commands of God?

'Well did Isaiah prophesy of you hypocrites, as it is written: "This people honours Me with their lips, but their hearts are far from Me. And in vain they worship Me, teaching as doctrines the commandments of men". ... 'All too well you reject the commandment of God, that you may keep your tradition" Mark 7:6

IF the Spirit of God is not the Author of these rituals then which spirit might be?

The Black Preceptory has guarded its secrets better than most secret societies by putting little down in writing, preferring its lecturers to learn the rituals orally and pass them on orally.

However in 2009 W.P Malcolmson, the author of the Orange Order expose 'Behind closed doors' published this book callec 'Inside The Royal Black Institution'

For the first time in history the institution is laid bare for all to see, and one can then see why the secrecy was needed.

The evidence is clear that this senior Orange order is awash with Masonic, Knights Templar and Jesuit ritual, symbols and theology.

One line from page 64 sums up the whole. *'Sadly, whilst outwardly portraying Protestantism, The black inwardly practices paganism'*



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[Understanding the power of ritual](#)

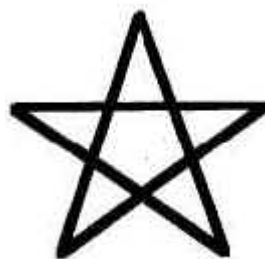
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The Orange Order - Freemasonry in the symbols

Not only were the founding men Freemasons, but they used the Masonic Hall as their meeting place to decide on signs symbols passwords etc. It is therefore no surprise that the vast majority of Orange symbols are Masonic 'Wilson was the spokesman, and having heard his reply he invited them into the Masonic room, and then and there satisfactory arrangements were made. As might be expected, there was nothing either refined or attractive in the words and tokens and ceremonial; but the influence of the place and its associations can be discerned in the results' - 'The Formation of the Orange Order, page 50

'All the Masonic associations owe to it their secrets and symbolism from the kabala' (Jewish occult) 'Morals and Dogma' page 744, - Albert Pike 33rd degree Mason



The above are only a few of the symbols shared between Freemasonry and the Orange Order. In order to comprehend the depth of the spiritual ties between the two brotherhoods compare the two official collections of symbols. Simply click on each to enlarge and compare.



Masonic banner (1795)

- **Black and white floor**
- **twin pillars and arch**
- **Sun, moon, stars**
- **Square and compass**
- **anchor**
- **coffin**
- **skull & crossbones**
- **triangle with 'lights'**
- **Noah's ark**
- **pentagram**
- **ladder**



Official Orange 'postcard' (1995)

- **Black and white floor**
- **twin pillars and arch**
- **Sun, moon, stars**
- **Square and compass**
- **anchor**
- **coffin**
- **skull & crossbones**
- **triangle with 'lights'**
- **Noah's ark**
- **pentagram**
- **ladder**

For the occultic meaning of these shared symbols [click here](#)



Co. Down Spectator

Every year the Orange order erects arches over main roads throughout Northern Ireland complete with symbols.

< [Click to enlarge](#)

The Freemasonry spokesman says "We are not a secret society. We are a society with secrets".

The Orange Order spokesman says "**We are not a secret society. We are a society with secrets**".

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The official Orange response

"several of the ritual features of our order are Masonic..we have admitted that..but conclude that **Orangeism could be described as a Christianised or reformed Freemasonry with the unscriptural bits cut out and the movement brought into line with evangelical doctrine.** A similar example could be the Reformed Catholicism of the Anglican churches'. Page 25 The Orange Order - an **evangelical perspective** (emphasis mine)

This is a like saying we conclude that Orangeism could be described as a Christianised or

reformed occultism with the unscriptural bits cut out and the movement brought into line with evangelical doctrine.

In the Old Testament God says again and again that we are not to worship Him in the way the pagans worship their gods. **He will not accept reformed pagan worship because the root is still pagan even if the branches seem not to be. If it was not God's initiative in the first place then nothing can be done to make God take it onboard. Whatever was started in the flesh must be maintained in the flesh. In other words if God is not the Author then He will not be the Finisher. 'Church' despite its innumerable failings over the centuries was actually God's initiative and has continually needed renewal reformation and revival. Freemasonry was never God's initiative and therefore can never be repackaged (Christianised or reformed) and suddenly become a divine vessel within God's Kingdom.**

The Anglican Catholicism mentioned was always Christian in its direction and motivation but doctrinally in need of being reformed, whereas freemasonry - as it exists today, was shaped by men who were clearly well versed in occultism.

