

Booklet Supports Charities

Price Charles and Lady Diana Spencer appear on the front cover of "The Twelfth," the annual booklet of Belfast County Grand Orange Lodge.

Eight thousand copies of the magazine have been printed this year and Lodge officials are hoping that interest in the Royal wedding will boost sales.

The booklet has been produced annually since 1965 and the chairman of the Belfast Grand Lodge's Publication Committee, Bro. George Rice, confirms that proceeds from the issue would go to charity.

The charities benefitting include Belfast Irange Widows Fund, Manor House in Lisburn, the Belvoir Hospital's Scanner Fund, and a Canadian Fund for disabled members of the George Order in that country.



Bro. George Rice, second right, presents a copy of "The Twelfth" booklet to Bro. Tommy Farr. Other Belfast County Grand Lodge officials included are Bros. Tommy Doyle, Alworthy Armstrong, and Walter Williams, the Grand Secretary of the Grand Orange Lodge of Ireland, on left.

ULSTER WILL NOT YIELD

(CONTRIBUTED)

Sorting out some personal family papers recently, following a bereavement, several items caught my eye, writes a 'Standard' contributor.

One was a newspaper cutting relating to the first World War, and it carried the names of two of my grandfather's brothers who died with the 36th (Ulster) Division, in which he too had been wounded.

Photographs of my grandfather's 22 years of service in the Army, in places like India, South Africa, and Tipperary, of all places, were also uncovered, after lying for years in a tin box.

"OUT THERE" THEME!

Nothing unusual or remarkable about all this, as they are the sort of nostalgic records which are the property of a great many Ulster families.

What made me reflect on their significance was the current sickening clamour which one finds coming across from the media, expressed by so many "Know-Alls" across the water, that it is time to "take our boys home," meaning the soldiers of the British Army.

Those who pontificate so knowingly on the Ulster situation also refer to the province as "Out there", as if

this part of the United Kingdom were some remote region of the North West Frontier of India.

It cannot be stated too often, or put forcibly enough to such ill-informed people, that tens of thousands of Ulster men and women rallied to the Colours in two World Wars, and that many thousands of them lie buried in unknown and unmarked graves in Flanders, France and a host of other places.

The excuse may be put forward that to-day's generation does not greatly care about past sacrifices, and is more concerned about the present situation faced by the United Kingdom than anything which happened in the past.

That excuse cannot be accepted. Those gallant Ulstermen who gave their lives for King and Country also

made their sacrifice for the principle that the democratic process must operate, and that British subjects have the right to the freedoms and liberties for which so much blood was spilled, and so much suffering endured.

Just because Britain may be embarrassed by world-wide publicity over the hunger strikes at the Maze, or Irish-American and other foreign newsmen have been having a field day, is no reason for weakening on the Ulster position.

M.P.s WITH MARXIST LEANINGS

Those weak-kneed and Marxist members of the Labour Party who are now talking about accepting the principle of a united Ireland, are the same type of people who would cave in to the demands of the Russians for Britain to disarm unilaterally. These MP's are manipulated, to a large degree, by the scheming of Roman Catholic "activists" in their party, with Irish backgrounds—men like Kevin McNamara, Tom Duffy and Martin Flannery—who have

no love for the Ulster cause, or understanding of the rights of Ulster Protestants.

Unionist and loyalist spokesmen must continually speak out at such times and remind these cross-channel pundits of the words of Winston Churchill, when he referred to the debt owed by the Free World to Northern Ireland during 1939-45.

Another point which is not often sufficiently underlined is that the British Army was not first sent in to Northern Ireland in 1969—a lie which is repeated over and over again. The Army—Ulster's Army, as much as that of England, Scotland and Wales—has been stationed in Ulster for centuries. The fact that there was a garrison of only about 2,000 until 1969 is beside the point, and had the British Labour Government allowed the Ulster-based security forces to do their job properly in August, 1969, there would have been no need to send in extra troops to reinforce the standing garrison.

At a time of crisis like this, it is the time when all good

friends rally round, and when supposedly friendly people slink away out of danger.

That latter description applies to the weak-kneed administrators of English football—the Football Association—and the majority of players on the Welsh national soccer team.

It was a miserable decision by both England and Wales to pull out of the international assignments at Belfast's Windsor Park, and it was an insult for the excuse to be put forward that it was putting players at risk, and worrying the wives of the two international teams concerned.

SOCCER BOYCOTT PATHETIC

What about the loyal citizens of Ulster who have been shot, bombed and intimidated by the IRA over the past 12 years?

Had the security forces and the Northern Ireland Office advised against the matches being played, one could have understood, and even accepted the decision—Ulster people do not expect visitors to take undue risks.

But with assurances given on all counts, it was inexcusable for the English and Welsh sides to boycott Belfast at this time, and it will be some time before the Northern Irish sporting public get over their feeling of betrayal.

No doubt the clamour will grow in certain quarters on the mainland for "troops out" and "British withdrawal", but all Ulster people who support the Union, and the preservation of the links with the Crown and Monarchy, should resist any inclination to go along with such a clamour.

To accept a referendum on the British mainland on withdrawal would be tantamount to accepting the premise that there should be a withdrawal at some stage, and it would mean treating Ulster on a different level from the rest of the United Kingdom.

Ulster people are part of the UK as of right, and they are as British as any of those on the mainland who talk about a withdrawal. Indeed, when one examines the racial background, of many of the anti-Ulster elements, it can be seen that Ulster people have been British for a great deal longer than many inhabitants of England.

The birthright of Ulster people to remain British and

Continued on 5

City Lodge's Protest About TV Programme

Duke of York L.O.L. No. 666, No. 6 District, Belfast have taken up with the Independent Broadcasting Authority their objections to a I.B.A. televised programme.

The correspondence which was kindly passed on to us is as follows:

To Independent Broadcasting Authority: Dear Sir, I refer to the episode of your programme, The Troubles, which was entitled "Legacy." This was screened on Monday 19th inst.. I have had the experience of watching B.B.C., I.T.V., R.T.E., East and West German television, but never have I encountered such a propaganda programme as you allowed to be screened this week.

When dealing with historical happenings it is usual to present two sides of a story so that a reasonable adult may assimilate the information, discard hearsay and make a factual assessment of what might have actually taken place. I refer you to the Vikings as a prime example of a wronged faction. Only recently has the record been set to rights, with the discoveries in York and Dublin confirming what a few historians had been trying to prove. How sad it would be if we in Ulster had to wait for some 900 years to have the truth about his state made public knowledge.

I fear to think what an unsuspecting British, European or American audience thinks of us after viewing this programme. Only hope that this letter helps to bring about changes in the bias of this episode before it reaches a wider audience.

If we could now look at a few of the points which, I feel, need to be rectified in the interests of accuracy, if not justice.

1. There is a distinct impression that only Catholics died during this period, due to police action or attacks by Protestant crowds. I feel an analysis of the religious affiliations of the civilian and security force casualties will prove a different point.

2. It was suggested by film, provided by a southern propaganda group, that only Catholics lived in sub-standard accommodation. It was further alleged that Catholics suffered unemployment and were not allowed to vote in local government elections. Again a look at Ministry of Labour statistics will disprove this, as will even a cursory delve into the local government electoral lists.

3. There was a distinct under-current which suggested that the mass unemployment which hit the world economy during 'the Thirties' was somehow deliberately engineered by the N. Ireland government to exclude its Catholic citizens from the jobs market.

