



Wor. Bro. Rev. Martin Smyth

'NO' TO VISIT BY POPE TO BRITAIN

'Train them up in the way they should go'

In these days when there are so many gloomy statistics on so many matters, it is encouraging to note from recent figures released, that there are 46,450 boys and girls attending Presbyterian Sunday School in Ireland, with a further 18,000 in Bible classes.

If one adds the Church of Ireland, Methodist and other Protestant Sunday school scholars, it can be seen that a high proportion of young people of the Reformed Faith are receiving such tuition.

Notribute is too high to pay to the teachers who dedicate themselves to the vital task of Sunday School work, often in parts of Belfast and the province, where republican activities make it extremely difficult.

One should not forget the activities of youth organisations, such as the Boys Brigade and the Junior Orange Institution.

Our own Junior Orange movement provides an outlet for young boys to enjoy sport and recreation, and also learn

a great deal more about their Protestant heritage, augmenting the work of the Churches and the Sunday Schools.

No praise again is too high for the devoted work of superintendents and other Junior Orange officers.

Unfortunately many Orangemen are not fully aware of the importance of this Junior activity. They should acquaint themselves of the facts, and lend whatever support they can to this section of the Order.

It goes without saying that Orangemen and Orange-women should also do all they can to see that their children attend Sunday Schools, and their places of worship each Sunday; above all, setting a personal example by their own attendance. Too often the taunt has been thrown at Orangemen that they only attend church once a year — the annual church parade. It was never the true picture, but it is vital that all Orangemen see to it that there is no basis for such an accusation to-day.

Speaking at a rally at the Martyrs Memorial Gate, Oxford, M.W. Bro. Revd. W. Martin Smyth, B.A., B.D., Grand Master of the Grand Orange Lodge of Ireland joined the protest against the proposed visit of the Pope to Britain next year.

It might seem strange to some Bro. Smyth said that they were that day remembering the martyrs of the English Reformation. On closer scrutiny it was not so strange. In fact, some believed that there is a lesson in their deaths for us. "I certainly so believe. They left us a light which by God's Grace shall never go out, no matter how the winds may blow it about."

Continuing, the Grand Master declared: "There are those who even see the parallel occurring in Northern Ireland. The attack is not simply upon misguided Unionists, or so-called British Imperialists. The attack is upon the beleaguered Protestant community where many fine men and women have been murdered simply because they were Protestants."

"The excuse, on occasions made, that they were killed because they were serving

their country in the Security Forces does not really stand examination. We need only think of the callous murder of Orangemen at prayer in Tullyvallen Orange Hall to refute it.

"But the martyrdom of Latimer and Ridley has another parallel which unfortunately some can see in Northern Ireland. People are being killed to a large extent amidst, not so much the deafening silence of hierarchical Rome but that church's unwillingness to exercise Biblical discipline over its avowed members who act in disregard to God's Law. There is also some connivance by a neighbouring State which encourages I.R.A. activists, and, to some extent, ineptitude by successive Westminster governments who have, by inactivity and failure to defeat

terrorism rather than contain it, at least some responsibility in the matter.

WHO IS COMING?

"Having said earlier that the Pope could visit Northern Ireland in 1979 if he performed the normal diplomatic courtesies, I join my English and Scottish brethren to protest against his visit to the United Kingdom in 1982. Much sympathy will be extended him because of his near assassination. Nevertheless he did not visit Northern Ireland, not because of his safety, but because he was unwilling to offend his host by recognising that province as part of the United Kingdom.

"This is our great difficulty about his proposed visit. Who is coming? The chief shepherd of the Church of Rome? If so, he is at liberty to visit his flock despite grievous errors. However, does such a one need a State welcome? He certainly does not merit the fawning which some ecclesiastics might give him, contrary to the teaching, for example, of Galatians.

"No. He comes as head of a minuscule State, claiming to be

King of Kings, and disposer of Kings. Will he disown such claims and any pretences over this realm? If so, he is welcome, with some theological reservations. If not, he has no part in the Kingdom."

