

THE ORANGE

STANDARD

"Lift up a standard for the people."

(Isaiah 62:10)

MAY, 1977

Price 10p

UUUC SQUANDERING ITS POWER

The Loyalist Coalition has been accused of squandering its electoral power and the opportunities presented to it by the Convention.

The claim came from Vanguard Party leader, Mr. William Craig, who called for the setting up of a powerful new Unionist force within a single party.

"It is clear," said Mr. Craig, "that the UUUC is not

the right vehicle for the new unity to create and exercise power, not to mention carrying us forward for a new dynamic progressive Unionist philosophy supported by realistic practical policies."

The Westminster MP added, "We need Unionist unity and solidarity of purpose. We must strive to end the fragmentation of Unionism that so many of

our opponents strove to create. Unionism needs one strong party capable not only of commanding majorities in its own right, but of harnessing the political skills available to the maximum advantage."

Mr. Craig said he did not believe there was any real difficulty standing in the way of creating such a united party.

IRELAND'S STAGGERING £169,000,000 BILL FOR 8 YEARS DEFENCE

The Republic of Ireland Government paid out a staggering £167m. since 1969 in day-to-day security expenses entirely related to the Provisional I.R.A. campaign, a special Sunday Independent survey has disclosed.

The survey, carried out by a Backchat team, has discovered that the pay bill alone for the defence forces in eight years has been £118m. more than it might otherwise have been. And the estimated additional costs related to garda activities over the same period was £49m.

That £167m. is a direct charge on the taxpayer who provides the State with the funds for the security operations.

These figures do not take into account the massive loss of tourism earnings for the period — nor the capital cost of new army equipment and accommodation.

ARMY COSTS SOAR

And the extra costs seem to be spiralling upwards. In 1973, the Army pay bill was £23m. By 1975, it has jumped to £41m. This year, it is estimated at £58m.

The pay of the defence forces in 1969 was £10.3m. And allowing for the 165% rise in prices which occurred since then, the pay bill should have risen to only £26m. by this year. But, in fact, it has jumped to the £58m. mentioned above.

Since 1969, it has been necessary to provide units of the Defence Forces in the

Border area. A gradual build-up since then has resulted in three infantry battalions and a motor squadron being located there.

This has meant that accommodation had had to be provided in a string of locations extending from Letterkenny through Finner Camp (the only occupied post in the area prior to 1969), Manorhamilton, Monaghan, Castleblayney and Dundalk. It was necessary to renovate the other posts and to provide new billets.

The cost of defensive equipment, which included transport, aircraft, buildings and furnishings, totalled £1.3m. in 1969. It has jumped to almost £12m. this year.

**14,000 TROOPS,
9,000 GARDAI**

Since 1969-70, Army salaries have risen by 463%.

Numerical strength has jumped from 8,252 in 1969 to 14,592 (28th February, 1977) — a percentage increase of 76.8%.

Side by side with the tremendous improvements in the capability of the Army, the strength, equipment and general capacity of the

Gardai have also been increased. At present the Garda strength is over 8,400, an increase of over 2,000 in the past five years and just one hundred short of the new establishment figure. Five hundred more Gardai are to be recruited bringing the total to 9,000.



... And In The North, It's £300m.

The conflict in the North has produced a grim list of statistics with a total of 1,727 people killed and 18,695 injured. In both categories, civilians have suffered the most severe ravages of the conflict with 1,295 killed and 13,088 injured.

If the war stopped now, the cost of the seven year blitz would fall just short of a staggering £300m. This is just the figures for destruction.

The Provisionals would be responsible for a major share of the cost, but Loyalist paramilitaries and the British Army have contributed significantly to the



overall total, says the "Sunday Independent."

The British Exchequer has paid out £195,900,715 for damage to property. This represents 100,415 claims settled from 1968 to March 25.

But 15,266 claims are still outstanding. More than £43.0 million has already been paid in interim awards but an estimated £12.8 million remains to be paid.

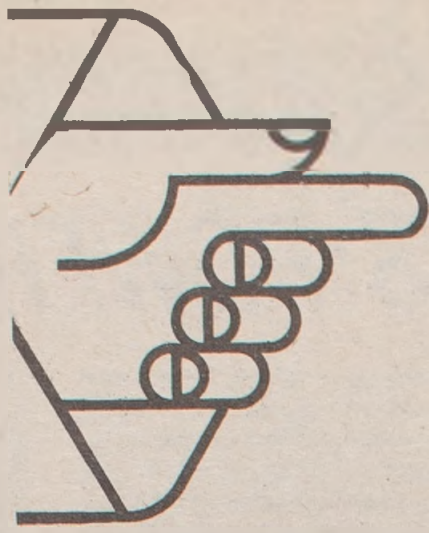
Personal injury compensation payment since the start of the troubles totalled £27,602,881 (20,300 claims).

However, a total of 13,122 claims are outstanding.



Members and friends of Moyrorkan Drumming Club pose for a picture on Easter Monday before preparing for a match in Portadown.

LETTERS
TO THE
EDITOR



The Mist That Does Be Over

Lord Longford!

Sir, — After listening to a recent debate on Ulster Television entitled "History will be the death of us all," I feel I should write and express my concern at the way in which the speakers taking part used the time available to ridicule the Orange Institution.

Two of the speakers involved were Lord Longford and Conor Cruise O'Brien. I suppose the views of these men regarding the Orange Institution could have been predicted, if not their views on the subject of the debate. However as time went on it became obvious that the two subjects were going to be interwoven by both opposer and proposer of the motion.

I feel it is important that this should be made known to brethren who may not have been watching the particular programme, for it appears to me that the integrity of us all has been questioned.

One of Conor C. O'Brien's points in proposing the motion was that history was not beer learned in the schools but in the home and — wait for it — from gable walls. Not only that, but the history learned from whatever source was only a combination of various myths.

The Orange Institution is probably one of the few organisations today where men and woman from all

walks of life can associate. Every brother is respected no matter what his trade or profession and for Mr. O'Brien to suggest that we have all got out facts wrong must show clearly his one-sided view of the Northern Ireland problem.

Personally I remember deciding to "drop" History at school because of the amount of reading which was required at various books and which couldn't have been fitted in with the other subjects taken. No, for a great majority of students history is something which isn't mastered as easily as Mr. O'Brien seems to think. Perhaps he is classing us all with the people he may come in contact with in some of the less educated parts of his own country.

As for the myths I think we have heard all these stories before e.g. the Pope was on the side of King William III at the Battle of the Boyne — or if not actually by his side he was giving moral support. Oliver Cromwell was a rebel not a loyalist. Both these topics have been discussed lately in the "Orange Standard."

Another point which did annoy me was that as an Institution we were blamed yet again for keeping all the

hatred alive by coming out onto the streets each year to emphasise our superiority over the Roman Catholic population. Far from emphasising any superiority it should be emphasised that we hold an annual Demonstration and Religious Service . . . a Demonstration for Civil and Religious Liberty, and I don't think anyone could raise any objections to the annual resolutions passed unless, of course someone with an aspiration for a United Republican Ireland.

Perhaps if Mr. O'Brien's Government stood for the same ideals, and if those who are really showing superiority over the R.C. community i.e. the Republican element within, had the same ideals then there would be less disturbance in Northern Ireland today.

In times when there wasn't such segregation of the communities in Northern Ireland the Orange Demonstrations went ahead and neighbours didn't begrudge any man his rights. What a pity that those who gave support to the Civil Rights movement in the late 1960's and later on, perhaps, to the I.R.A. couldn't have seen ahead to the present day.