4. The "B" Specials were singled out by dubious witnesses who dismissed the whole force as "corner Boys." It would not have been difficult to nail this lie by interviewing a selection of these men, who put their lives at risk for a minimal financial return, in order to secure the peace of their homeland. The allegation made by one person that the Specials murdered a Catholic family, (presumably the McMahons from the Antrim Road) was not to my knowledge made or upheld in any court of law.

5. The innuendo that the death toll of 11 "after the

Orange Parades" in 1935 was exclusively Catholic, could be easily disproved if film or newspaper material illustrating the gable wall painting in the York Street/Fleet Street area had been used. This would have given the names of the 7 Protestants who were murdered in this incident, "their only crime was loyalty."

6. The repetitive allegation that the police force was 'almost exclusively Protestant' is never fully explained. The fact that one third of the places were reserved for Catholics was never made clear. The fact that intimidation by republicans caused Catholics to think twice about joining the R.U.C. is never mentioned either.

It is this constant crime of selective omission by the production team that is most disturbing. A gentleman wearing tinted spectacles, who was presumably a loyalist paramilitary, reinforced my concern when he stated that "during the 1960's the media presented a biased picture of Catholics without jobs, without a vote, without homes being justified in taking the law into their own hands." He and his friends soon got that particular message and we all know where that trail has led us to. Are we to suffer a further cycle of violence because of the ill-researched product we saw this week? Will a new generation of Protestants learn that violence makes good television, and new sociologists and psychologists gain higher qualifications by writing books which attempt to explain the tragic happenings to a world aghast?

I trust sir, that since you are

charged with the task of monitoring the programmes screened by your local I.T.V. concessionary at Havelock House, you will take urgent steps to see that this ceases and that we receive balanced programmes. I do not consider Michael Farrell, James Kelly and Bernadette Devlin/McAliskey vs. Glenn Barr as a fair or typical reflection of our society, but rather as a carefully selected group used to put over one side of a tragic situation for reasons known only to the producer.

Finally a great deal of time and graphical expertise was expended on producing a "simplified" explanation of the "unique" situation which was alleged to have pertained in the Londonderry City Council. This claimed, that because of gerrymandered ward boundaries, a Catholic majority of voters returned a minority of councillors. Again the suggestion that such an anomaly could only occur against Catholics in the hostile state of Ulster. What a pity the English production team did not compare this situation with the fact that a Labour majority of voters in a British election also fails to return a majority of M.P.'s.

I enclose an extract from the Belfast Telegraph dated 22/1/81 in which I note that my outrage was not isolated. Indeed more recent events have pointed to the need for careful presentation of facts and not the fanning of old flames.

The Independent Broadcasting Authority's reply, dated April 9, (almost 3 months

later) stated:

Dear Mr. Robinson,

I am writing in reply to your letter of 20th January to our Belfast Office about an episode in the series 'The Troubles' entitled 'Legacy.' Can I firstly say that I am very sorry that it has taken so long to reply; your letter somehow became mislaid and has only now come to light again.

All the programmes in this series had the benefit of the advice of the distinguished historian Professor F. S. L. Lyons of Trinity College, Dublin. They were all previewed by the Authority's staff in London and Northern Ireland. In our view the series was fair and impartial and provided a valuable source of background information to the difficulties facing Northern Ireland.

May I make just one or two points in response to your detailed comments. Firstly, the balance of each of the programmes should be considered in the context of the series as a whole. In the two programmes which followed the one about which you write there were representatives of all shades of Unionism. Throughout the series, eye-witnesses were chosen who could explain the motives of particular groups including in the case of the programme of 18th January, members of the civil rights movement who were or who later became members of People's Democracy. All sections of interviews used were selected on the basis of accuracy. None of the eye-witnesses commented on Unionist politics: that was left

to the commentary itself.

The film on housing in Fintona was clearly dated in the commentary and a caption named its producers. The makers of 'The Troubles' checked the facts against the electoral register of the time and further investigations were made including discussions with the German cameraman who shot the film. The producers of the programme are convinced that it was accurate.

There was reference to the intimidation of Protestants in Programme Three and graphic footage of Protestants abandoning their homes in the Ardoyne and of Belfast was used in Programme Four.

The programme included an even spread of Loyalist and Republican interviewees. It is true that there was no spokesman from the Unionist Party but the producers had deliberately excluded party political statements. Glen Barr appeared as an interpreter of Loyalist working class feelings throughout the period 1920 to 1970 and not as a party spokesman. Similarly Michael Farrell was interviewed about the experiences of working class Catholics in Northern Ireland. Bernadette McAliskey, Betty Sinclair and James Kelly were interviewed solely about events they had witnessed and not about their political affiliations.

I am sure you would agree that no history of Northern Ireland is likely to command universal assent on every detail in view of the fierce passion and loyalties which the subject arouses.

Thank you for your valuable comments, and my apologies once again for being so long in writing.

Yours sincerely,

Michael Gillies

Television Administrative Officer.

Belfast Junior Orangemen at Annual Demonstration



Sandy Row Junior Orangemen on the march in Belfast on Easter Tuesday before making their way to Carrickfergus for the annual demonstration.

LAPSED JUNIORS

The impressive turnout of the Junior Orange Districts at Larne and other centres at Easter, and at banner unfurling ceremonies since, at Enniskillen and Keady in County Armagh, underlines the fact that this branch of the Order continues to flourish and to prosper.

Nevertheless, a timely warning was sounded by Orange officers, that one age group in which progress is not being made is in the post-junior grouping. In other words, when many boys leave the ranks of the Junior Orange Institution, they do not progress into the senior Order, and consequently the latter is losing out in terms of manpower and also in potential leaders.

Orange officers at Larne commented on the fact that many junior or lodges had a small number of youthful members to lead them, and they pointed out that in sharp contrast, most of the new part-flute bands have no difficulty at all in recruiting members.

The whole purpose of the Junior Orange Institution is to instruct and educate boys in the tenets of the Protestant Faith, and to prepare them for the day when they join the adult Orange Order.

There have been signs in recent years that despite high membership of the Junior Order, there is a big wastage when it comes to them leaving, and considering whether or not to join the senior movement.

The Orange Order is not alone these days in finding it difficult to retain the allegiance of youths in the 16 to 20 or 21 bracket, the uniformed organisations, and church youth groups are experiencing the same difficulty.

Orangeism must be constantly examining ways of encouraging the more youthful section of the Protestant population to join its ranks and support its institutions.

That might mean a greater emphasis on providing premises where games and other recreation can be played, or it might mean delegating responsibility in leadership terms to boys at a younger age.

But clearly the signs are that some means is needed to ensure that the vast majority of the large number of Junior Orangemen make the decision to join the senior Order when they are old enough, and not drift away and be lost to the Institution.

Church of Ireland General Synod

In spite of the state of the country the Church of Ireland General Synod met in its usual strength at Synod Hall, Dublin, 18-20 May. As usual it opened with a service in St. Patrick's Cathedral at which the preacher was the Right Rev. R.H.E. Eames, Ph.D., Bishop of Down and Dromore.

The Synod President was the Most Rev. John Armstrong D.D., Archbishop of Armagh, Primate of All-Ireland. His assessor was His Honour Judge Rowland. Visitors from other churches included the Very Rev. William Craig, D.D., former Moderator of the General Assembly of the Presbyterian Church in Ireland and the Rev. Patrick Lyons, C.C., the Roman Catholic Church, both of whom addressed the Synod.