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ANNUAL ORANGE ELECTIONS

Scarva Lodges Report

Progress

The annual general meeting, combined with the election of officers for the ensuing year, in connection with Aughlish Heroes L.O.L. No. 74, Scarva, was held with Bro. George Hammond, W.M., presiding, assisted by Bro. W. Conn, D.M.

At the outset the following visitors were welcomed — Bros. T. W. Bell, Mullaghboy Rising Sons of William L.O.L. 276, Coothill District, Co. Cavan, Grand Lecturer of Co. Cavan and Aghagallon L.O.L. No. 42, Aghalee; John Minnis, L.O.L. 60, Scarva, and D. Grattan, L.O.L. 21, Loughbrickland.

The annual report was submitted for approval and the lodge was found to be in quite a healthy state.

A similar report on behalf of Aughlish Rising Sons Junior L.O.L. 244 was presented and adopted, and a glowing account of the Lodge's activities was tabled by the superintendent, Bro. George Patton.

The W.M. in asking to be

relieved from the chair, thanked all for the support he had received over the years, going on to say that he would endeavour to support his successor in every possible way.

A similar undertaking was given by the D.M. who also asked to be relieved of his office.

Bro. Bell was called on to conduct the election, assisted by Bro. Minnis. This resulted: Bros. George Patton, W.M.; Eric Hammond, D.M.; George Hammond, P.M., chaplain; Herbert R. Plunkett, P.M., secretary; Stanley Hammond, treasurer; Wm. Conn, lecturer.

Committee — Bros. John C. Bingham, P.M. (foreman), Wm. C. Lyttle, Henry Plunkett L. Uprichard, Thomas W. Hammond, P.M.

Tyler — Bro. Fred Mills. Reps. to Junior L.O.L. — Bros. George Patton, superintendent; Fred Mills, assistant superintendent; John Minnis, deputy assistant superintendent; John Bingham, treasurer.

A vote of thanks to the presiding officers was passed on the motion of the W.M., seconded by the D.M., and both officers suitably replied.

Bro. Bell wished Bro. Patton every success in his new office and said he was sure he was the youngest W.M. in the District, and, no doubt, would add lustre to the future success to the lodge, as would Bro. Eric Hammond.

A social hour followed, with Bro. H. R. Plunkett, D.D.M. of Tandragee District No. 4, presiding.

A sumptuous tea was served by Mrs. S. Patton and helpers and was much appreciated.

The Loyal toast was duly honoured, as that of the visitors, and Bro. Bell gave some sound advice.

Garvetagh True Blues No. 1486 Officers

The following officers have been elected by Garvetagh True Blues L.O.L. No. 1486: W.M. R. Montgomery, B.E.M.; D.M. E. C. H. Young, J.P.; Chaplain, J. A. Emery; Secretary, R. J. Montgomery; Treasurer, W. T. Montgomery; Committee, B. Dunbar, foreman, B. Adams, W. Adams, R. Scott, E. A. T. Young, J. Young, E. Montgomery.

Outside tyler, A. Young; Outside tyler, J. A. Simpson; Lecturers, T. McMullin, J. Emery; Standardbearers, M. Nelson, W. Scott. Assistant secretary, J. D. Lowry.

Bro. J. A. Cather, Ardabarron conducted the election, assisted by Bro. E. Emery, also of L.O.L. No. 758.

Ballyreagh Orange Hall Extension

Bro. R. J. Robinson, D.D. Master of Tempo No. 16 District, Tempo, Co. Fermanagh conducted the annual election of officers of Ballyreagh L.O.L. No. 876, at their September meeting.

The following were elected: W.M. J. Trimble, D.M. Wm. Edwards, Chap. W. J. Armstrong, Sec. M. H. Armstrong, Treasurer H. Lucy, Lecturer R. J. Robinson. Committee: Wm. Hunter, R. Kemp, J. Crozier, T. Fiddis, C. Armstrong. Tyler R. Emerson.

This go-ahead Co. Fermanagh lodge have just completed an addition to their Orange Hall, by including a new anteroom/kitchen.

The work was practically all done by the members themselves on a voluntary basis, or the project would have cost over £4,000.

Ballyreagh Silver Band, connected with the lodge, also uses the hall for practices, and this year in June, won third prize in their section at the Northern Ireland Band Contest in Belfast.