Going back to the television debate, Lord Longford made the point that he had began life as a Protestant and later became "a Catholic" (I presume this means Roman Catholic). He then added that the blame for the present trouble must be laid fairly and squarely on the shoulders of the Protestant extremists. If the Orange Institution in Lord Longford's eyes is part of this extremism — and I think this could be taken to be so from his comments during the evening's debate — I don't agree that this man should be allowed to explode their opinion freely over the media where people who may not know to the contrary will be led to believe that what he says is true.

So, brethren, as the Boyne anniversary again approaches wear your colours and carry your banners proudly and have confidence that as an Institution we can never be discredited. Be proud too in the knowledge that no myth ever brought into being the Orange Institution.

"To God above we give the praise, with heart and hand we join to celebrate the glorious days of Derry and the Boyne."

Yours fraternally,
A Brother.

TALKS WITH THE SDLP

Sir,—Bro. John Black's letter in the March issue refers to M.W. Bro. Martin Smyth's meetings with S.D.L.P. as "odious and vile." These talks were simply the continuation of the talks which the members of all Unionist groups had in the Convention with all other parties in order to try to obtain a Parliament in Northern Ireland again.

Newspapers, as usual, gave headings which implied that there was something sinister in these meetings, but this was not the case. It has been made clear that Bro. Smyth attended the meetings as a member of the Unionist Party in accordance with the terms in the Majority Report (U.U.U.C.) of the Conven-

tion. Bro. Black also refers to the fact that the Orange and Black Institutions stand for civil and religious liberty. It is an interference with that liberty to try to shout down brother Orange and Blackmen, whether in private or public meetings. Rowdy behaviour in public also gives fodder for our enemies to slander us.

The laws of the Institution give ample opportunity to pursue any criticism of brother Orange or Blackmen or policy through Private or District Lodges, etc. without damaging the Institution in the eyes of the world. The remainder of his letter was irrelevant.

Yours fraternally,
S. Allworthy Armstrong,
L.O.L. 971.

WEST PRAISED FOR STINGING

REPLY TO ROY

Sir, — I was so glad to read Mr. Harry West's forthright counterblast to certain allegations of the Secretary of State contained in his Ash Wednesday address in Belfast Cathedral.

Mr. West's criticisms in my opinion, were totally justified. Mr. Roy Mason had no right to use such a platform as a cathedral pulpit from which to castigate those politicians who have refused to accept power-sharing in any future devolved administration.

To quote Mr. West, it was "outrageously irresponsible" of him to imply that such politicians were, in fact, condemning Ulster to continuing bloodshed and hardship.

Surely Mr. Mason isn't so

naive as to imagine that terrorism would cease once a devolved partnership Government was set up in the Province! To the best of my knowledge, there was no appreciable reduction in the level of violence during the period the power-sharing Executive was in operation.

Terrorism will continue in Ulster for as long as the British Government is prepared to allow it to do so, and it is downright dishonest, therefore, to make U.U.U.C. politicians the scapegoats for Ulster troubles since Direct Rule was imposed.

Might I remind Mr. Mason that all the U.U.U.C. politicians are men of integrity, whose views are sincerely held. They have a deep love for their Province and they naturally want to see it prosper. Their belief in fair play and fair dealing for all here is very strong. So is their resentment of injustice and hypocrisy wherever each may raise its ugly head. These men have a definite principle in their political philosophy. They consistently maintain their stand on majority rule, yet they do not deny other political parties a share in the decision making process, as Mr. West so rightly pointed out.

I really wish we could say



the same for certain Labour politicians who consistently refuse to share power at Westminster, yet demand that the majority party do so in Ulster: who cry out for majority rule in Rhodesia, yet deny this very thing in Ulster!

Let no one ever forget that these politicians represent the overwhelming majority of Protestant opinion, which was quite naturally outraged by Mr. Mason's totally misleading remarks.

No doubt all N.I. politicians would share some of

the guilt for events which have led to the present Ulster "Troubles," some to a much greater extent than others. Why then does the Secretary of State choose only to condemn the U.U.U.C. politicians? They seem always to be the villains of the peace, never the golden-haired boys of Alliance, U.P.N.I. or S.D.L.P. Have successive British governments not to bear any of the guilt for Ulster's tragedy?

Far better had Mr. Mason considered the beam in his own eye instead of "beholding the mote in his brother's eye." Far better had Mr. Mason used the opportunity afforded him on such an auspicious day for a full and frank confession of the British Government's sins of omission — their unwillingness to win the war against the forces of republicanism and the abrogation of their responsibilities, as the legally constituted Government of the United Kingdom, to protect and defend all its citizens — to name but two.

Far better too, had this been the main theme of Mr. Mason's Ash Wednesday message to the loyal people of Ulster and better still had it been backed up with a sincere pledge that the present disastrous security policy would be changed.

Yours sincerely,
W. BREEN
Clanabogan,
Omagh.

St. Patrick, Rome And Ireland



Sir, — Father O'Connor (March 14th) is correct in asserting that there was never any doctrinal difference between the Church founded by St. Patrick and the Church of Rome, but he is wrong if he means to imply that Patrick came here with the authority of the Pope.

His own writings reveal that he came in defiance of his superiors in the Church, that he was charged at an ecclesiastical court with having usurped the functions of a bishop and, in his absence, found guilty. The only purpose of his "Confession" was to answer this charge.

The Church founded by Patrick was independent for 700 years until Malachi brought Ireland into communion with Rome, despite strong opposition at the

synod of Inispatrick in 1148. The union with Rome was sealed in 1152 when Cardinal Paparo arrived to establish formally our four archbishoprics. Until then the Viking kingdom of Dublin had refused to accept the regularity of the Irish Church and the bishops of Dublin had always been consecrated by Canterbury.

It is certainly hard to believe that these facts have escaped the notice of historians for so long. But one never knows, I am no historian and it has been left to me to establish where our great Apostle was born, though he recorded it himself 1,500 years ago in the first few lines of his "Confession." — Yours, etc.

SEAN DOWLING,
27 Knocksinna Crescent,
Foxrock,
Co. Dublin.

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LIMAVADY UNIONISTS PRESS MASON ON ULSTER'S INSECURITY

Time Come To Stop Campaign Of Human Death And Destruction



Mr. Mason

At a recent Committee meeting of North-West Foyle Unionist Branch (Limavady Division) serious concern was expressed by the Officers and Members, for the apathy, complacency and apparent disregard by so many people to the present wave of daily death and destruction being perpetrated in our Province.

The Committee commend and feel it is imperative that all possible non-violent pressure, whether in an individual or joint basis must be brought to bear on the Minister of State for Northern Ireland, in order to impress upon him the

undeniable urgency to deal with the present totally unsatisfactory security position and continuing deterioration in law and order, in a considerably more decisive and effective manner. It is also essential to impress upon the Minister the necessity to restore full self-government to Northern Ireland forthwith.

ACT POSITIVELY

The Branch Secretary was instructed to write to the Minister immediately, expressing the views of the Committee. It was felt that those who fail to act in a

positive manner are condoning the present intolerable situation in Northern Ireland, as well as giving indirect encouragement to the brutal terrorists in our midst, simply through their failure to express any opposition.

The Committee members also expressed the highest appreciation and gratitude to all those people in our district who had joined the various branches of our Security Forces, whether in a full-time or part-time capacity and would urge and commend that even more young people should serve their country in this worthy manner.