The standard of speech and debate during the three days was impressive, a tribute to the promptings of the Primate and the realisation that the volume of business demanded an economy in the use of words. In the event there were worthwhile contributions on the Role of the Church Committee report with its concentration on the state of the island.

Not unnaturally much was said about the continuing

terrorism in the Northern Province. The feelings of the church against violence of speech and action were expressed in precise and pungent language by the several speakers, all of whom had useful contributions to make in the consideration of the subject. The sympathy and support of the House was expressed by a number of speakers to the security forces. The clear and unambiguous statements of the Primate were a feature of the debate and of the Synod as he added views on current matters as they evolved

during the sitting of the House.

The hopefulness of this Synod marked it out as different from some in the past decade or so. There was optimism, a feeling of expectation abroad and the concentration on cash or want of it of former years was absent.

The revised services of Morning and Evening Prayer and Holy Communion were passed after years of study and research by the Liturgical Committee. A decision was taken to ordain women to the diaconate in a measure which would be effective in 1982.

County Tyrone Black Chapter Officers

Co. Tyrone Grand Black Chapter, meeting in 1st Omagh Presbyterian Church elected: G.M. Sir Kt. Robt. Montgomery, BEM; D.G.M. Sir Kt. Samuel A. Glasgow;

G.C. Sir Kt. Rev. James Kane, M.A.; D.G.C. Sir Kt. Rev. Canon W.G.H. Williams, M.A.; G.R. Sir Kt. George Little, J.P. (since deceased); G.T. Sir Kt. Samuel C. Douglas; D.G.R. Sir Kt. Ivan M. Symington; D.G.T. Sir Kt. Mitchell G. Cummins; G.L. Sir Kt. Uriah Brush; D.G.L. Sir Kt. Stewart A. McKinney; 1st G.Cr. Sir Kt. William Mehaffy; 2nd G.Cr. Sir Kt. Geo. A. Sommerville; 1st G.S.B. Sir Kt. John S. Neilands; 2nd G.S.B. Sir Kt. Wm. Nesbitt; G.P. Sir Kt. R.J. Kirkpatrick; G.M.C. Sir Kt. James Slaine; 1st G. Swd B. Sir Kt. W.S. Bennett; 2nd G. Swd B. Sir Kt. E.C.H. Young.

Sir Knight J.A. Anderson, Co. Grand Master of Armagh conducted the elections.

Final arrangements were made for the County Demonstration to be held in Cookstown on the last Saturday in August.

Border RBC Election

The annual election of officers for Castleterg District Black Chapter No. 6 was held in Ardbasson Orange Hall.

WDM R. Montgomery BEM (76), DDM G. Nesbitt (191), Chaplain J. A. Emery (76), Deputy Chaplain R.C. Verner (191), Registrar W.T. Montgomery (76), Assistant Registrar R.T. Gilchrist (556), Treasurer E.C.H. Young JP (76) Assistant Treasurer W.C. Cather (191) Lecturers W.G. Sproule (191), S. Semple (682), 1st Censor A. Patterson (699), 2nd Censor J.J. Patterson (699).

Standard Bearers J. Burke (682), S. Speer (682), District Standard Bearer W. Semple (556), Pursuivant H. Speer (682), Committee L. Forbes (Foreman) (682), S. Irwin (666), W. Harpur (682), R. McKinley (556), E. Emery (191), and F. Gilchrist (699).

The election was conducted by Sir Knight L. Cather of Lisleen.

Annual Installation Dinner



Some of the committee and W.M. of St. Brendans L.O.L. 1982, at their annual Installation Dinner. They are back row, left to right: Bros. T. Hinds, D. Gordon, D. Cardwell. Front row, left to right: Bros. H. Nixon, T. Robinson, R. Hanna, L. Emmett, A. Gordon and R. Gordon.



Bro. David Cardwell, St. Brendans L.O.L. 1982, presenting the outgoing W.M., Bro. Thomas Hinds, with his certificate and jewel at their annual Installation Dinner in Sydenham Hall.

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LETTER TO THE EDITOR

No Surrender Sunday

Sir, I would strongly commend the article "Let's Save Our Ulster Sunday" in the "Orange Standard" (April 1981). The writer's message was both clear and timely. Yes, the citadel of the Sabbath is being assaulted on every hand — not only by open force but by treachery and subtle means.

It is not only the major assault which endangers the Lord's Day. It is the accumulative effect of a multitude of small erosions. Each instance, taken in isolation, may seem to some too petty to take notice of, but I would strongly disagree with that notion. Instead I would take the longer view and see that, as if guided by a master hand (I believe that hand is Satan's), these items are just part of the general onslaught.

Sabbath observance is one of the great pillars of our historic Protestant faith. In the battle for "The Day" our enemies realise the vital and strategic importance of the Lord's Day. The sinister truth of the atheist's words is still with us, "If we would destroy Christianity, we must first destroy Sunday."

Ulster is in danger of paying little heed to the invasion of materialism, secularism, Romanism and

ecumenism, which are ready to swallow up our great heritage — The Lord's Day, the Word of God and the Protestant Faith. The Lord's Day Observance Society seeks to awaken Ulster Protestants to a sense of their danger and to a mobilisation for their defence.

It behoves every Protestant and Orangeman to do all that lies in his power to preserve the sanctity of the Lord's Day. At this crucial hour in our history, no-one can be neutral and be guiltless before God.

The strongest protests must be made to those who would seek to steal our Sabbath. No effort can be too great to maintain the sanctity of the Sabbath.

There is an urgent necessity for Ulster Protestants to testify more faithfully and forthrightly against the corruption which is undermining our Protestant truth and our priceless Sabbath. There must be NO SURRENDER.

Yours fraternally,
NELSON McCausland
N.I. Divisional Organiser
Lord's Day Observance Society.

Co. Cavan

Stonepark L.O.L. NO. 607

Will Unfurl New
Banner

On Friday, June 12, 1981, at 7 p.m.

AT REDHILLS RECTORY

ALL VISITORS HEARTILY WELCOME.

STANDARD BEARER

Political status — and justification

Justification is the name of the game . . .

Men in prison in the Maze are there for the most heinous crimes imaginable, yet they demand political status. Their killings, maimings and bombings were all carried out because of a political motive, it would seem. And being "political" a case is being made out for special recognition.

Mrs. Thatcher has made abundantly clear that "murder is murder, is murder," and for once the British Government under her leadership has demonstrated that they mean what they say . . . there will be no bowing to the clamour, a worldwide clamour, for the granting of the five demands sought for the Provisionals who are incarcerated in the H. Blocks.

If there is anything to deserve credit on the Provisionals side then it is surely the expertise with which they and their friends have been able to galvanise the world media to present their case.

At one stage during the Bobby Sands saga it is estimated that upwards of 400 reporters and cameramen were in Belfast, vying with one another to get the best news

reports and pictures procurable. to get the best news reports and pictures procurable.

To the eternal discredit of a section of these "Tourists", over here to discredit Ulster and her people, they paid youngsters to provide "set pieces" for the cameramen, and the fact was highlighted by none other than Mr. Gerry Fitt, M.P. for West Belfast.

He courageously pointed out the disgusting behaviour of those responsible and the reprehensible conduct which lay behind their action.

Amid all the welter of the anti-Ulster propaganda indulged in by the far Left and Communist-inspired media people there were other voices.

Voices which sought to correct the vicious statements which swept around the world at the time of the Sands suicide.

Voices like Express Newspapers in Fleet Street, and others which in the past were hardly friends of Ulster. The tide had turned somewhat and for once Ulster was enjoying some favourable publicity which in other circumstances might not have been given rein.