Victoria Strength

Victoria True Blues L.O.L. No. 1920, Ballyrobert, have elected the following office-bearers. W. Bro. Walter McFarland, W.D.M., Holywood D. L.O.L. No. 14, presiding:

W.M. D. Smith; D.M., R. Scott; Chaplain, J. O'Hara; Secretary, R. Dickson, P.M.; Treasurer, R. Lowry, P.M.; Lecturer, A. Coey, P.M.;

Committee, D. Frew, D. Lowry, A. Hall, R. Cooley, J. Cairnduff. Superintendent Juniors, J. Robinson, P.M.; Assistants, R. Dickinson, T. Jeffers, D. Lowry, A. Hall.

Replying to a vote of thanks, W. Bro. McFarland congratulated Lodge 1920 on its continuing progress, saying it is one of the largest in the District.

Orange Lodge claims a unique record

Mrs. Lena Hobson receives a gold watch from William Pierson for making the tea for Drumnahuncheon LOL.



There was a surprise in store for brothers Joseph, Fred and Robert Hobson when they went along to their Orange Lodge meeting at Drumnahuncheon on Friday night.

For the three men — all in their early seventies — were given their 50 year membership awards in a special ceremony by Past Master Thomas Quin.

It was a unique occasion — and Brethren of

the Lodge, L.O.L. No. 371, think theirs may well be the only Lodge in Ireland to boast three brothers who are all life members.

Afterwards, there was a special tea to celebrate and another surprise — Mrs. Lena Hobson, who faithfully brews a cuppa and lays on a delicious spread of cakes for the men, received a gold watch in appreciation of her good cooking!



It was a family occasion when Drumnahuncheon LOL No. 371 gave out its 50 year awards. Receiving their medals from Mr. Thomas Quin (right) are brothers, Fred, Robert, and Joseph Hobson. Photo: Portadown Herald

Born again only way to Irish peace

The following letter appeared in the "Sunday Journal" on September 27 and we believe it is worthy of reproduction here, if only for its spiritual content:

Sir, — I would like to express my horror at the murder last week of the RUC reservist and the recent murders of RUC men in Northern Ireland.

In some way, each one of us is responsible because most Irish people, myself included, grew up with a wrong slant on history, as if the goal of a united Ireland justified any means even murder, as long as it was not one of "our side" who was murdered. Let us all examine ourselves and repent before God of these attitudes.

To my shame, I was one of those students that took part in the march that helped to burn down the British Embassy in 1972. I know being part of a mob brings out the worst in a person and as I chanted with everyone else, one dead, two dead, etc . . . 13 dead, I experienced real hatred for England and the English.

Subsequently, I had a "born again" experience in 1973 when attending a Charismatic Prayer Group in UCD and I repented of the hatred I had. I now have a real love for English people as well as our own people and I see clearly that our real enemies are not the IRA or UVF, but the Satanic forces that are working through these groups as well as in many other ways in this nation (see Ephesians Chapter 6 verse 12).

I am, however, very encouraged at the many ways that God's Holy Spirit is moving in this country. It was refreshing to hear Bishop Brendan Cummisky acknowledge at the Social Study Conference in Carlow recently, that the first priority for the Catholic Church in Ireland "must be adult conversion. Preaching and teaching must lead mature Catholics to a personal knowledge and acceptance of Christ

in their lives." I say amen to this because this is what caused a radical change in my own life in 1973 and I would especially plead with those getting caught up in the street demonstrations on behalf of the H-Block to listen to the Bishop's words.

At the same conference in Carlow, Rev. Martin Smyth the Grand Master of the Orange Lodge in Ireland commended the courage of people like Mother Theresa who have come out clearly and condemned the IRA hunger strike as an act of violence.

Rev. Smyth also attacked some apologists who have compared the hunger strikers "either with the 40 days fasting of our Lord or with His sinless offering of Himself for the sin of the world."

I agree fully with the Rev. Smyth and I wish that the whole Christian Church in Ireland would be as forthright.