The following letter was sent to Mr. Mason:

Dear Sir, — At the last Committee Meeting of North-West Foyle Unionist Branch in the Limavady Division the members instructed me to write to you as we feel it imperative that every possible attempt be made to make you aware of the marked increasing anxiety of our community to the continuing total failure of the British Government to restore law and order in our Province, as well as to provide the necessary security which would make it, if not impossible, at least a little more difficult to commit such daily atrocities as the people of this Province have witnessed now for too long. We are expressing particular concern for the members of the Security Forces and business people living in Londonderry and those living along the Southern Borders of County Londonderry.

At the request of various political leaders during the past eight long years the vast majority of people in this Province have exercised remarkable patience and restraint only to find that the brutal enemies to the wellbeing of our province are allowed to increase successfully their campaign of unbelievable and inhuman destruction and death. The time has now come for the clamour and

cry of righteous indignation to be recorded, recognised and rewarded.

Despite the present tactical emphasis on success in the law-courts no political leader need think or imagine that he or she will bluff or con the intelligent people of this Province into believing that the forces of the terrorist are being eroded and removed from our midst. Even Mr. Rees, in his delayed wisdom, said recently that "the power of the I.R.A. should not be underestimated" and Mr. Whitelaw has also admitted that "terrorists are desperate men." It is no longer possible for sane-minded people to remain silent while the I.R.A. openly and boastfully state, and so tragically fulfill their intention to step up their attacks on members of the Security Forces and business people.

This Province was cruelly stripped of its own form of self-government, and decision making was transferred to Westminster, yet when a recent important debate concerning Northern Ireland took place in the House of Commons a mere handful of M.P's showed sufficient interest and concern to attend! This situation is intolerable and is making the people of our province even more determined to achieve the restor-

ation of our former system of self-government.

The worsening situation in Northern Ireland must be seen as being dealt with by those in so-called authority, in a considerably more decisive and effective manner. Such defensive and soft tactics presently adopted in Northern Ireland would never have defeated the German Forces during the Second World War, which the pages of history now record as "Britain's Finest Hour." Surely with the forces of the British Army at your disposal, to regain full control over the few recalcitrant "no-go" areas in our small Province should be mere child's play.

Please, seriously reconsider present policies. The wishes of the people in this Province were ignored and thwarted when expressed in the proper and legal manner, through the ballot-box, so it is now the entire responsibility of the British Government to restore and rescue some of the former glory and prestige of this Province, instead of allowing the political, legal and economic life to be undermined and held to ransom by the evil and wicked forces of the terrorists in our midst.

Signed—
Gladys McClelland (Mrs.)
(Hon. Sec.)

25 - YEAR SILVER GILT SERVICE JEWELS

Due to the encouraging demand for this Jewel since the advertising in the Orange Standard, it has been decided to continue with its issue still in Silver Gilt.

Since the Jewel was introduced in 1972 production costs have increased. This together with Value Added Tax has affected retail cost. We have therefore endeavoured to keep the price of the Jewel to a minimum.

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Three members of Newtownsaville L.O.L. 646 who received 50-year certificates. They are from left, Mr. Joseph Cousins, 51 years; Mr. Alexander Bell, 69 years, and Mr. John Rainey, 51 years. Also in the picture are, from left, Mr. Fred Giboney, Sixmillecross district master, Mr. Jack Ashenurst, county grand master and Mr. Alan Rainey, W.M.

CERTIFICATES PRESENTED

FIFTY-YEAR membership certificates have been presented to three members of Newtownsaville L.O.L.—Messrs. Alexander Bell, John Rainey and Joseph Cousins.

Mr. Alan Rainey, worshipful master, presided, the certificates were presented by Mr. Jack Ashenurst, county grand master, who also gave an address regarding the Grand Orange Lodge of Ireland, and the Tyrone Grand Lodge.

Mr. Fred Giboney, district master, Sixmillecross district, congratulated the lodge, and the recipients of the certificates.

Tea was served by the ladies to whom a vote of thanks was proposed by Mr. Ashenurst, and seconded by Mr. Lexie McLaren, deputy district master.

Mrs. Margaret Rainey replied on behalf of the ladies.

Several visitors paid tribute to the three members who received the certificates.



STANDBEARER

Sterilisation—Bishop's Sterile Line

There was something incongruous in the statement by the Roman Catholic Bishop of Derry, Dr. Edward Daly the other week concerning sterilisation of women.

It is not the first time that celibate clergy have dared to enter into what is considered in normal family affairs to be a totally private area, as between husband and wife.

THE MORAL LAW

Of course, the Bishop relies on the ground that what is happening here comes within the realm of moral law. But I find myself more inclined to the view of Dr. David Nowlan, medical correspondent of the "Irish

Times," who, commenting a day or so after the Bishop's announcement, emphasised that medical ethics are by no means as clear as "Catholic theology." Of that there is no doubt, for once the Bishop has spoken in the Roman Church it is to be taken that that is the law, and beyond that there must be no questioning . . . except by the courageous women who have not only to suffer the pain of childbirth but the trouble and anxiety of bringing up their offspring.

In the meantime the Department of Health has commendably issued a rejoinder to the Bishop's allegation that sterilisation as a means of birth control is being suggested to patients when

the women are actually in hospital after childbirth.

The Department emphasised through a spokesman that arrangements for sterilisation were normally made well in advance of hospital admission for confinement.

The spokesman for the Department added that they had no knowledge of any deviation from the normal procedure but if any patients felt they had cause for complaint they should contact the appropriate Health Board. In the Republic there is no law prohibiting sterilisation!

It is strange to find a prelate so preoccupied with this sort of issue at a time when Northern Ireland is in the continuing throes of an eight years civil war. Does it suggest that numbers of children are more important than the ability of mothers to continue to bear them or rear them? Or more important their battle, murder and sudden death and material destruction?

WOMEN'S LIB

In any case it seems, according to some estimates

that thousands of Irish mothers, north and south of the border, are taking the law, moral and otherwise, in their own hands and determining for themselves just how they ought to order their own households.

It appears that the day when a clergyman could

dictate in these matters is emerging into the light of a new-found freedom.

Like divorce, childbirth is entering a new and challenging era, both for the people concerned and the church at large. Some may well consider the events happening all around us as licence; others may equally deem them to be belated liberty.

Meanwhile Canon Law in the Roman Church ensures that the clergy do not become entrapped in matters filial. Indeed they are forbidden to marry. Though some do, and in increasing numbers. Like women, they are taking the law — and the girls — into their own hands!

William Says 'No' To Confirmation

Once again Dr. William Philbin, Bishop of Down and Connor, has got headline treatment for his remarkable decision to withhold the Sacrament of Confirmation as recognised by the Roman Catholic Church from children who attend non-Roman Catholic controlled schools.

MIDDLE AGES MENTALITY

It is a decision which savours of the Middle Ages, rather than of the latter part of the 20th century. Certainly those Roman Catholic mothers who opt to have their children educated in State (i.e. non Roman schools) showed remarkable courage in thinking for themselves as to how their children ought to be educated, part of a growing movement among a certain layer of Roman Catholic thought in these days.

One can readily accept the Bishop's desire to ensure that the children of his faith in his diocese are taught the basic elements of their religion, as it is the desire of all clergymen who feel that they have a special responsibility to make certain that in the early stages of the child's life he or she comes to the knowledge of the religious outlook of the family in which he or she is being brought up.

It is another thing entirely to say, as does the Bishop by implication, that he has a right to deny a child Confirmation on the grounds that that child goes to a State school.

