

THE LATE MR. J. S. BAGSHAW.

A TRIBUTE BY ORANGEMEN.

A tablet to the memory of the late Mr. J. S. Bagshaw erected by the Orangemen of South Australia was unveiled in Trinity Church on Sunday afternoon, July 14, in the presence of a crowded congregation and a large number of members of the Orange Lodges in and about Adelaide. This tablet, which makes the eleventh memorial tablet in Trinity Church, is of beautiful marble and is fixed to the western wall, the workmanship being admirably carried out by Mr. F. Herring, of West-terrace. The text in the body of the tablet reads:—"In affectionate remembrance of John Stokes Bagshaw, first Grand Master of the Orange Institution in South Australia, Incorporated, who departed this life January 1, 1888, aged eighty years." The Bible is represented on the keystone in the arch, surrounded by the words "Holiness to the Lord," while on the pillars, with representations of the shamrock, rose, and thistle, are Biblical mottoes, and below an inscription of Faith, Hope, and Charity, Anghrim and Derry, and Enniskillen and the Boyne. The Orangemen, with the present Grand Master (Mr. F. C. T. Smith), were seated in the front of the Church, and after the ordinary service the incumbent (the Rev. R. Reid) preached a sermon appropriate to the occasion. He spoke of the late Mr. Bagshaw as being one of the earliest members of Trinity Church, and referred to his benevolence and his desire to act honourably to all men. The Rev. W. S. Moore followed with a special address, taking for his text—"For he was a good man and just," St. Luke xxiv. 50. In the course of his remarks Mr. Moore said that the late Mr. Bagshaw was ever ready to assist in meeting the pecuniary difficulties connected with the establishment of the Orange institution of South Australia. The tablet would tell to generations to come that the late Mr. Bagshaw's brother Orangemen proved that their Grand Master was a good man—true to his principles. The tablet marked the history of a noble struggle for civil and religious freedom; it told them that the Crown of England was supported by the word of God, and that the throne must be established in righteousness if they desired its stability, and that the keystone in the arch was the Word of God. Never, perhaps, in the history of the institution were the exercise of these principles more needed than now, and they might be still more needed in a few years. Revolutionary agitation had well-nigh ruined the first home of the Orange Lodge, and if not crushed soon that ruin would be accomplished, and the separation of Ireland from the English throne completed. Even in these colonies there was of late evidence of the spirit of disloyalty at work, and there were men on these peaceful shores sowing the seeds of rebellion, while also raising funds to further the very disruption of the Empire. Freedom of speech, for which their forefathers fought and bled, had been abused, and language

of speech, for which their forefathers fought and bled, had been abused, and language used that in no other country would be tolerated. Moral and physical torture was the bitter experience of their forefathers, and out of that experience arose the Loyal Orange Institution, in principle determined to maintain the Church, the laws, and the sovereignty of the reigning monarch of Great Britain. In the face of these foundation principles one of the Home Rule delegates recently had the audacity to assert at a public meeting in this city that the Orange Lodge of Ireland was a disloyal institution, and that it had threatened the British Government to place 50,000 armed men in the field to oppose the British Army should Home Rule be granted to Ireland. The truth was that more than 50,000 men well equipped would take the field in support of the Union and the authority of the Crown, and that they would defend the lives, the homes, the liberty, and the religion of all members of the Reformed Faith resident in Ireland. That the Orange Institution was a momentous and powerful factor in settling the question of Home Rule could not be ignored. Home Rule for Ireland might be bad or good, but whether bad or good, so long as they were Orangemen they were bound by the most solemn ties to maintain the union. The late Grand Master held those principles as a thorough sterling Englishman, whose good right hand clung warmly to the hand of his brother Irishman, whose soul ever yearned for the union of all true and good men, and whose heart often went up in prayer for the stability of the Throne of England and the eternal welfare of the great Empire.