The Anglican Primates in Canada and the United States were joined by the Archbishop

of Canterbury and the Archbishop of Armagh in condemning the fast to the death episode. And in the United States, at what in some ways was a rather difficult time the delegation from the Presbyterian Church in Ireland was making known the true position and correcting some of the misconceptions being advanced as arguments by people like the discredited Edward Kennedy and others of Irish-American origin.

Truth will out, of course, and while the Maze propaganda continues to pour over our troubled Province and island the efforts to compel one million and more people in Ulster to cave in before the welter of killings and words will fail once more as they have failed in the past sixty years.

The Roman Catholic Church is already divided over the issue of Sands' self-inflicted death. One section denies that it was suicide, whilst another holds the opposite view. And as R.C. clergy argue, even Cardinals and other dignitaries, we stand amazed at the ambivalence which characterises the dissention.

More than one public figure has stated in recent days that

there is more world sympathy and recognition for the criminal than for the victim. How true that is.

Already more than £400,000,000 worth of damage has been caused in Northern Ireland since 1968 by this IRA banditti, by whatever name they may call themselves. This at a time when we were soon to get the first experiences of recession and now when that recession has brought about an unemployment situation unequalled since the dreary 1930's.

A people of lesser resolve and faith might have collapsed under the pressure, but it is to the eternal credit of the sane people of our Province that after 12 years of death and destruction life here continues as near normal as possible.

A great old English writer once penned these lines:

"Hammer away ye hostile bands,
Your hammers break, God's anvil stands."

The Northern iron will prevail in the end and our present night of trauma will pass as will the Benns and Kennedys in God's good time.

To visit the widow and the fatherless

While certain elements claiming to represent Unionism and grab headlines and camera attention at every possible opportunity some Ulster Unionist Party members have been active, not in making vaporous speeches but in doing something really constructive and worthwhile.

I refer to the positive steps taken by Mr. James Molyneux, leader of the Ulster Unionist Parliamentary Party at Westminster, one of his colleagues there, Mr. Harold McCusker, and Mr.

Jeremy Burchill, the Party's legal consultant.

They have been exploring the case of the widows and families of the men who, either as security officers or ordinary civilians met their deaths at the hands of IRA terrorists.

And now a movement is afoot to present their case at the European Commission on Human Rights.

This is something which has fired the imagination of the Loyalist community throughout the Province, not least by

the courageous appearance at the Press conference in the Seagoe Hotel, Portadown, of Mrs. Edith Elliott, Charlemont, near Moy, whose husband, Mr. George Elliott, for many years a leading Ulster Unionist and Orangeman, was assassinated at a cattle mart in Ballybay, and who more recently suffered a double bereavement when her brother, Mr. Jack Donnelly, a UDR man, was shot dead in a public house in Moy.

The imaginative launching of the appeal for £25,000 to

finance the appeal to the European Court will, one hopes, meet with a ready and generous response so that on the mainland of Europe the case for the bereaved will receive not only a sympathetic reception but will draw wider attention to the terrible injury which has been inflicted on those who mourn the untimely passing of loved ones.

Donations should be forwarded to Unionist Headquarters in Belfast.

Batons Used in Dublin

No, my eyes were not deceiving me. It was a photograph in one of the Dublin morning papers. On the ground lay a young man, and standing menacingly above him, towering above, was the solid form of a Civic Guard, a baton in hand.

Had he wielded it, I wondered. Of course. The Guards are truly expert in the use of this weapon in riot situations, and their officers must surely be there to guarantee that if the baton is used there will be no appeal to the Garda Síochána Complaints Branch, if such does in fact exist.

How different is the position in Northern Ireland. It is quite in order to shoot policemen in the back, to seize them and torture them, to booby trap their vehicles, to fire Russian-type rockets at their trucks or stations and to throw petrol and acid bombs at them and to try to set the clothes of security personnel alight.

But don't let them reply with the baton! That would surely be cruelty!

Only the other evening on television we saw the horrific sight of a soldier, or was it a policeman, rushing to safety,

his clothes on fire and a colleague using a fire extinguisher to put out the blaze. Within seconds the injured officer was back on duty, directing operations against a rabble of teenagers and others of even lesser maturity.

The priests appealed in vain to parents to keep their youngsters off the strife-torn streets. Next day they were back as if it was the natural thing to do.

Draconian measures are required to quell this insurrection before the stage is reached where it is uncontrollable and a

point of no return is reached, leaving this island engulfed in a civil war unparalleled in history.

In the past few weeks we heard that Mrs. Thatcher stated that whatever weapons

are required to bring about peace and to put down the rioting once and for all are at the disposal of the heads of the RUC and Army.

This is an offer which must be availed of wherever it has a chance of being utilised. And speedily.

Can You Assist?



The photographs reproduced here are of a medal which was donated recently to the Apprentice Boys Museum in Londonderry. It is not clear what is the origin of this medal, and the Museum authorities would therefore be most grateful if some reader would throw some light on its history.

Has the date — 1845 — any special significance?

The medal is 2 3/4 inches in diameter. If some reader can assist we would be pleased to give the information in these columns.

Please write to the Editor, House of Orange, 65 Dublin Road, Belfast.



Cardinal 'Bigoted'

John Junor, writing in his "Current Events" column in the "Sunday Express" (May 17) stated:

There is not a good Irish Roman Catholic who is not down on his knees this morning praying for the Pope's recovery.

In that prayer I join them. There is not a priest who will not be condemning the evil violence of terrorist Mehmet Ali Ağa.

To that I say a fervent Amen. But is there any basic difference between the man who tried to kill Pope John Paul and those who blew up Airey Neave and Lord Mountbatten and who planted a bomb in Sullom Voe oil terminal, as a warning that the Queen might be next on their death list?

Is it not ironic then that among the pious congregations today will be the 90,000 who gave succour to the IRA by

attending the funerals of Bobby Sands and Francis Hughes?

Is it not even more ironic, on the very day the Pope was fighting for his life, was carried into a hospital in Rome saying "How could they have done it?" his chief representative in Ireland Cardinal Tomás O'Fiaich was berating Thatcher for failing to give special treatment to the murderers and criminals in the H-Blocks?

It would be presumptuous of me to seek to teach the logic. Least of all a bigoted, bigoted cardinal. But might not those who have sufficient intelligence profitably reflect on the fact that violence, like peace, is indivisible and that in offering the IRA even tacit support, we are sustaining the brothers of the scum who are his gun at the defence of the Pope?

STANDARD COMMENT

World Publicity For Bobby Sands Funeral

The most publicised Northern Ireland happening for a long time was the hunger strike to death of Bobbie Sands, M.P. The world media never had a more exciting time in the days before he died with the comings and goings at the Maze of Southern politicians, E.E.C. representatives and the private emissary of the Pope. For all the influence these important visitors had on Sands and the I.R.A. campaign their journeys were not necessary.

The reactions of parliamentarians and governments across the world were canvassed and their often anti-British denunciations placarded.

The I.R.A. took full advantage of the carefully orchestrated propaganda and proved again that there are people everywhere who prefer the Barabbases of this world. There was something grossly immoral in the sympathy of so many with the self-inflicted sufferings of a confessed and convicted terrorist when they had no word of sympathy for the victims of the terrorism he and his fellows had visited on the innocents of the Province. And there was blasphemy in the comparison by Father Berrigan of Bobbie Sands and Jesus Christ as men dying for others.