It is obvious that Dr. Philbin is a subscriber to the Jesuit thinking that if they have the child for the first seven years of his or her

schooling then that child ought to grow up a devout member of the Roman Catholic Church. If he does not say so in so many words then by implication the Bishop accepts the Jesuit dictum.

A year or so ago the Bishop also came under the glare of unfavourable publicity for the same reason in the Bangor area, but once it had erupted the matter seemed quickly to subside and the whole affair was in oblivion, so far as the public press and media generally was concerned.

QUESTIONS TO BE ANSWERED

It is reasonable to ask what has happened in the intervening period. Did those parents keep their children at the State schools, and did the Bishop still continue to refuse them Confirmation?

These are pertinent questions. They ought to be answered, especially in view of the fact that the same rule does not appear to apply in other sectors of the Roman Church in other dioceses.

And it is also pertinent to inquire if the Bishop has infringed some of the new Ulster legislation which discriminates against one section of the community, in this case within his own ecclesiastical realm.

Many Roman Catholic children attend State, even Protestant schools throughout Ireland. Do those outside the R.C. diocese of Down and Connor enjoy privileges in this regard not granted elsewhere?

FRANK'S "CONCERN" IN COUNTRY OF VIOLENCE

It is easy enough to imagine the discomfiture of Mr. Frank Maguire, the Independent member of the British Parliament for Fermanagh over the detention for questioning of 70 men in connection with terrorist activities in that county in recent weeks.

Two members of the security forces have met their deaths by violence in Fermanagh in March and April. The first was a young policeman, only a short time in the RUC, and the other a soldier. They were the victims of IRA attacks by snipers and bombers. The P.C. died in a hail of gunfire on a Sunday afternoon near Lisnaskea and the soldier was killed when a landmine exploded underneath a ferret car near Belleek, at the other end of the county.

WHY NOT ASK GERRY?

It is not so long ago that Mr. Gerry Fitt, the SDLP

leader, urged that Scotland Yard officers be brought over to Ulster to investigate the crimes committed against Roman Catholics and others in North and West Belfast.

But if the "Yard" men came here they would, presumably, haul suspects in for questioning. So how can police investigate crimes without detaining suspects?

Mr. Maguire ought to have a word with Gerry next time the M.P. for Fermanagh makes one of his rather rare speeches in the House of Commons. Or just phone

him at Lisnaskea and both of them might come up with something concrete in restoring peace to Fermanagh which used to have a distinction in the number of times the judges were presented at Quarter Sessions and Assizes with white gloves as symbolic of the peaceable state of the area.

THE LUNACY OF IRA TERRORISTS

Elsewhere in this issue are to be found more detailed statistics concerning the cost of terrorism in Ireland, in the Republic as well as in the North. They make grim financial reading.

One shudders to think what the final outcome will be before the last figures have been entered in the books.

In terms of life and limb, human suffering, loss of property and the retardation of business and professional life the cost is astronomical, and in some ways beyond calculation, for, as the Courts declare, they are not in a position to put a price on human suffering when it comes to assessing damages.

Only recently the RUC was stated to be at an all time record strength of 5,000 plus, with the RUC reserve, Ulster Defence Regiment, and the 14,000 troops of the British Army reputedly in service in the Province.

One of the complaints of the Nationalists and republicans in the old days of the Stormont Parliament was the epithet heralded round the world that

Ulster was "a Police State . . . with just half the police we now have!

NOW WE HAVE A POLICE STATE

By their activities over the past eight years the republicans, Official and Provisional, have really brought about a police state, and to them alone belongs the "distinction" for this dreadful state of affairs.

Never before in the history of these islands has such a small group of desperate men and a sprinkling of women wrought such havoc in a single community as they have done in Ulster. For no matter how one looks at it, the achievements of the IRA have been null and void so far as their aims and ambitions ever were possible.

Yes, they have killed, maimed and bombed, but Ulster is impregnable. The sooner that message is drummed out throughout the land and beyond the sooner we can get back to the civilised life we enjoyed before they set out on their dastardly campaign of terror and destruction.

McNarry: "There's No Acceptable Level Of Violence"

Mr. David McNarry, outgoing chairman of the Young Unionist Council, in a statement says:

"Government strategy, policy, whatever is stifling the future of Ulster's younger generation and unless it gets to grips with the situation here the outlook will remain bleak. There is no acceptable level of violence in the province and until the government stop pussyfooting and realise that there never was nor could be an acceptable level of violence the province will remain unstable on every front.

"But we Unionists must be aware that criticism of government handling is itself not enough to vindicate our existence. We must fight our frustrations and keep hammering out constructive suggestions aimed at helping, not hindering.

"Ours is a war situation and we must now ask has it come thus far, that we must urge the consideration of conscription. The U.D.R. is drastically below strength the Police Reserve numbers are falling, the Police want a Metropolitan role, the Army are answerable to their political masters.

"How close to the Middle East situation is ours and how related are the young people of Ulster to the young Israelis who accept conscription as part of survival.

"At least let us look in depth, at the reality of conscription. Could it be that if it can be seen that sharing a security role serves the best interests of the community then conscription or conscription is not really needed — all that is needed is the government's genuine will to end the state of lawlessness that exists."

COMMENT :

Ulster's Search For Peace

So the Peace People have had their constitutional conference, at Enniskillen, 1-3 April, and the movement has been democratised, though the three leaders remain. Betty Williams, Mairead Corrigan and Cieran McKeown. He, not for very long, for he has advised everybody of his intention to step out to make room, perhaps certainly to follow a new career, and it could be in some academic field.

The sessions ended on a highly emotional note when Miss Corrigan, deeply moved her audience when she said that the people for peace would need that utter dedication for right that the para-militaries have for wrong. These were the sentiments if the words were different.

But words are also being used to question the value of the peace movement, to say that it has not fulfilled its promise of the rally days and the marches up the Falls and the Shankill. Of course the enthusiasm and heady excitement of the beginning days could not be maintained for ever. We can understand, though, the feelings of people who were encouraged to expect miracles — there never was more sympathy and publicity for any peace effort by the media of the world — because so much was promised when people really got together for peace.

The truth is that the movement has never had the interest and enthusiasm at home that it had abroad. And to say that is not to disparage the attempt for peace. It is to properly value it as a contribution among many for peace. There must be no overvaluing of the Peace People in the future. Peace may come by the persuasion of public feeling which refuses any longer to tolerate the terrorist or the criminal in the midst. It is more likely to come when terrorist and criminal are defeated and compelled to admit that they cannot attain their objects of force. There must be the consent of the people for measures which will compel peace. The Pax Romano is an old principle of lawkeeping. It has merit still. Some people will only keep the peace and obey the law when they are compelled to do so.

There must be support for the legal forces whose task it is to make it possible for people to live peaceably. The security of the citizen and the peace of the community are the responsibilities of government. And the Government must use the strongest measures to stamp out the violence and terrorism which prevents peace from returning to our society. The Government's determination to defeat terrorism has long been questioned.

Two things have happened recently to persuade the Government to use its strength for peace. The "Man Alive" BBC poll showed that some 87 per cent of the British people want the return of the death penalty for terrorist crimes. Many want the death penalty for all kinds of murder. The reaction of law-abiding citizens to violence everywhere is the demand for the restoration of corporal punishment to death itself for attacks on the lives of people. There is a universal recognition that no human right is more important than the right to live. The apparent contradiction — the State's taking of life — is explained away on the belief that the one who destroys life has forfeited his right to life.