Perhaps the time is now right for Cardinal O Fiaich and the other main Christian Church leaders to again take initiative as they did last December and call the nation to prayer, fasting and repentance. It was not long after these four church leaders called a week of prayer and repentance last December that the first hunger strike ended.

This "born-again" Catholic encourages all your readers to pray that those on hunger strike and indeed all the prisoners in Northern Ireland would have a born again experience or come "into personal knowledge and acceptance of Christ in their lives" as Bishop Cummisky called for.

A number of both Provisional IRA and UDA prisoners have already accepted Christ into their lives this year and their respective paramilitary organisations. Let us pray many more to do the same that Ireland can once again become a light to the world.

Paddy Monaghan
72 Hillcourt Road,
Glenageary,
Co. Dublin.

Orange Role in Maze Surrender

An unheralded decision taken by the County Grand Lodge of Belfast played a vital part in the defeat of the Provisional I.R.A.'s 1981 Hunger Strike campaign. The Orangemen of Belfast, angered and frustrated by the way in which Ulster's right to peace and self-determination were being undermined by vicious propaganda and partisan analysis in the media, decided to embark on some do-it-yourself propaganda. They showed that those who were later to call, in an H-Blocks campaign reeking with hypocrisy, for "five just demands" denied their innocent victims the primary right to life itself.

JUSTICE

Where was the justice in that? There was a cruel logic in the terrorists' thinking. They were not "mindless men of violence" as those who haven't given enough thought to Ulster's troubles pretend. This murder campaign twisted another sinister screw into the spiral of lawlessness, uncertainty and terror that pervades the political atmosphere in Northern Ireland; but more, as was evidenced by the murders of Sir Norman Stronge and his son James and the burning of their "big house," Tynan Abbey, the gunmen of the Provisional IRA have been taught that murder and outrage will pave the way to a united Ireland.

Such murders meant fewer votes for the Union, and if enough Protestants could be bombed out of business, driven from their farms, or murdered by their own fireside, wouldn't that ensure the unification of Ireland and vindicate the Provisional IRA's terror campaign?

So it came about that just as the second phase of the IRA's orchestrated hunger strike campaign got under way, the Orangemen of Belfast had a slogan with which to respond to Republican propaganda. They produced a poster which as a work of art was crude, but what it lacked in aesthetic appeal was made up for with its message. "The murderers have a choice — their victims had none." This

was the slogan that was to dog the steps of the hunger strike supporters everywhere they marched. It was a theme that Mrs. Thatcher made her own. Here, then, was a self-evident truth: the murderers did have a choice; even in the split second before pulling that heavy cold black Armalite trigger, the murderers could have shown mercy.

QUESTION OF CHOICE

It is not surprising that Church of Ireland and Presbyterian clergymen were to embody the message in their funeral sermons as they tried to give comfort to the relatives of the victims of IRA terrorism which had escalated in tandem with the propaganda campaign of the National H-Blocks Committee. Even Archbishop Runcie, whose ecumenical endeavours leave Ulster's staunchly Protestant community cold, felt impelled to articulate the Orangemen's direct statement; the murderers had a choice, their victims had none.

The National H-Blocks Committee continued their macabre campaign in support of the Irish Republican kamikazis who were using their suicides as weapons in the terrorist war. Step by step with these protesters went the echo of dissent. The jailed terrorists lacked a moral basis for their contrived campaign. The British Government, increasingly aware of the part played by propaganda in the Irish Republican struggle to wrest Ulster out of the Union, hit back by publishing dossiers on the self-styled martyrs in the Maze prison.

An even widening public read and learned, sometimes for the first time, that the Provisional IRA prisoners had accumulated a callous list of wicked crimes and cruel conspiracies, to bomb and murder their neighbours. Try as they might — and the supporters of the H-Blocks protest bent every effort in pursuit of the "five just demands" — the National H-Blocks Committee found it impossible to overcome the

fundamental flaw in their case: there was no moral basis for the demands of the IRA criminals. This flaw was to be the destruction of the whole edifice of H-Blocks misrepresentation and distortion. Not even Mrs. Thatcher, however obdurate, could have withstood such a mobilization of Irish Nationalist sentiment, had it not been for the fact that the IRA terrorists had abandoned those essential ethical standards upon which a liberal democratic society stands.