The implacability of Mrs. Thatcher and the Government offended many outside Britain, though some could well have used the Sands affair to vent their spleen against a United Kingdom which had offended them for other reasons. And there are those American politicians who never get away from their Irish antecedents and legends and the pressures of the Irish American sympathisers who are so distanced from Ireland, physically and mentally, that they even misunderstand the I.R.A. position.

The Rev. Ernest Rea, BBC Radio Ulster Religious Department, talking in Washington to the leader of the Irish Caucus, Senator Mario Biaggi, found that he would not approve a political status which allowed political prisoners to make their prison a terrorist training camp. He had not realised that political status meant that kind of thing.

The interjection of the Four—Kennedy, Carey, Moynihan and O'Neill—asking for more U.K. Government flexibility on the day of the Sands funeral showed where their sympathies lie, and was a refusal to recognise that no government would give to terrorists what is demanded by the I.R.A. hunger strikers. And they ignore the fact that prison conditions in the Maze are much better than in most parts of the world, and certainly including their own America.

The contention of an American journalist, covering the situation caused by Bobbie Sands, that some of the American distaste for the British position is due to Mrs. Thatcher's tone of voice which, he

says, conveys an impression of callousness in the face of Sands—like suffering is a reflection on the inability of such people to see that someone deliberately dying for a cause is not by that act earning what could not be granted for any reason. Where such a principle is involved there can be only a bald statement of the reality of things. The matter is not negotiable.

We might well wonder how it is that some emotive issues can be so heightened that an indelible fact of life is ignored. There are many things which have to be accepted, however reluctantly, because there is no alternative to them. We may resent them: we may not change them. There is the immovable object.

In this issue the Thatcher determination is to maintain the forms of a democratic society and to compel people who want to change its structures and policies to do so through the ballot box. While the democratic system remains those who prefer bullets to ballots must be condemned. And that condemnation must not be weakened by sentimental considerations which only complicate matters and introduce nothing of positive value to them. Any accommodation to terrorist demands must mean the abrogation of authority and the way to anarchy.

The Sands funeral was a well orchestrated I.R.A. affair. This largest ever I.R.A. funeral in Ulster attracted republicans from the whole island.

The Twinbrook R.C. priest, Father Sean Rogan, made an impassioned plea to his congregation to be peaceful and to respect the wishes of the mother. His strong rejection of violence had predictable response from those whose appetite for violence is insatiable. They rioted, burned and looted for days afterwards.

The service at the City Hall for those bereaved by terrorist assassins, and those who sympathised with them was attended by some thousands. The Rev. Ian Paisley gave the address and the Rev. William McCrea was soloist and instrumentalist. The television presentation showed it to be an impressive act of remembrance and dedication.

Altogether May 8 was an incredible day in the strange and turbulent history of the Province.

The heightened tension post-Bobbie Sands remains with dread hanging over the heads of people in dangerous areas, and because of the police warnings about hit-lists, over many prominent citizens as well.

Influential people in a society tormented by murderers must take care to safeguard their persons and property. Police warnings should always be heeded.

Media Cash For Criminals

A most disturbing feature of the media coverage of things here is the charge that correspondents have manufactured violent situations by paying youngsters to attack the security forces to make pictures.

There have been well attested cases of the kind over the years which go to prove that the media in some places is in such a state that to accept what it says could be to misunderstand the reality of what it reports.

The craving for sensationalism has so affected television and the press that unscrupulous editors and journalists are plumbing the depths to drag up the kind of muck that repels all decent people. They make folk heroes of criminals.

The professional associations have a task to make their

members act honestly and circumspectly. The spokesmen are embarrassed by tactics which have earned the displeasure of the Queen and the distaste of the general public and they have promised to do something about it. Pressure is on, too, from parliamentarians who have plans to do something about what is becoming intolerable.

Anything that is done should make for an improvement for it seems there is nothing lower than the position we've reached. That could well be wrong for morals seem to be on the slide still and going down rapidly.

The position will not improve until consumers refuse the poor product the media people are offering them in controversial subjects.

SYDNEY CHURCH SHUTS DOOR

M.W. Bro. John H. Gowans, Grand Master, Grand Orange Lodge of New South Wales, Australia has kindly supplied us with copies of the following correspondence which readers will appreciate requires no further elaboration.

Revd. Graham W. Harty, M.A., B.D., S.T.M., minister of St. Stephens Uniting Church Sydney wrote to Sister Mrs. Downer, L.O.I. New South Wales as follows:

"Dear Mrs. Downer,

I regret the long delay in answering your request for permission to hold another service of the Loyal Orange Institution.

Your request has been considered by our Council of Elders and we regret to say that we do not feel able to grant permission for this Service to be held in St. Stephen's.

In recent years considerable progress has been made in establishing warmer relationships with our Christian brothers and sisters of the Roman Catholic Church and while there are still a number of basic problems to be resolved, we would not wish to return to a position of some three hundred to four hundred years ago.

The Uniting Church, as you may know, is committed by its very name to strengthening relationships with other branches of the broken body of Christ and we feel that to allow a Service which expresses a point of view so much in conflict with the Roman Church could embarrass our own position as a leading church of our Uniting Synod in New South Wales.

I am sure you will understand our position and we send you our prayerful love in Christ.

I should also mention that St. Stephen's Church is already committed to another function on that day.

With prayerful greetings."

In his reply to Mr. Hardy, M.W. Bro. Gowans stated:

"Received your letter of the 27th February, and I must say we are somewhat surprised at the 'change of heart' you have had since our service last July, when you assured us a very warm welcome to return.

You stated in your letter that you are establishing a warmer relationship with the Roman Catholic Church and that you do not wish to return to a position of some four hundred years ago. I would remind you, sir, that the Protestant religion goes back nearly two thousand years. It would appear to us that the martyrs of the Reformation died in vain, when there are protestant ministers who are bending over backwards to appease the Roman Catholic Church. We believe that the Ecumenical Movement is inspired by Satan. God has only one message for those in the Ecumenical Movement today and that is the need for complete separation from it.

I would like to quote you a few passages of scripture which

you should be aware of:—

Romans 16:17 "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them."

II Corinthians 7:17. "Wherefore come out from among them, and be ye separate, saith the Lord . . ."

Galations 5:1 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

There are many other passages from the Old and New Testaments which make it impossible to miss the call to separation. No amount of side-stepping or sanctimonious, clap-trap will silence the strong voice of the Word of God. He who made the division and distinction between light and darkness in the beginning of time (Gen. 1:4) will be satisfied with nothing less than complete and humble obedience to His Word: and He calls all who name His name to separation from Ecumenical Apostasy.

The great apostle John writes: "Whosoever transgresseth, and abideth not in the doctrine of Christ, he hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth God speed is partaker of his evil deeds" (2 John 9-11). Thank God the teaching of the Old Fashioned Protestant evangelical Christianity can offer the sinner a sure refuge for eternity, the sad part about it is that few ministers preach it today.

I would remind you in closing, that if it was not for the victory of William Prince of Orange at the Battle of the Boyne, we would not have the freedom of worship that we enjoy today."

Ulster will not yield

Continued from 1

live under the Union Jack cannot and will not be taken away easily, no matter how many Socialist MP's there are at Westminster, or the Wedgewood-Benns of this world might desire otherwise. Written guarantees, as several Ulster Unionist politicians have pointed out recently, are not Ulster's greatest asset in this regard, but the fact that over one million people in the province still refuse to surrender their heritage.

There is a great need, however, for the Ulster spokesmen to constantly get the message across to the British people on the mainland that a British withdrawal from Northern Ireland is just not on, no matter what some political pressure groups or MP's might like.