The other thing is the Young Conservatives' plea on 6 April for the end of Government/Opposition agreed policy on Ulster. The spokesman declared the YCs belief that the Conservatives should be tied no longer to a policy which is negative in the extreme. He contended that the influence of the Peace People, and the general desire for peace, with the unionists more kindly disposed to the minority, the opportunity is here for a political settlement which will work.

He declared himself against power-sharing as something not to be repeated, while expressing the belief that co-operation majority and minority was possible. With the probability of an election in the Autumn this strong expression of Conservative opinion is important. The spokesman made the point that political party changes in the Province makes an old-style Stormont impossible and that was not to pass adverse judgement on the Stormont which was: it is to admit that attitudes can not be the same after what has happened in these turbulent, terrible years.

THE CARING SOCIETY

The rally of the Worshipful Masters held in Belfast on 23 April is a new idea on such a scale. It allowed the leadership to speak with the responsible officers on the ground, and to hear their reactions to questions which matter to them.

The main themes were Security and the Political Situation. They were dealt with by two prominent Orange thinkers. The Grand Master made a major speech on the place of the Institution in the present emergency. Next month we hope to publish some information about the rally. And, perhaps, we shall have the speeches, or abridgements of them.

The leadership remains most concerned that the membership should be well aware of its thinking as it never wants to be in ignorance of the thinking of its members. With a particularly mobile Grand Master, and Grand Lodge officers who are always available the likelihood of a chasm between leaders and led is remote. No lodge, and no member, need be a solitary. Ours is a sharing and caring society.

RELIGION IN AN ULSTER SETTING

Religion in Ulster has taken some hard knocks in recent years from Ulstermen — our society, too, is largely secularised — and from outside. The critics have charged the churches with blatant bigotry and blamed them for the divisiveness and the consequent antagonism and violence of the Province. That their own record will not bear scrutiny puts no brake on their tongues.

It is neither allowed nor appreciated that many Ulstermen, particularly among those who call themselves "Protestant," are without any recognisable church commitment. The word has no religious connotation for them. It represents a political attitude which has no need of any kind of spiritual sustenance. They thrive on prejudices which are racial, and historical, and refuse to be influenced by any religious authority. And that is no new phenomenon. It has merely surfaced in these troubled times.

What amazes the religious person is the apparent inability of people, otherwise intelligent, to fail to appreciate this situation. But having made the point it is necessary to add that not all the religious noises are Christian. Few would be so bold as to suggest that church people are never small minded, selfish and intolerant of people who differ from them and of attitudes and aspirations which are different from their own.

But only the most cynical would deny that the influence of the churches is patently good, and potentially of greater good were they more understanding of one another. Their antipathies hurt more than themselves. Antagonisms among Christians repel people from Christ and the Church.

In spite of admitted weaknesses there has been extraordinary renewal and evangelistic activity in the churches. The latest such effort is that of the Church of Ireland diocese of Down and Dromore, which after seven years of quietly effective lay and clergy group prayer and Bible study had February rallies in three centres, Lurgan, Banbridge and Belfast, St. Anne's Cathedral.

The missionary was the Rev. David Watson, York, England,

and a team of his church's young people, vocalists, dancers and musicians.

The crowded meetings brought memories of other days when great evangelistic campaigns marked a spiritual vigour which made Ulster renowned throughout the world. It is ironic that our very small country, so infamously known now for its violence, was the spiritual home of Christians throughout the world. The revivals of 1859 and the Nicholson missions of the 1920's had their effect on Ireland and many other countries.

The stream of Ulster missionaries has always been constant and consequential. The bi-centennial celebrations in the USA last year with their reference to the Ulster religious influence there was only one country's acknowledgement of its indebtedness for a spiritual heritage which is still much appreciated.

The recent expulsion of Belfastman Bishop Brian Herd from Amin's Uganda is another reminder that the Ulster missionary is in many places still preaching the Gospel of the redeeming love of God in Jesus Christ. The faithful believe that this spiritual awareness which is symptomatic of what is best in Ulster will bring the country back to sanity and normality.

The hope of Ulster is with those who live by the hard demands of the Christian faith, the practices and principles it spawns, and the peace and joy it generates. The Orange Institution with its deep devotion to spiritual realities, its strong biblicism, and its devotion to church unity among the reformed churches, is called upon to fill an important niche in God's plan for Ulster.

PR EUROPE ELECTION — PROTEST

Dealing with the White Paper on direct elections to the European Parliament, a Unionist spokesman said:—

"It is with deep concern that we have learned of the British Government proposals for the Direct Electoral system for the forthcoming elections to the European Parliament.

"The prospect of a system of proportional representation for Northern Ireland is an example of how the British Government are not measuring Ulster by their own well considered standards. After stating in one of the main conclusions of the Select Committee last year that 'If the U.K. were to change the electoral system

for the first direct elections, the later introduction of a uniform community system would probably mean two changes within a comparatively short period,' and stating that they were much impressed by this, are they seriously now going to isolate and confuse Ulster people even further with a system which they see as burdensome?

"While we wish to make the most of the European Elections and the advantages for Northern Ireland we object strongly to the implementation of ideas which are in effect rejects from the think tank of the British Government."

*"The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked for mine, but 'twas busy quite
With my own affairs from morn till night.*

*"The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with glad some speed.
But I had need of my own that day;
To His gentle beseeching I answered, "Nay."*

*"So all that day I used my tongue,
My hands, and my feet as I chose;
I said some bitter, hasty words,
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.*

*"And the dear Lord Christ—was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb, must He be apart?
I do not know, but I wish to-day
I had let the Lord Christ have His way."*

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Dean Wilson On Authority In Church of Ireland

"A Critique of Authority in the Church" statement agreed by the Anglican-Roman Catholic International Commission"! Gilbert Wilson. 80p.

Gilbert Wilson, Lisburn, Dean of Connor, is one of the most doughty fighters of causes in the Church of Ireland. He has proved scholarship, but he is the very antithesis of the cloistered schoolman.

His contribution to the better appreciation of the practical things which concern and bother the church make him an original in the depth and width of his interests. His unquestioned ability in advocacy — "forthright and frank" — has always made him a most formidable pleader to cases and he has the redeemable feature of being that kind of bonnie fighter who may be knocked down but also like St. Paul refuses to be knocked out.

He entered the arena in press correspondence when the "Agreed Statement of the Anglican-Roman Catholic International Commission" became the target of attack by those who charged that there had been "a sell out" of the C. of I. to Rome. Incidentally some Roman Catholics were most concerned at the implied "sell out" of Roman Catholicism in the statement!

This 65 page paperback is a carefully argued critique of the statement on "Authority in the Church," and more than that, for it explains the

origin of the Commission and its place and purpose in Anglican/Roman Catholic conversations and relations, and the particular relationship of the C. of I. to the Commission.

His informations on how the C. of I. is governed and administered must be valuable material to Irish episcopalians who are often lacking in knowledge of their church outside its parish setting. But then in all denominations parishes and congregations are generally insular in their thinking, understandably, for the family is primarily concerned about its own needs. Community and denominational awareness has to be fostered by those who have the sense of belonging to the bigger units.

That there is need for such a book was apparent to those of us who found Protestants and Roman Catholics bewildered by the charges and counter-charges which increased tension and division among people rather than the better understanding which the statement promised.