'Many religions have a five pointed star. It means what you want it to mean and nothing more. The all seeing eye is neutral, it all depends what it means to you'



This is being spiritually naive. Although some early Christians did use it for a while as a symbol of Christ's 'five wounds' the truth is that the **pentagram** is possibly the most recognisable occult symbol in the world and the powers of darkness view it as an invitation. This is why it is used by witches, satanists, Freemasons and New Agers.. The all seeing eye -the eye of God - although it was used occasionally by Christians when set inside a triangle to represent the Trinity - has overwhelmingly been used in cult worship for thousands of years, and was even used by Hitler. God says quite clearly that we are not to study how the heathen worship their gods and worship Him the same way. Deut. 12:20 - 32

A useful reference book would be 'Masonic and Occult symbols illustrated' by Dr. Cathy Burns' (728 illustrations) ISBN 1-891117-12-2

Sadly the Orange Order's booklet also suggests that Jesus' private meeting with the disciples in the upper room - when the Passover was initiated - was a type for the Orange Order meetings and that Jesus gave the disciples a **coded sentence** (password) that would be recognised by the man who owned the upper room thereby granting them entrance.

Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?" And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him. Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?"' Then he will show you a large upper room, furnished and prepared; there make ready for us." So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover. In the evening He came with the twelve' Mark 14 : 12 -17

I don't believe this needs any comment other than this is typical of Masonic authored books that have been out for some time suggesting that Jesus was involved in something secretive that is not readily seen on the surface of His teachings. The 'Hiram Key' even suggests that

Jesus was the first Freemason.

'But we have no mysteries or superstitious rites' - R.M.Sibbett, Orange historian

However, on the Royal Arch Purple certificate - presented to every man who passes through the degree initiation - are the words.. 'Admitted and Initiated into **the mysteries and secrets** of the Royal Arch Purple degree'. The words **mysteries and secrets** also appear on the [Royal Black Preceptory certificates](#).

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Drumcree - the forgotten history?

One of Ireland's many history books records the following fact.

'On the 1st of July 1795, The Rev.Mr Monsell, a Protestant clergyman of Portadown invited his flock to celebrate the anniversary of the battle of the Boyne by attending church, and he preached such a sermon against the Catholics that his congregation fell on every Catholic they met on the way home, beat them cruelly, and finished the day by murdering two farmer's sons, who were quietly at work in a bog'

- Mooney's History of Ireland (1846), page 876

The Orange Order's official book 'The formation of the Orange order' completes the story with two more details on page 18. .

'Very few of the resident gentry of the Country joined us in the first instance. Of those few were my old friend, Joseph Atkinson, Esq., already mentioned; the Revd. George Maunsile, (sic Maunsell) (5) of Drumcree, afterwards Dean of Leighlin..'

There appears to be much confusion over his name as the footnote (5) on page 20 states..

'Maunsell' is the spelling in the parish records. Aiken McClelland in his 'Formation of the Orange Order' on page 11 spells it as 'Maunsel' and adds the footnote: **'Maunsel was Rector of Drumcree 1781 - 1804'**. Hereward Senior in his 'Orangeism in Ireland and England 1795-1836' (1966) page 20 has a double error by stating: 'Rev George Marshall of Dromore'.

There can be little doubt that the Rev Monsell of Portadown in 1795 is the same Rev Maunsell who was Rector of Drumcree, Portadown between 1781 and 1804 and one of the founding members of the Orange Order.

This could explain the **spiritual roots** to the 'Drumcree crisis' which suddenly erupted in 1995.

It was in July 1995, that the Orange parade left the church after its annual service and was refused entrance to the nearby Catholic housing estate on the Garvaghy Road area triggering off the ten year annual confrontation that typified the whole of the Northern Ireland problem that is several hundred years old.

That this has come to a head in Portadown exactly 200 years to the anniversary (i.e July 1795 -July 1995) is unlikely to be a coincidence.

I believe that the God of Justice is doing business with Northern Ireland.

Singing 'How great Thou art' in a sash has not moved God's hand, nor will it.

He does business with those who are the peacemakers. With those who deal in forgiveness.
The proud He opposes but draws near to those with a broken heart and a contrite spirit.

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Personal testimony

In my twenties I joined the Orange Order. I was not a Christian. No one was interested in whether I was or not. But I belonged to the 'Protestant' tribe. That was enough.