SENSE OF GRIEVANCE

Protestant opinion differed in its condemnation of the Hunger Strike campaign. The loyalist prisoners in the Maze had a growing sense of grievance that because they had conformed to prison rules they would be victimised by the authorities who, it seemed at times, wanted to placate the Provisionals. The attitude of the loyalist prisoners is mentioned only because it is too easy to forget that many prisoners do conform to the prison regime and do not attempt to use their imprisonment as a weapon in the struggle to force the abandonment of Ulster through threat and coercion.

Far more important than the loyalist prisoners' opinions was the divided response of the Protestant churches. Those who subscribed to the ecumenical movement were driven into a position by the heightened level of violence and bitterness between Roman Catholics and Protestants in Ulster, where they had to speak candidly and critically of the failure of the Roman Catholic Church to assert its pastoral authority over the Irish nationalist terrorists.

Yet appearances had to be kept up, and none of the leading ecumenical clerics took it upon himself to admit in public what the ordinary man in the pew knew to be true; that the H-Blocks campaign had created great tensions within the ecumenical movement. Indeed the campaign, because it was in essence a moral and not a

political one, raised issues which the Church leaders studiously avoided debating in public.

HUME CHALLENGE

Only the visit of Cardinal Hume to Londonderry and his subsequent eloquent statements challenging the moral basis of the H-Blocks protest gave any indication that even within the Roman Catholic Church there was a dramatic difference of opinion.

There is a further broad subdivision of Protestant attitudes among the evangelicals. Some believe in participatory discipleship and they take their faith into the Orange Order, Unionist politics and Free Presbyterian fundamentalist activism. Other evangelicals are critical of such conduct, which they believe to be worldly and they call into question the basis upon which Ulster's loyalist institutions and political parties rest. These pietistic evangelicals wrongly interpreted the Hunger Strike campaign as a political gesture. They failed to discern the crucial moral dimension to the campaign, and remained aloof, failing to speak to the dilemma of their Roman Catholic neighbours as they struggled to come to terms with the moral equivocations of the Church of Rome and the nationalist fanaticism of the Provisionals.

Only a small number of Protestants recognised two facts about the hunger strike campaign, facts underlined by the votes of Roman Catholics in Fermanagh and South Tyrone for the politics of armed Irish Republican propaganda. The first was that the Hunger Strike campaign exposed the weakness of Roman Catholic moral theology which had made a shift from a biblical doctrine of sin to a non-biblical doctrine of sin.

Secondly, the hunger strike campaign, attended as it was by the dubious connivance of

some Roman Catholic clerics, and upheld by the votes of the neighbours of the Protestant victims of Provisional terrorism along Ulster's borders, clearly demonstrated the inexorable connection between religion and civil unrest in Ulster. Those who insist that the violence in Ulster had nothing to do with religion are simply responding on the basis of the prevailing secularised worldview or they are misguided in their perception of the Ulster crisis.

ORCHESTRATION

The H-Blocks Hunger Strike campaign was an orchestrated propaganda assault which sought not merely to challenge the Northern Ireland prison system but to undermine the right of Ulster's majority to peace with self-determination. That is why both Charles Haughey and Bishop Daly of Londonderry, in the full heat of the Irish nationalist protest, attacked the existence of Northern Ireland in an outrageous manner.

The propagandist motive in the H-Blocks protest raises another moral issue, about which up to this moment the leaders of religious thought in Ireland have been exceedingly reticent. Perhaps that is because propaganda is inexorably chained to the Irish Republican credo. The moral question is this: can a Christian justify a propaganda onslaught that "bears false witness" against his neighbour? Propaganda that undermines the fabric of society, that encourages riot and tumult, can prove to be as deadly as an Armalite rifle. It is frankly disturbing that the custodians of Christian ethics have avoided this problem throughout many years of civil unrest.