Wilson's clear explanation of how the Commission came into being, its terms of reference, and its authority, must be an education to people who "never heard of such a thing." His purpose is not polemical. He has no desire to be provocative, much less divisive, just educative. He explains, "My sole object has been 'to speak the truth in love'."

It can only do good for

other Christians, and other people, to know where the C. of I. stands on matters of principle and purpose. The phrase which constantly "catches the eye" is "unity in truth." That was the thought behind the setting

up of the Commission and it remains the principle on which unity activity may proceed if it is to make any consequential head-way at all. For the fact remains that the talk of unity, if less noisy than it was, is still the crying

of the few and not the shouts of the many.

Ecumenism in any effective sense — and on the Protestant side, too — has been singularly ineffectual. That is not to deny that there are much better relations among church people of all denominations. It might even be shown that the experiences of these terrible years in Ulster have brought people together, who were formerly estranged, to share the common concerns of trying to live in a society victimised by terrorism.

Dr. Wilson's ready use of Scripture illustrates the continuing determination of the C. of I. to stand firm by Article Six of the 39 Articles of Religion, and the Preamble and Declaration of the principles of the C. of I. The characteristic of Anglicanism which is most obvious to the observer of the church at worship is the dominating place of the Bible in reading, praying, preaching and singing. Whatever claims may be made by other churches on this subject the Book of Common Prayer is the tangible evidence that proves the case.

The Roman Catholic Church's continuing appeal to tradition is something else. Vatican 2- has done nothing to assuage the fears of Protestants who look askance at the claims of Roman primacy and with regret at the Roman determination to retain — in spite

of liturgical reform, and an increased biblicism — the several doctrines of disbelief and distaste to Bible orientated Christians.

Wilson's examination of Roman claims and doctrines with its basis in theology and history is a valuable exercise in unearthing truth. Naturally the Petrine Texts are at issue and the place of St. Peter — until the third century he was always named with St. Paul as co-founders of the church in Rome — is studied with the help of accredited historians. Papal claims to supremacy did not begin until the fifth century.

The Commission's reading of the case is questioned as is the approach to the whole subject of Hans Kung and the progressives, closer "to traditional Anglican positions."

The strength of the Wilson thesis is in his meticulous and fair consideration of the words of the statement. He is at pains not to misrepresent it and he does us the service of providing judgments on it which are brief, analytical and critical.

The final section on the C. of I. apropos Anglicanism is admirable. The C. of I. is "an independent and completely autonomous unit within the Anglican Communion." "There is no possibility of the C. of I. being forced by any outside body to enter into union with any church in Christendom, unless by a free and democratic decision made in the General Synod." (S.E.L.)



HARKNESS AND HISTORY

"History and the Irish." D. W. Harkness. Queen's University Belfast.

This fifteen-page booklet is the Inaugural Lecture of Professor Harkness to Queen's on May 5, 1976.

David Harkness is the successor to Professor Emeritus J. C. Beckett, the first occupant of the Chair of Irish History at Queen's and the pioneer in modern depth studies in the subject. Harkness is a young man, an Ulsterman, with that necessary enthusiasm for his field of study which must help to mark him as an historian of consequence. His obvious ability to communicate effectively by the spoken and written word should ensure his success as a teacher of teachers of history.

The lecture is his reply to someone who contended that "the Irish had suffered from too much history" and it would be better to abandon the subject. Harkness

agrees with Jack Magee, St. Joseph's College, when he says: "The Irish are not preoccupied with history, but obsessed with divisive and largely sectarian mythologies."

The lecturer set himself the task of considering "the present responsibility of the Irish towards their own history." He defines an Irishman for the purpose of his lecture and what is "Irish History." He argues that it can not be understood apart from some understanding of British history, for it has affected Irish history for many centuries. "Edward Heath's decision to call a general election in February 1974 was not the first time that party considerations in Westminster contemptuously disregarded matters of life and death in Ireland."

Ireland's continuous dependence on England is spelled out briefly but pointedly. And Britain has been affected by European pressures and more recently by American and

British Dominions influence some of it ironically from people with an inherited distaste for England from ancestors who had fled the oul sod.

The examination of history teaching, past and present, and the ghettoising of people from birth is a useful look at the many who are the Prisoners of History and a

recognition of those who are the Perverters of History. Harkness encourages the Propounders of History to do their job with the utmost honesty and skill.

He explains where the necessary materials are to be found some of the stuff is more available than previously. He values some books on the subject and

commends the work of colleges and agencies which are helping to a properly balanced understanding of Irish history. How to interest the population remains the pressing problem.

The professor ends "only by understanding their past can the Irish, south of the Border, yes, but especially North of it, ask the right

questions of their present in order to extract from it a more constructive future. And only if they take the task seriously will they make a success of it. It has been well observed by Politics that it is too important to leave to the politicians. In Ireland, for the Irish, History is too important to leave to the historians." (S.E.L.)

INTER-CHURCH MARRIAGE

"Two Churches — One Love." Catholic-Protestant Marriage Today. Alasdair Heron. A.P.C.K. £1.00.

This paperback received such on-publication publicity by Radio Ulster and elsewhere that many people have both heard of it, and heard the author as he discussed the subject with some inter-church marriage people.

Heron has presented the material in the case with commendable clarity. And while he is committed to the principle of such marriage as a positive proposition he does not gloss over the difficulties, and objections, it has to face. The old term "mixed marriage" is dropped in favour of "inter-church marriage" which is regarded as a more meaningful description of what is meant.

Because the subject is

always with us, and because it is now under particular scrutiny in these ecumenical days, this book must be a considerable aid to anyone concerned about a matter which has repercussions in church and community as well as in family relationships.

Coincidentally with receiving this book I read of a young man, a Protestant, who wanted to marry a Roman Catholic somewhere in Northern Ireland. Strongly pressured by his fiancée to agree to marriage in her church, he expressed his determination not to change his religion and his preference for a registry office wedding. She had the approval of her parents. He had still to pluck up sufficient courage to tell his parents of the possibility of a marriage. He dreaded telling them for he anticipated adverse reaction.

There is often this kind of imbalance in church loyalty with the "Protestant" party very weak in the faith. A patent problem of Protestant/Roman Catholic marriage is the disinclination of young people to take sufficient account of what this kind of partnership means early enough in their relationship.

This book will help people of different church loyalties who contemplate marriage with sincere regard for each other's church membership. Dual membership of both churches is seen as a way with proved value to some people. It must help everyone to understand better what is involved in such marriage for the participants, their children, their families, their churches and the community.

The philosophy of successful inter-church

marriage is magnanimity. In its working out it demands patience, tolerance and understanding in the partners and everyone else concerned. But in view of the rising number of broken marriages to say this is to make the point that all marriages need a great deal of working at.

The book's explanations of church, and Roman Church, attitudes in the subject, historical, theological and practical, are most useful. There is considerable help here in appreciating the problems peculiar to inter-church marriages: there can be no formula which guarantees the success of such marriages. This is a book which should be read by all who feel for people, who regard truth, and who value marriage and its effects of family and society. (S.E.L.)



Bishop Who Was Leading Member of Orange Order

The death of Bishop R. C. H. Elliott, on 3 April, has removed from the Ulster scene one of its best known and most loved clergymen.

A Grand Chaplain of the Grand Lodge of Ireland he was a proud member of the Orange Institution for more than sixty years. His deep and practical involvement in Orangeism made him a doughty champion of the Orange cause. He remained to the last an Orangeman without apology. His interest never waned.

In spite of his fight for health he managed to attend the annual meeting of Grand Lodge in Belfast last December. He spoke to some of us of resignation from high office but his value to the Order was such that we dissuaded him. We are glad that we retained his services to the end.