'Cultural Christianity'

I did not join for any spiritual reason. The 'troubles' were well under way and I wanted to be counted with my fellow Protestants. It was natural cultural behaviour as I was raised in a culture which impressed on me by words and attitudes that we 'the Christians' - that is, someone born into a Protestant family - were God's people rightfully holding part of Ireland for God, and that the 'fenians' the 'papists' the 'taigs' (that is Roman Catholics / Nationalists) were an offence to, and the enemies of God. I was certainly never encouraged to understand them let alone love them! Many churches - by their flying of flags during the Orange marching season - would unmistakably declare that the Kingdom of God, the State and the Orange Order were all in the one ball of wax. Indeed I well remember the Protestant minister who was driven out of the country for shaking the local priest's hand one Christmas day. As a little child my grandmother told me never to turn my back on a Catholic or 'they would stab me in the back' (Praise God my father and mother never put any of this culture into me).

People told me of many atrocities that Catholics had committed on us Protestants (though I was never told why they committed them, or that we - the Protestants - had committed similar atrocities on them). I was told that King Billy was the one who saved us from their treachery and every year on the 12th July, the highlight of the massive Orange Order parade that went past the front door of my grandmother's house in Bangor, was the appearance of a man dressed as King Billy on a white horse. As schoolboys I remember a popular unofficial Orange marching song we used to sing during the 12th July season...

We are, we are, we are the billy boys

We are, we are, we are the billy boys

We'll kick the fenians up the falls

And down ol' Sandy Row

For we are the billy billy boys.

('billy boys' = King William of Orange's boys)

However middle class life was busy and good and I would never think much about this great divide until I heard the politicians, ministers or Orange Order leaders on television reminding me from the Orange platforms every 12th July. Then strong passions would well up within me.

'Cry havoc and let slip the dogs of war'

The trigger for the present violence that exploded on Northern Ireland in August 1969 was probably the earlier appearance of an Irish Tricolour in a small shop window on the Catholic Falls Road. The Rev Ian Paisley publicly drew this to the attention of the Police (RUC) and when there were no steps being taken by the Police to remove it, he organised a protest parade that would go there and remove it. Realising that they were in a cleft stick the Police went and smashed the window and took the flag out of the window and that night riots started on the Nationalist Falls Road. The dogs of war had been released and the rest is history, and now, some thirty three years later one can see, not one, but hundreds of Irish Tricolours flying unchallenged across Northern Ireland.

When the troubles spread throughout the country and police and army were being murdered it was proof to me that the Orange Order speakers had been right to warn us about these Catholics and so it seemed natural to join the Protestant Orange Order. I became part of the historical problem

As I was working for the Belfast Telegraph I joined what was known as 'The Press lodge' which prided itself on being well turned out on the annual 12th march to the field. Complete with new hat and white gloves I got to carry the sword next to the banner the first year.

However the lodge meetings were dreadfully dull affairs for a young man so I asked the man who introduced me to the Press lodge if I could join something a bit more bite to it.

He came back some time later and told me to come to the main Orange Hall at a certain time on a certain date. Everything was arranged.

Outside the Lodge room I was made ready with what I now know to be 'pauper's clothing' complete with hoodwink and bare left breast. It was so unnerving been attired accordingly, blindfolded and being led into the unknown that I cannot remember most of what took place. I simply said what I was told to say when I was asked a question.

However three things I will never forget.

At one stage I was burned on my left breast over my heart. When the ritual was over I discovered that I had a five pointed star burnt on to my chest. I could hardly believe that this had been done to me without any warning. I thought that it was permanent at the time but after a few weeks it faded away.

I was asked to drink from a container that was pressed against my lips, which I did.

I was led up some steps (still blindfolded) then spun round and round until I was dizzy. Suddenly I was pushed and fell from a height. I was aware of being caught in a blanket and then tossed up and down several times. Still dazed, shaken and disorientated, the blindfold was removed and someone stepped up to me and asked if I would like to see what I had drunk out of, whereupon a human skull was produced. I was absolutely horrified.

As I got my bearings back slowly, I saw that I had been pushed off a stage, and on that stage was the 'Worshipful Master' - a minister with a reasonably high public profile both then and today. (A minister, who later resigned from the ministry and went into politics)

Even though I was not a Christian I knew with all that was within me that what I had just gone through was very wrong - I knew that I had been ritually abused - and I never ever, from that night onwards, had anything more to do with the 'Orange'

Thirty years later, with understanding of occult ritual, I am even more horrified at these 'shock of entrance' rituals. This site is not the place to discuss how those in deep occult activities use ritual shock and comfort for their evil intent, but use it they do to gain spiritual access to and control over the ones being ritually processed.

Now a committed Christian, I feel so ashamed that here in Northern Ireland we are proud to have these ungodly activities spiritualised by under girding them with stories from the Bible and mixing them in with the Body of Christ.