Now on sale
THE TWELFTH 1981
Royal Wedding Souvenir
Programme

Time Table of Belfast District Orange Parade
to Edenderry, 13th July, 1981

The Windsor True Blue Flute Band

Seeks engagements for the
Demonstration
on July 13th, 1981

Reply to: Mr. James Andrews,
12 St. Lawrence Place,
Saltcoats, Ayrshire, Scotland.
Phone No. 0294-61979.

The origins of Christianity in Ireland are lost "in the mists of antiquity."

There were Christians in Ireland before Patrick but how the Christian religion came to the island and by whom is not recorded.

Patrick is the one man who stands out in the obscure early history of the country. But his life has been so interlaced with myth and legend that it is impossible to separate the fact from the fiction.

Fortunately we have two impeccable sources of information: his own writings, the "Confession" and the "Letter to Coroticus" which supply us with a few facts, not much on which to base a biography but enough to give him a personality and a place in Irish history. There is also the hymn "The Breastplate" and five sayings preserved in the Book of Armagh.

Incidentally "they are the only documents that have survived from the British Isles in the century after the fall of Rome." There is also an Eighth century biography of Patrick, composed by a Leinster priest, Muirchu. It drew upon some lost contemporary writings.

Patrick was a Roman Briton. He tells us that he lived at Bonnaven Taberniae, generally accepted to be Kilpatrick, near to Dunbarton, on the River Clyde Scotland. His father was Calpurnius, a small farmer, deacon of the Church and a town councillor. His grandfather was Potitus, a priest.

THE SLAVE

Patrick lived in wild, lawless, days and raids by slavers on quiet communities were constant. He was one of the luckless ones to be carried off into slavery to an Irish chieftain, Milchu, whose place was in County Antrim. For six years he worked on Slemish Mountain as a swineherd and cattle drover. In his captivity Patrick came to see his state as God's punishment because he had not kept His commandments. In his Confession he says he felt so keenly his need of God that "Then I earnestly sought God and then I found Him."

God often transmutes our afflictions into benefits. Patrick's captivity brought about his conversion. And so the evils of men became the instruments for good. The experience of Patrick, like the

Old Testament Joseph, had far reaching effects on his own people and on those to whom he had been taken against his will.

After six years of slavery Patrick managed to escape, and travelling the 200 miles length of Ireland he shipped to Gaul (France). The ship was an extraordinary one. It was manned by emigrants and refugees with a captain and crew who abandoned it

letters and one titled "The Voice of the Irish". As Patrick took the letter he "heard the voice of those who lived beside the wood Foelut near the Western sea."

THE CALL

The Victorius of the vision was probably of Rouen, France, the one Christian of the time who pleaded for the evangelization of the heathen. Patrick was consecrated a

after he returned as a missionary.

Patrick knew nothing of papal supremacy or of the particular doctrines of the Church of Rome. His concern was to convert the Irish to Christianity and to establish a church self sufficient and independent but in good fellowship with other churches.

Patrick came back to Ireland in 432 the year after the abortive Palladius

Armagh was founded and in succeeding years this first Irish bishop was said to have ordained 3000 clergy and 350 bishops.

MAN OF THE BOOK

The Church of Patrick was monastic in form. Each monastery was a centre of missionary, educational and social activities and centres of worship, and training colleges, more accurately

loving allegiance of his people. His success was due to qualities which are always needed in those who would significantly represent Christ to the world. He died at Saul in 461 and was buried at Downpatrick beside the Cathedral.

His message was Christ-centred. In his "Breastplate" he said,

"Christ with me, Christ beside me, Christ behind me, Christ in me, Christ under me, Christ over me, Christ to the right of me, Christ to the left of me."

Only Christ! To Patrick there was only one mediator between God and man, the man Christ Jesus.

In spite of his undoubted success Patrick's church was only a small minority of the Irish people. He did not win the Irish for Christ. Much of his work was centred in North-East Ireland, our Northern Ireland.

The Ireland of today is so unlike that of Patrick's day that he would be utterly confounded with what he would find here now and in Christianity too. The attitudes of some Christians would alarm him. He would want to do something about the godlessness of so many of the people and the divisions of the Church.

The duty of Christians in Ireland is the same as that which compelled Patrick to do his monumental work for God. They are required to win people to Christ. Their methods must be different to that of Patrick but their message must be the same, for there is only the one Gospel. They must strive to avoid, as he did, the things which come between the man and the message to weaken or to destroy it.

Patrick's message was Bible based. His writings are full of scriptural references. And it was socially orientated. The message must affect the whole of man and all of his life.

Patrick's life and work illustrate the Christian principle that God can always make much out of little; that what is needed for Christian advancement is utter commitment to Christ and by people one by one and then together to give thrust, size and strength in the continuous campaign to win the souls of men.

Quote 'The Breastplate' Hymn 326 Verse 1,2,5,6,7,8.

'PATRICK — Patron Saint of Ireland'

By S.E. Long

when it made land, probably on the wild Brittany coast.

Then followed Patrick's "Silent Years" in which he worked and studied — though he complained in later life of his lack of formal education — finally to appear as a minister of the Gospel.

The time was one of religious awakening in Europe, and Patrick was advantaged by Christian learning in a golden age which allowed him to learn from some remarkable Christian thinkers. And to travel in pursuit of knowledge. He may have visited Italy and Rome but he was most influenced by his friend and mentor, Bishop Germanus of Auxerre France.

In the "Silent Years" he seems to have been in regular contact with his own people at home for they tried to dissuade him from his intention to return as a missionary to Ireland. The British bishops were not in favour of his going either for they did not consider him a man suited to the purpose. However his determination to be a missionary in Ireland strengthened rather than weakened with opposition and he had his way. One thing which affected him greatly was a vision, like St. Paul's, of a man Victorius, bearing

Bishop by Germanus and others before sailing for Ireland.

Because of claims to the contrary it is necessary to make the point that Patrick had no authority from the Pope to go to Ireland nor had he sought such a commission. He claims instead, "I confess that I am a bishop appointed by God in Ireland" and elsewhere he adds, "Most surely I deem that from God I have received what I am."

Early Roman historians mention an unsuccessful mission to Ireland by Paladius, the appointee of the Pope, Celestine, and named "The First Bishop to the Irish People," but none to the successful mission of Patrick. The silence is the proof that the Pope had no part in Patrick's coming to Ireland.

Roman Catholic scholars have claimed that after nine years in Ireland Patrick was arraigned before the Council and had to appeal in person to the Pope for support. The Pope is said to have confirmed him in his work and so Patrick and his church came under Roman authority. But this is contrary to Patrick's own clear statements, and there is no evidence that there was strong opposition to him in Ireland even for a time and none that he ever left Ireland

attempt to evangelize Ireland. His first convert was Dichu, a chieftain, whose avowed intention had been to repel the invasion of strangers. He gave Patrick a site and there at Saul in County Down was built a church called in the Irish Sabhall Padraig, "Patrick's Barn." Later he sought out his old slave master Milchu but he refused his message, though his sons accepted it and one of them became the Bishop of Granard.

Patrick campaigned against the paganism of the country and at Tara, County Meath, its stronghold. Irish paganism wasn't savagery. Early Irish civilisation was well advanced and had some prosperity. Gold and silver were in general use as were silks and other valuable materials and there was trade with Britain, France and Spain. The Greek language was used by scholars and merchants. There is evidence that the ancient game of chess was a favourite with the upper classes.