Dr. Elliott was initiated in 1919 while curate of Bangor in Bangor Purple Star L.O.L. 677. He began his ministry at Whitehouse, Belfast. A Dubliner he often joked that he came North for a year and stayed for sixty-three. For many years he was a member of Botanic Temperance L.O.L. 1119 — in between he was for a time a member and later Worshipful Master of St. Patrick's Total Abstinence L.O.L. 1365 — a No. 5 Belfast District Chaplain and Deputy Grand Chaplain of the Belfast County Lodge.

His enthusiasm for Orangeism was never better illustrated than in his appearance at Edenderry last Twelfth. He joined the procession at Upper Malone and perforce had to ride in a car, no doubt most reluctantly.

Cyril Elliott was a churchman who will attain to the highest office and position of power and responsibility in his church remained a man of the people. To walk with him to Finaghy and Edenderry — and he walked on every opportunity he had until a few years ago when weakness prevented him — was to enjoy the wayside crowd's pleasure at seeing him "on the walk."

He got great pleasure out of recognising those who greeted him. Invariably they

disclosed their age and the stage in his career at which his friendship affected them.

He ascended the 'ecclesiastical scale,' reverend, canon, dean and bishop. Amazingly he remembered them all and his response was often to name them. His quite incredible popularity was general.

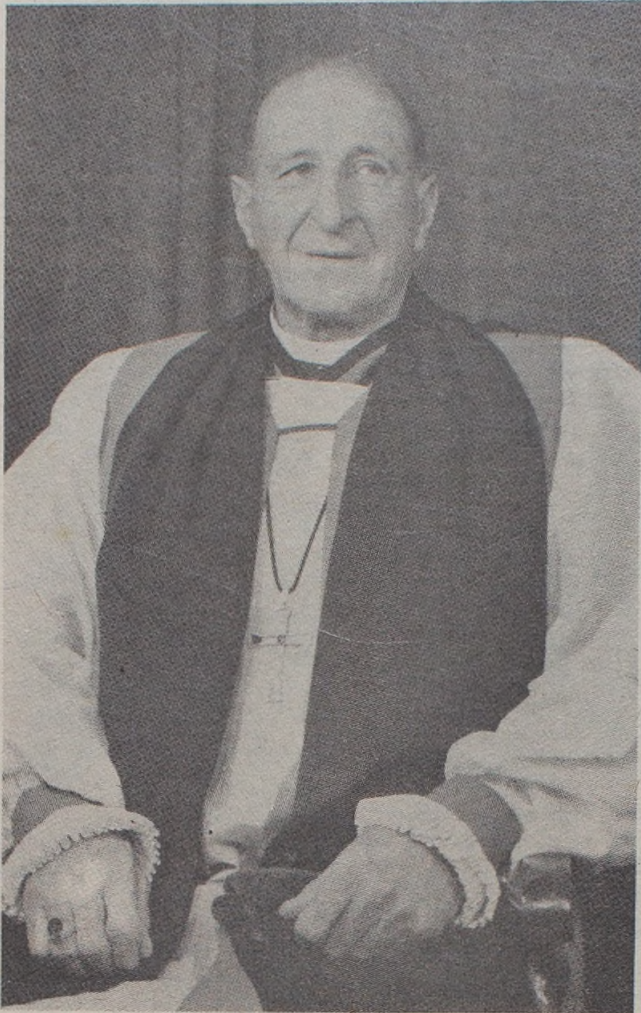
He had the goodwill and respect of his Connor clergy. His concern for them and their families meant a great deal to them. His fair decisions in appointments and in the work of the church generally illustrated his most perceptive mind and unhesitating willingness to express an opinion or to pass judgement. He made a good bishop for he was a deeply spiritual man who successfully blended the spiritual and material in his work. And he was as well regarded by people of other denominations and of none.

Among his clerical appointments were as army chaplain in the first war — he was twice Mentioned in Despatches; rector of All Saint's, Belfast; Vicar of St. Patrick's, Ballymacarret, Dean of Down and rector of Downpatrick; Dean of St. Anne's Cathedral and Bishop of Connor. He pleaded the cause of Northern church people in General Synod and in the committee and boards of the church with skill and enthusiasm.

His chairmanship of diocesan and inter-diocesan committees was first class for he was always a man of strength, vision and originality. He was a reader and thinker, and this helped to account for his wide and varied interest in people and things. His zeal for the overseas work of the church never waned.

His abilities as an after-dinner speaker were so well known that he was always much in demand in that capacity. He had a most developed sense of humour and a deep appreciation for the simple joys of life. A keen golfer he played the game until into his eighties. A prominent Freemason he was a Provincial Chaplain for Co. Antrim.

The bishop, a bachelor, lived at Finaghy, Belfast, from his retirement in 1969



The Right Rev. R. C. H. Elliott, D.D.

after 13 years as the Connor diocesan. He was 87 years old. In his case there is content in the appreciation of him which says, "We shall not see his like again." More's the pity.

Our sympathy goes to the family circle and the many people who will feel his loss in church, organisation and community. (S.E.L.)

The funeral service was on Wednesday, 6 April, in St. Polycarp Church, Finaghy, where Bishop Elliott had worshipped since his retirement, and later to Woodlawn. The Archbishop of Armagh and Primate of all Ireland, the Most Rev. George O. Simms, D.D., was the preacher. Taking part in the service were the Bishop of Connor, the Right Rev. Arthur Butler, D.D.; the

Archdeacon of Connor, the Ven William McCappin, B.D., and the Rev. J. R. Hall, M.A., Rector of St. Polycarp's. Also in robes were the Bishop of Down and Dromore, the Right Rev. George Quin, M.A., the Dean of Belfast, the Very Rev. S. B. Crooks, M.A., and the Dean of Connor, the Very Rev. Gilbert Wilson, Ph.D.

Representing the Orange Institution were the Grand Master, Most Wor. Bro. the Rev. W. Martin Smyth, B.A., B.D.; the Grand Secretary, Rt. Wor. Bro. Walter Williams, J.P.; the Immediate Past Grand Master, Most Wor. Bro. John Bryans, J.P.; the Grand Chaplain, Rt. Wor. Bro. the Rev. S. E. Long, L.Th., J.P.; the County Grand Master of Belfast, Rt. Wor. Bro. T. Passmore, J.P.; W. Bro. Henry Young, and W. Bro. Major Hinds.



Orange Folk Friendliest

The Grand Secretary, R.W. Bro. Walter Williams, J.P., has received the following letter from John and Helen Bayldon, Elstonville Private Hotel, 63-65 Seaview Parade, West End Road, Morecambe (Tel. 410-140).

"Further to our telephone conversation yesterday, my wife and I would like to offer our services at reduced rates to your members and friends, during the coming season, and we are also prepared to take bookings from individuals and parties, from May right through to September, at the rate of £28.75 per person + vat regardless of seasonal tariff (August rate is normally £32.50 + vat) the above rate being for half board (individual bookings) and

full board for parties of 35 persons or more.

Also we can arrange transport from home to the hotel and back at cost price, and we have an excellent coach company locally who will undertake to provide trips out if required at very reasonable rates.

"We have had several hundred guests from Belfast and also Loyalists from Glasgow and their families, and we have enjoyed their company immensely, as we have found Orange folk the friendliest, and happiest of all.