A contemporary case in point is the relationship established between the SDLP and Provisional Sinn Féin, the political ventriloquist's dummy for the IRA. Nobody would dispute that if some liaison had been uncovered which linked the Official Unionist Party with the Ulster Freedom Fighters,

then the TV zoom lenses would have whirred and our screens would have sparkled with investigative reporting. There appears to be no interest in publicising the sinister activities of Irish Republicans and moderate Catholic politicians, even though such manoeuvrings alter the perceptions and responses of Ulster's Protestant population.

FUTURE PATH

The collapse of the Hunger Strike prompts the question, "Where do we go from here?" The moral bankruptcy of the Provisionals' H-Block protest has been exposed. Let us trust that Belfast's Orangemen will invest more money to publicise the fact that the citizens of the Province have a moral right to peace with self-determination. The ordinary citizens of the Province have to be liberated from the threat of murder by night, and the deadly corrosion of propaganda which eats away at fragile community relations.

Mr. Prior is being cajoled into a stage managed "political initiative." He would be wise to recognise that Ulster's long suffering electorate hold the phrase "political initiative" to be synonymous with "sell-out." The Unionist position stands on more than legal and constitutional mechanisms: Ulster Unionism is at heart a matter of perception. Ulster Unionists see the relationship between Northern Ireland and the rest of the United Kingdom in a way that profoundly differs from the inverted exclusivism of Irish Roman Catholic nationalism.

To alter the perceptions of Unionists or indeed Irish nationalists, a new horizon of realism will have to appear on the Irish landscape. Realism calls for the demythologising of Irish Republicanism, it demands honesty, not dissembling, in public affairs, and it requires that the British Government discharge its primary responsibility to its citizens in Northern Ireland to ensure their democratic right to peace with self-determination.

OBITUARIES

Orangeism Loses Stalwart Member

Killen District has lost one of its most loyal brethren in the demise of its deputy district master, W. Bro. George Nesbitt.

Bro. Nesbitt was W.M. of Ardabarron L.O.L. No. 758 for 32 years, and a member of the Orange Institution for almost 40 years.

George was also a Royal Arch Purple lecturer for 34 years, and was much in demand by many of the Lodges in the district to confer degrees.

He was a loyal and staunch member of Lisleen Methodist Church where he worshipped each Sunday and where he served as Circuit Steward.

In addition Bro. Nesbitt was

a member of the Royal Black Institution, being W.M. of Lisleen R.B.O. No. 191 and D.D.M. of Castleberg District Royal Black Chapter No. 6.

He was a member of the Ulster Unionist Party, serving as a delegate in the Ulster Unionist Council and as chairman of his local Unionist Branch.

His death following a brief illness evoked deep regret among all who knew and loved him.

A memorial service under the auspices of his private Lodge was held in Lisleen Methodist Church, when the building was filled to capacity, a fine tribute to a true Christian gentleman.

Late Brother Garrett

The officers and members of Ulsterville L.O.L. 740 No. 5 District, Sandy Row, Belfast, and Carlisle and Whiteside RBP219 No. 3 District, deeply regret the sudden death of their highly esteemed member, Sir Knight and Bro. Jack Garrett, and extend to his wife and family circle their deepest sympathy. Bro. Garrett was initiated on the 20th December 1945, and was installed W.M. in 1949. In the following years he held various offices including that of chaplain. He was also a P.M. of RBP 219 and at his death was its chaplain. He was the most regular attender at lodge and preceptory.

Bro. Garrett was a salesman and worked for a number of years on the Falls Road, before coming to Reid's shoe shop in Sandy Row, until his retire-

ment about three years ago. He was held in very high esteem in the community for his honesty and sincerity, and will be very sadly missed.

He was on his way to Sandy Row Orange Hall on the last Saturday in August when he collapsed and died outside St. Simons Church, Donegall Road. The funeral was on September 1st, to Tandragee gee Parish Churchyard.

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Shercock Hall Fire — 3 Charged

Three young Co. Cavan men have appeared before the Special Criminal Court in Dublin charged with burning an Orange hall near Shercock earlier this year.

Eugene Patrick Markey (17), Cordoagh, Tonyduff, Bailieborough, John Murtagh (19), Drumbannon, Bailieborough, and Patrick Donnery (22), Listeggart, Shercock, were all charged with maliciously setting fire to the Billyhill Orange Hall at Killaliss, Shercock, between 10 p.m. on July 21 and 2 a.m. on August 1.