Patrick was successful in winning Prince Conall to Christ though his brother High King Laoghaire remained a pagan. The years which followed saw a phenomenal growth of the Church in Ireland. In 445 the church at

Bible schools, for the clergy. Patrick was a great "Man of the Book". In the years to come these monasteries attracted students from Britain and Europe. And the Church of Patrick was to produce men who were to earn proud reputations as scholars, artists, farmers and social workers as well as writers, preachers and teachers.

The Irish Church maintained a sturdy independence for centuries. The subjection to the See of Rome was only accomplished after conflict and intrigue which brought no credit to the British and Roman authorities, and not until the Twelfth century.

There are lessons to be learned from even the most cursory glance at Patrick. He was a great adventurer for Christ with peculiar talents in leadership and a deep certainty of purpose.

In his confession which is a defence of his call and his work he admits to having had to face danger often. And in his letter to Coroticus he denounces the British chieftain for carrying off Christian converts into slavery and he pleads for their release.

Patrick had great natural gifts — faith, energy, courage, enthusiasm, sympathy and a winsome personality. He gained and retained the

Band off to Canada for July Demonstration



Portadown True Blues Flute Band who will be parading in the July demonstration in Canada. The Band wish to thank

members of the Orange and Black Institutions and the Apprentice Boys of Derry for their generous donations.

Banbridge Royal Arch Purple Service



No. 109, met at the Orange Hall and paraded to the Church

headed by Seapatrick Flute Band.

A spokesman described the attendance as "most encouraging."

The organist was Mr. Joseph Cowan, and the offering was in aid of the Protestant Nursery Homes, Dublin.

Our picture shows the Deputy Grand Master of Ireland, W. Bro. W. C. Moody, M.B.E., J.P., Poyntzpass, with (from left) — Bros. Cyril Woods, District Treasurer; Andy Mitchell, District Chaplain; a visiting Brother, David McCormick, inner guard; Derek Bell, W.D.M.; and Carson Hawthorne, foreman of committee.

The D.D.M. is Bro. William Kennedy and the District Registrar, Bro. R. J. Cowan, who is also a member of the Seapatrick Band.

At the conclusion of the service the W.D.M. (Bro. Bell) expressed thanks to Pastor Carson for his warm words of welcome and challenging address.

PREACHING at the annual service in connection with Banbridge Royal Arch Purple District Chapter No. 7, in the local Baptist Church last Sunday evening, Pastor Samuel T. Carson referred to the urgent need for peace and reconciliation between man and man in our society.

Pastor Carson, who was preaching from the text, "How can a man be just before God?" (Job 9, 2), emphasised that always man's urgent need is for peace between himself and God.

This, the preacher said, is to be found through Christ alone on the ground of the blood of the Cross.

The Pastor quoted St. Paul, who said: "Being justified by faith we have peace with God through Our Lord Jesus Christ."

Pastor Carson used Martin Luther as an illustration of how a man can be just before God, pointing out that Luther's text, "The just shall live by faith," became the mainspring of the Protestant Reformation.

The brethren and sisters, along with officers and members of Banbridge Junior L.O.L.

"A Meditation of the Moment"

'Father God: Brother Man'

It could be argued that in the summary Jesus gave of the Ten Commandments in Matthew 22:34-40 we have the be-all and end-all of the Christian Faith.

It is the main contention of Christ, and Christianity, that man should love God and his fellowman.

AT PEACE WITH GOD

The plan of our religion is that we should live at peace with God, with other people and with ourselves.

The Christian intention is not to be denied.

The attitude of Christians to each other, and others, is often in direct contradiction of it.

"See how these Christians hate one another" is a horrifying parody of the view of someone who admired the early Christians so much that he said, "See how these Christians love one another."

There is always a difficulty in trying to find a definition of a Christian in Ireland.

The term is used narrowly and broadly.

NARROWLY when a form of words, a date and place, are essentials in the experience of meeting with Jesus Christ as Saviour and Lord.

BROADLY when membership of a Church, however nominal, appears to be enough.

It must be most confusing for people from other places who recognise the very wide difference between the devout believer in Christ, and the terrorist who in life and at death is regarded as a Christian.

It is incomprehensible to many that the Roman Catholic Church can regard rioters and killers as Christian and accord them the benefits of religion, even when it condemns their stupidities and inhumanities.

The one realistic note struck at the funeral of a youth killed by a plastic bullet while rioting in Londonderry was by the grand-uncle of the deceased, an England-based Irish priest, who pleaded with youngsters

not to allow themselves to be used by terrorists.

CREDIBILITY OF R.C. CHURCH

While the Roman Church appears to accommodate to the terrorist, however hardly it denounces violence, its credibility is at stake. Of course the same applies where Protestant Churches face the same dilemma and make the same response with loyalist gunmen and murderers.

The commitment of violent people to any church is not to be seen as a creditable thing to those whose stand for democracy, law and order and peace makes them condemn those who would change society by force, and who deny from the innocents they massacre their basic right to life itself.

That such people can remain members of the R.C. Church is a situation which defies the clear teaching of Christ and contradicts the expressed views of the Pope and the Church.

The Roman Church has not recognised that there is an atheism which wears the garb and speaks the language of religion.

It is by one's conduct that the sincerity of one's Christian Faith is revealed.

We can not appeal to the Christian conscience of mobs in Londonderry and Belfast. They have no effective Christian faith. They throw religion away with their stones and petrol and acid bombs. Terrorists of all kinds deny Christ with their murders and maimings; their callous destruction of families and homes; their attacks on civilisation by their bestial behaviour.

MUMBO-JUMBO

Their church membership runs alongside their hatred of people and authority to make their religion a superstitious mumbo-jumbo without any influence on their lives.

The religious situation in

Ulster needs to be studied in depth.

A first finding in any worthwhile study must be that the influence of Roman Catholicism and Protestantism is different, qualitatively and quantitatively. The Roman Catholic Church and the Protestant Churches are dissimilar.

There is a totality of commitment of the R.C. Church to his church unknown in even the best Protestant circles.

The Church must be shocked as it looks at the Ulster Troubles. In spite of intensive religious teaching unequalled by any other church it has to accept the fact that a number of its people and its young people especially have so little regard for God and man that they go savage to hurt and destroy.

The pleas for non-violence from Pope and priest are ignored.

The Protestant Churches with a lot less influence over people — many who call themselves Protestants are just not Roman Catholics they

could be anything else from Atheists to Zoroastrians — must feel most unhappy that so many people in a Province deafened by religious noises are so lacking in Christian knowledge and experience.

The Protestant Churches may not be held responsible for the actions of those "Protestants" who are without church loyalty. Their grief must be that so many people find their presentation of the Faith unattractive to them.

One truth constantly emerges. If there was more authentic Christianity in the country, and less religious and sectarian bigotry Ulster would be a land fit for honest, peaceable people.

SHARING THE BLAME

Those who must share blame for the turbulence of the Province, the politicians, extremists, communicators, parents and teachers are joined by the churches. They have failed to make the faith of Jesus Christ real to many people.

They must take stock of their influence over against the agony of Ulster today. They must work much harder to encourage people to a proper experience of Christ and of potent Christianity. It will always show itself in love for God and for people. (Cp 1 John 4:20, 21).

As Ulster people we are in a most dangerous situation with the threats of death and destruction over us. Good citizens must take common-sense measures to secure their own safety.

At such a time as this we need to be guarded in how we live and careful in what we say.