"Both my wife and I appreciate your fight to keep our country intact, and the awful position of fear which all Ulster and Northern Ireland people share, and we would like to help, provide a holiday in peace and safety, where people can forget the madmen, and Communist stooges, and safety checks, for a while, and relax and let their hair down.

"Thank you very much for your kind interest in us and we look forward to making new friends and renewing older acquaintanceships across the sea.

With all our best wishes for the future."

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A new historical appreciation by Rev. Dr. M. W. Dewar, M.A., Rev. John Brown, M.A., B.D. and Rev. S. Ernest Long, L.Th., J.P., To 1688-1691. 1795-1886. 1886-1967.

A modern history, first published in 1967. Second Reprint. Since its publication, Universities and Libraries in various parts of the world have ordered copies. Read — "What its all about" — "How it all began." "What is the difference anyway." The early troubles, how the State of Northern Ireland was founded. Illustrated. At pre-inflation and bargain price. £1 per copy, plus 10p postage. Elsewhere it is selling at £3.50. Order now while stocks last to:—

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THIS SOUNDS FAMILIAR?

"Scatter our enemies that delight in blood, infatuate and defeat their counsels, assuage their malice and confound their devices. Strengthen the hands of our gracious king . . . to cut off such workers of iniquity as turn religion into rebellion and faith into faction . . ."

Fifty years after the Gunpowder Plot, the Gunpowder Service was made part of the established liturgy and remained in the book of Common Prayer until 1859. "Lord", said England on its knees, "who did this day discover the snares of death

that were laid . . . by Popish treachery in a most barbarous and savage manner, beyond the examples of former ages . . ."

This is from the book THE LION AND THE THRONE, The Life and Times of Sir Edward Coke, England's Attorney-General, who served under Elizabeth and James I and handled the trial of Essex, Raleigh and the Gunpowder Case.

The book, by Catherine Bowen, says that "the government made it a business to keep memory alive. On every Fifth of November. West-

minster Hall was emptied while the judges walked to the Abbey to hear a Gunpowder Sermon and give thanks "for the happy deliverance of King James I and the three states of the realm from the most traitorous and bloody intended massacre by gunpowder."

Only seventeen persons suffered death as a result of the Plot, two being priests (other conspirators — including two priests — escaped to the Continent). The Gunpowder Plot was remembered for many years and it stirred the fires of passion wherever Protestants gathered.

—L.H.S.

CITY OF BELFAST LOYAL ORANGE WIDOWS FUND 70th ANNIVERSARY

THANKSGIVING SERVICE

TO BE HELD IN WINDSOR PARK, BELFAST
(Kindly lent by the Linfield F. & A. Club Management Committee)

SUNDAY, 8th MAY 1977, at 3.30 p.m.

ALL SISTERS AND BRETHREN ARE INVITED TO ATTEND

The General Public will be cordially welcomed
HELP US TO MAKE IT A SERVICE TO BE REMEMBERED
— THANKS BE TO GOD —
GOD SAVE THE QUEEN

EASTER TUESDAY PARADE TO LISBURN



Junior Orangemen and Sisters from Belfast District No. 4 walking along Queen's Square, Belfast, before travelling to Lisburn on Easter Tuesday.

MORE N.I. MEMBERS

A statement by a Unionist Spokesman says: Last week's victory of the Unionist Members at Westminster in obtaining the Government's commitment to increased representation and re-organisation of Local Government is not readily understood by all Loyalists. Perhaps this is understandable. After years of Republican propaganda to try to convince Loyalists to forget their British link, it is not surprising that in some

circles recent Unionist achievements are not being acknowledged. However, it is also amazing that the Alliance and S.D.L.P. parties denigrate the extent of the achievements of our Westminster team in securing a Speaker's Conference on Parliamentary representation. These selfsame parties steadfastly refused to lend their support to such a move during the life of the Convention.

DEMAND FOR 30 SEATS

Woodvale Unionist Association at its usual monthly meeting, adopted the following resolution: "Having acknowledged that Ulster is suffering an injustice through under-representation at Westminster, it is important that Her Majesty's Government take immediate steps to give the people of this part of the United Kingdom their full civil rights. "While awaiting the outcome of the Devolution issue in other parts of the

Kingdom Ulster people should not be treated as second class citizens. "Working on an average of 50,000 voters, Northern Ireland is entitled to 20 seats at Westminster. We therefore call upon Her Majesty's Government to appoint a Boundary Commission forthwith for the purpose of drawing up 20 new constituencies in Ulster. Undue delay in this matter is causing great hardship and justice delayed is justice denied.

PRESENTATION TO DISTRICT ORANGE TREASURER



Officers of Rathfriland District L.O.L. No. 3 who recently met to honour their retiring treasurer, Bro. M. Greene, who has been

treasurer for the past 17 years. Bro. R. McCullough (second from left) District Secretary hands an inscribed gold watch in recognition

of the very fine service Bro. Greene rendered during those years. Also in the picture from left, Bros. G. Hughes, W.D.M., Rev. J. W.

Lockington, Chaplain, R. J. McElroy, newly elected Treasurer and W. Waddell, D.D.M. "Outlook" Photo, Rathfriland.

Diamond Hall

Debt

Diamond Memorial L.O.L. No. 85 held a very successful guest tea to clear the outstanding debt on their expensive extensions to the Diamond Orange Hall.

Bro. John Bennett welcomed the large number of visitors and after Grace, spoken by Bro. J. Maguire all present were entertained to supper.

W. Bro. Norman Allen, W.M., joined in the welcome to the visitors and went on to make an appeal to wipe out the debt. This resulted in a wonderful response of over £500.

Mike Bennett compered a very enjoyable programme by the Birches Girls trained by Miss Jean Symth.

BESSBROOK WERE BEST

The annual Scripture quiz organised by Tandragee Junior District L.O.L. No. 1 was held in Aughlish Orange Hall on March 23.

Teams taking part were Cordrain, Tandragee, Aughlish and Bessbrook.

The standard of answering was very high and after a close fought competition Bessbrook Juniors were declared the winners of the cup.

Bro. K. Wilson, Junior County Grand Secretary, was quiz master.

The junior brethren were then entertained to an excellent supper, prepared by Mrs. W. Patton and Mrs. S. Conn, and the proceedings concluded with the singing of the National Anthem.

COFFEE PARTY

A very successful coffee party and bring and buy sale organised by the Ladies committee in Armagh Hall in aid of Primatial True Blues Junior L.O.L. 27 realised £303.

The sale was opened by Bro. Rev. T. R. B. Taylor MA, CF rector of Tynan.

£100 For Home

L.O.L. 109 Armagh held their second annual dance in aid of the Boley Home as a result over £100 was raised for the very worthy cause.

Bro. Samuel Douglas, lodge secretary, carried out all the arrangements.

ARMAGH CITY DISTRICT NO. 5 R.A.P.C.

THE ANNUAL SERVICE

will take place on SUNDAY 15th MAY 1977 IN ARMAGH METHODIST CHURCH at 3.30 p.m. Preacher: BRO. REV. W. S. FORSYTHE

Collection in aid of the Boley Home.

PRIMROSE JUNIOR DISTRICT No. 20 (Ballymena)

cordially invite all Brethren and Sisters (Junior and Seniors) to their

ANNUAL DIVINE SERVICE

IN HIGH KIRK PRESBYTERIAN CHURCH Ballymena ON SUNDAY 29th MAY at 6.30 p.m.

Sisters and Brethren to assemble at Protestant Hall, Ballymena, at 5.30 p.m.

W. C. & F. Moody & Son

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