Evidence of arresting Markey and Donnery was given by Detective-Sergeant Billy O'Neill Cavan, and

Detective-Sergeant Brian Moroney, Monaghan, gave similar evidence in respect of Murtagh.

Bail was opposed by Inspector William Weldon of Bailieborough in all three cases on the grounds that he believed that the men might not stand trial if freed and that witnesses in the cases might be intimidated.

However, the court fixed independent bail for both Murtagh and Donnery at £5,000 each and for Markey in the sum of £2,000. The court made it a condition that Murtagh and Donnery report daily to their local Garda station and all three men were remanded until December 1 next.

Hunger Strike Collapse

The announcement on October 3 that the Hunger Strike, which began on 1st March and took ten lives in seven months, had ended was received with relief by all kinds of people among them Mrs. Thatcher (in Australia), James Prior, Garret Fitzgerald and Cardinal O'Fee. The decision was taken by the last six hunger strikers because their parents had made public their determination to save the lives of their sons if and when the decision fell to them.

The Roman Catholic Church, Southern politicians and the SDLP were condemned by the IRA for undermining the protest by influencing the parents and withholding support from the prisoners. The charge could well have been strange sounding to those who thought the church, the politicians and the party people partial to those whose conduct was religiously, morally and politically reprehensible. But whatever the charges the abandonment had to be the decision of the Provos.

The attempt to obtain political status for convicted criminals, had it succeeded, would have undermined lawful authority and of that fact fortunately there was no doubt in the minds of Government and Opposition. They were strengthened in their resolve by the agreement of governments everywhere. Many of them know by hard experience the consequences of trying to accommodate to terrorist pressures.

Any relief that might be felt by people who feared that the continuance of the Hunger Strike would keep on killing more than the strikers must be conscious of the fact that those who sought sympathy for the prisoners were aware that at the same time the IRA was killing the innocents without compunction. The hypocrisy of these people is incredible. Their characters and conduct make them some kind of sub-humans. How do you describe the killers who shoot unarmed men in the back and bomb places where people work and play or those who support and succour them? People react to them in helpless indignation.

It is the anger of frustration born of the despair that security measures are inadequate when confronted with ruthless terrorists. The inhibitions of decent people are unknown to those who break the laws of God and man with impunity. They believe that any violence is permissible and justifiable when there is the chance of changing political directions. They must be convinced that good will conquer evil or civilisation, as most people want it, will disappear for ever.

The effect of the Hunger Strike — a most savage abuse of humanity — was such that the PIRA was built up numerically and financially by a propaganda campaign which got the

sympathy of people across the world. Those who gave money to the Provos should know that it was used to buy the means to kill other people. That so many were unable to recognise the hypocrisy of the IRA, seeking sympathy and showing none, is a horrifying indictment on them and all whose minds and emotions are so affected that they show scant regard for honesty and decency.

The Hunger Strike had just been called off when suggestions were being floated that now it was hoped the United Kingdom Government would act magnanimously to the H-blockers. The Unionists' reaction to that was predictable. They asked the Government to make no concessions to IRA prisoners until the

IRA stopped killing. There is something very wrong in the modern tendency to pay more attention and give more consideration to the criminal than to his victim. Until that trend is reversed life must continue to be highly dangerous for good citizens.

The announcement by Mr. Prior of prison rules changes — it came far too quickly, some said — was received oppositely by Nationalists and Unionists. The pleasure of the one was uncelebrated, the anger of the other was apparent. That anger was transmitted to the Secretary of State within hours by the DUP MPs Paisley and Robinson.

The concessions must make a difference to the prisoners. What effect they have on the IRA campaign is something else. It goes on, and good men are being slain daily to satisfy the devilish scheme to destroy the state.

A feature of the years of the present troubles has been the strong condemnations of terrorist murders by clergymen of the several denominations. Recently there have been denunciations from church leaders and in forms of words which are unambiguous and unapologetic. They reflect the strong feelings of most people who abhor the gross inhumanity of man and deplore the circumstances of life which make it possible for evil doers to escape the punishment that fits their crime. We commend all those clergy and ministers who have the courage and the social consciousness to declare themselves for the citizen's right to life, and sometimes for the state's right to take the life of terrorist murderers.