We must encourage those whose hard task it is to maintain law and order in our country; and persuade others to leave security to the professionals. And Government and Security Forces must take the strongest measures to secure the safety of the populace.

We must have a motivation towards peace which compels us to be peacemakers in the community. The Gospel

allows no other attitude. That Christians sometimes take up pugnacious postures alters nothing.

Jesus is the Prince of Peace.

We must pray that our people will act wisely, circumspectly and compassionately; that they will refuse to be used and misused by the violent among them; that they will not take counsel of those who would heighten tension in the country.

We must pray for Divine intervention in days like these so that the will and purpose of God will be paramount in the minds and hearts of people.

A PEACE PRAYER

When we want peace for ourselves we want what God wants for us.

A prayer! "O God, deliver us from the threats of violence and from the terrors of these times. Help us to find that peace which must be in us before it can be in our world, through the Prince of Peace, Jesus Christ our Lord."

By S.E. Long

'Time to Act' Says Express

In a courageous, hard hitting leading article entitled "Time to Act" the "Sunday Express" (May 17) stated:

Like cockroaches in a dirty kitchen, the killers of the IRA crawled out of the wood work last week to put on a display at the funeral of Maze hunger-striker Francis Hughes in Co. Londonderry.

With masks and hoods, with paramilitary uniforms and volleys of gunfire over the coffin, they demonstrated their utter contempt for the law and for the standards of the civilised world.

They were at it again on the same day in the streets of Belfast, when they fired shots over the coffin of gunman Emmanuel McLarnon, outside St. Peter's pro-cathedral.

As the television pictures of these incidents were flashed all

over the world, the impression must have been given that Britain is unwilling or unable to enforce the law.

It cannot go on.

If we allow human trash like Hughes and McLarnon to be treated as heroes in death, we insult the memory of all those innocents who have died in Northern Ireland.

And we add to the grief of all those orphans and widows who have been left behind and forgotten.

There must be no more propaganda stunts.

When the next hunger-striker kills himself in the Maze he should be buried immediately. Inside the prison grounds.

And when the next hooded lout tried to fire a gun over an IRA coffin he should be seized at once. And put behind bars where he belongs.

'Mary Queen of All Ireland'

The Pope, head of a religious-political institution, has given as his three main aims: (1) To establish the Church in world diplomacy. (2) To further the ecumenical movement. (3) To reinvigorate and inspire the Roman Church. In pursuit of these goals Pope John Paul has declared the Virgin Mary to be 'Queen of Poland' and that "Polish sovereignty lies beyond the Communist Party; it is in the hands of Mary." Why not in the hands of God?

In similar vein he declared the Virgin Mary to be the

"Queen of all Ireland" (italics mine).

If the Pope made his primary objectives the removal of unwarranted papal accretions to the Christian Faith and obeying the Divine command to go into the world and preach the Gospel, he might indeed earn the regard due to a true pastor of world stature.

As it is, so much must remain suspect and contrived unity be built only on shifting sands.

"Historicus" in "The Churchman's Magazine."



John McCrea, right, Secretary of the Belfast County Grand Orange Lodge, hands over a cheque for £1,000 to Mrs. Edith Elliott, for the appeal on behalf of victims of the IRA to the European Court of Human Rights. Looking on is Armagh MP Harold McCusker who is leading the case.

Human Rights Donations

Donations for the appeal on behalf of victims of the IRA to the European Court of Human Rights have been pouring in.

And only recently, a cheque for £1,000 was handed over to Mrs. Edith Elliott, one of the initiators of the campaign.

Mrs. Elliott, who comes from Moy, has suffered a double bereavement through the Troubles. Her husband, a UDR soldier, was killed by

terrorists a year ago, and her brother, also a UDR soldier, was killed just over a month ago.

Leading the case for victims such as Mrs. Elliott, is

Armagh MP Harold McCusker, who has been appealing for funds throughout the Province in order to prepare the best possible case and to obtain maximum publicity throughout the world.

So far 200 applications have been forwarded for inclusion alongside Mrs. Elliott's.

Any donations should be sent to the European Human Rights Unit, 3 Glengall Street, Belfast 12.

Are Pouring In

THE FIRST XI

by Alan Walker

I am excited by the scene on that hillside in Galilee. The Risen Christ has summoned his eleven disciples to meet him. There he speaks to them, visibly, for the last time. Over against them is the entire pagan world. No one apart from a few people in Jerusalem, had ever heard the name of Jesus. Stretching into the future was the long history of the world. Quietly Jesus points them to the world, to history. With compelling power his words reach them: "Go into all the world and preach the gospel."

Eleven men against the world: These were the impossible odds the disciples faced; yet they were undaunted. In a few weeks Jerusalem was in uproar; a few years more and Rome was challenged. Within three hundred years, a despised minority, which had suffered and died, owning no building, possessing no influence or power, had conquered the Roman Caesar. Christianity had become an accepted religion of the Greek and Roman world.

The conquest of the first eleven dispels our doubt, silences our fear. In spite of all lined up against the Christian cause today, the obstacles then, in the year 33 A.D., were greater than now. The Great Commission, then and now, permits no surrender, no escape. His marching orders are ours to obey.

Go, preach! Jesus orders every Christian, the whole Church, into action in the battle for the minds of men. Ideas determine the future. Any faith, any philosophy, that backs away from the contention of ideas is finished. As Victor Hugo said: "Nothing is so important as an idea whose time has come."

OUR CHURCH TYPES



"I am quite certain that when our Lord said 'Love your enemies' he could have had no idea just how thoroughly objectionable some of them would turn out to be"

GRAND CHAPLAIN APPOINTED CANON

Leading writer and essayist

Members of the Orange Institution not only in Ireland but in overseas jurisdictions will join in congratulating R.W. Bro. Revd. S. Ernest Long, L.Th. JP. on his appointment by the Bishop of Down and Dromore, Rt. Revd. Robert Eames, to a Canonry in Dromore Cathedral.

Bro. Canon Long is a native of Belfast, and was educated at Shaftesbury House School and St. John's Hall, London, studying theology at the latter.

Rector of Dromara for several years he is a member of the Diocesan and General Synods, the Diocesan Council of Down and Dromore, the Board of Management of APCK, and secretary of the Council of Mission in Ireland.



In the Orange Institution he occupies the offices of Imperial Grand Chaplain and Grand Chaplain of Ireland, and in addition is an Honorary Grand Chaplain of Canada and the United States.

He is editor of the "Orange Standard", and is widely recognised as a leading writer and essayist, and a frequent contributor to secular and religious journals.

In addition he has written several booklets and articles on Orangeism and Unionism, and has delivered many lectures on both these subjects.

He has also represented the Orange Institution at home and overseas at seminars and conferences.

A very successful coffee party and Bring and Buy Sale was held in Armagh Orange Hall on Wednesday, May 6.

Bro. Raymond Clarke, assistant superintendent of Junior L.O.L. No. 27 presided.

Visitors and friends were welcomed by Sister Mrs. Sheila Irwin, Women's L.O.L. No. 36 and Bro. G. Nelson,

Armagh Juniors Coffee Party

superintendent J.L.O.L. No. 27.

Bro. Roy Patton led in prayer, and the event was officially opened by Mrs. Sadie Patton, Scarva, mother of the J.

Co. Grand Secretary of Armagh.

She was presented with a bouquet of flowers by little Judith Rhodie.

A vote of thanks was proposed by Bro. J. A. Anderson, J.P., senior Co. Grand Master, seconded by Bro. G. Nelson.

FLASHBACK TO 1912