Several years ago I approached a Roman Catholic priest and said to him that almost certainly my family line had been part of the plantation from Scotland which evicted Irish people off their land in order that we might prosper. I said that I would not do it but must identify with my forefathers who had done it. I asked him, on behalf of the people he represented, if he would forgive me on behalf of the family that I represent. This he very graciously did. He then asked if I would forgive what the people he represented did to us, and I said that I was delighted to do so.

The priest understood that I was in no way coming into agreement with any of the doctrines he held to, but that this was a root forgiveness issue.

I am so grateful to God that He has opened doors to us and then given us - a Northern Ireland based ministry - His favour in Southern Ireland. We have had the honour of bringing pure Biblical Christianity, bringing Jesus, to many spiritually hungry people ranging from millionaire to itinerant. We have seen people grow up into Jesus, knowing that He alone is the only Way to God the Father, the only Name by which a person may be saved, the only One whom the Spirit of God glorifies.

I openly declare that with a deep passion I love Jesus.

I ask any born again man these questions...

Could you see Jesus going through the degree lectures and rituals? Marching to the field on the 12th July? Wearing a sash? Confronting the police?

If not, break free, and seek His forgiveness with a humble heart.

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The orange order 2005 - 2007

Most of the above was first written in the late 90's and early 2000's when strife was rampant in Northern Ireland. The annual Drumcree event is no longer on the Orange calendar. The confrontations with police and army are now in the past. The Orange Order's influence began to wane, and then in 2005 its image reached rock bottom. Its numbers are now greatly reduced. Its stranglehold on Northern Ireland politics has been loosed, almost certainly, for ever.

The Orange Order probably reached it's lowest point *ever* - in public relations terms - during **September 2005**.

Despite the [Parades Commission's refusal](#) to permit the Orange Order to march through part of the Catholic Whiterock area of Belfast, the Orange Order leadership determined to break the law by ignoring the ban. Belfast's Grand Master Dawson Baillie called for supporters to come out on the streets in support of their illegal march.

There could be little doubt about what he was asking for, and loyalist thugs needed no further encouragement. Petrol bombs were made and stored in wheelie bins, guns were brought out of storage and the scene was set for one of the country's worst weekends for many years.

The Chief Constable said that the Orange Order parade that followed had "become illegal" and "fundamentally breached" the Parades Commission's determination on several counts.

Violent riots - [extreme even by Northern Ireland standards](#) - followed. Chief Constable Sir High Orde said it was one of the most dangerous riot situations ever faced by officers in the UK. He stated that the Orange Order bore substantial responsibility for the rioting and the "sustained and violent attack" on his officers. He [said that he had seen members](#) of the Orange Order in their sashes attacking his officers, and had seen them standing next to masked men. Extensive film footage confirmed this.

1000 police and 1000 army were deployed to deal with the rioting. A total of 450 baton rounds and seven live rounds were fired at rioters by the Police and Army. The serious rioting [then spread to other parts](#) of the country the following day.

Grand Master Dawson Baillie said "I don't accept any responsibility for calling people out on the streets to assist us. I feel entirely blameless."

What aggravated matters was his attitude and [response to the riots given afterwards](#). Not only would he not condemn the events that took place, but also he declared that no Orangemen were involved in the rioting. As he was making this statement television screens were showing exactly that taking place. When challenged about a photograph of an Orangeman holding a brick, his response was "he's not holding it over his head".

This from an organisation that declares it is defending 'the faith'. With friends like this Christianity has no need of enemies.

To cap it all - and almost the final humiliation - when he meant to say that the Order did not condone violence he continually stated that the order 'condoned violence' If the matter was not so deadly serious it could have featured on a comedy show. It must rank as the worst PR event in modern history.

Without doubt it was Orangeism's lowest point and wiser heads recognised this.

In **2006** the annual Orange Order parades were being marketed anew as 'Orangefest' with the stated view of it becoming a tourist attraction and hopefully welcoming Roman Catholics to the roadside as viewers. The government approved a grant of **£100,000** towards this objective.

In 2007 the unbelievable happened when the DUP leader and staunch Orangeman Ian Paisley and Sinn Fein's Martin McGuinness agreed to [share power](#) and they became Northern Ireland's First and Deputy First Ministers.


And in 2007 Orange leaders are, for the first time, willing to talk to Garvaghy Road residents at Drumcree in [face to face talks](#).

A new era has been entered into.

The Orange Order's behaviour in the 1990 - 2005 period in Northern Ireland achieved nothing for the Kingdom of God and provided much fuel for its enemies.

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* From a statement issued by the founding fathers of the Orange Order a few months after its formation [\[return\]](#)