Capital Punishment remains a problem to the philosopher and those who philosophise about it, but to people generally the State has the responsibility of ensuring the safety of its citizens and that could mean taking the lives of terrorist murderers.

support he gets from Government and Government sympathisers. The speech had soundings of Heath, Gilmour and St. John Stevas. And this was the evidence of that deeper discontent which was reflected in the well attended fringe meetings where the main speakers were those three and Enoch Powell among others.

We have been deliberately selective in our look at the Conservative Conference. Its importance is greater than that of the other party conferences for the reason that the Tories are in power.

TO HANG — OR NOT?

The Monday 9.05 a.m. Radio Ulster programme, "Witness Box," with Barry Cowan as chairman and three by three contestants, dealt with two subjects on successive weeks which have constant relevance to Ulster people — the Death Penalty and Partition.

The contrary views of the principals and his two witnesses in each case, were argued with commendable clarity and precision. The need to be brief is a useful pressure on people to get their thinking into shape. The contributors to the programmes are unchanged in their attitudes after the engagement. Listeners must have been helped to a better appreciation of the issues involved in these contemporary problems.

The main contenders on Capital Punishment were Ian Paisley versus John Bach, lecturer in Criminology in the New University of Ulster, and on Partition Roy Bradford versus John Hume. There must be benefit in such encounters when the backers are experts and professionals in their subjects. Bradford was fortunate in having the assistance of David Trimble, the Law Faculty, Queen's, and David Harkness, the History Faculty, Queen's.

The considered judgement on the quality of the debate is always a fine exercise in logical analysis. If what I have said here gives the impression that the Programme is a good one that is what is intended.

London Nail Bomb

The London nail-bomb explosion of October 10 which wrought such injury on women, one was killed, children and soldiers, — a young civilian died three days later — made the Prime Minister and everybody else aware again of the devilish deeds of the IRA.

The experience over there is one with the great number of such horrific happenings in the Province. The condemnation of the Provisional IRA, and her joining American Nor-Aid with them, were echoed in the press. This foul act made them cry out in the strongest terms their abhorrence of this and all like deeds, and caused them to tell the IRA that Britain would never be coerced by such criminal acts. The Ulster Unionists saw the thing as further evidence of the fact that the IRA has no gratitude for kindness shown to them like that of the Northern Ireland Secretary in the wake of the abandonment of the Hunger Strike. Any generosity is seen as weakness.

That is the lesson Mr. Prior must learn quickly. He has already discovered that the Provos have only changed tactics because of the Hunger Strike failure, their campaign of death and destruction continues unabated. We echo the words of those pressmen who are now demanding the destruction of the IRA by whatever military means necessary to do that. There can be no political, economic or social progress in the country while the terrorists affect the living and dying of good citizens. (See Editorials of Sun and Daily Star of October 12).

Church services

The modern determination to involve as many as possible in the services of the Church has the approval apparently of so many church people that to question the practice could appear to be churlish, non-progressive and ultra-professional, as though we were against lay participation in the worship of the church. It is not a question of lay use so much as the size of it. A service can have so many participants that the offering of the church's worship of God is a gathering up of voices to make it a distraction to some and an entertainment for others.

We are questioning the intention of the church's worship which was to be an act of devotion to God, an expression of man's need of God and a medium for learning about God and now, at times, so man centred that the mind is concentrated on the "players" and their contributions and diverted from thoughts of God to the performances of people. The medium hides the message.

We believe there is need for the church to rethink the meaning of worship. We question a practice which may be justified by providing lay participation and condemn it for making worship something else and less than it was intended to be. We do not question the joyfulness of worship. We enjoy the fellowship of believers and the shared benefit from the ministry of the Word and the administration of the Sacrament of the Gospel. We wonder about the changed pattern and the tendency to disturb the concentration of those who by congregational participation make their contribution to the worship of the church. Have you strong feelings on the subject? If you have then please address your letters to the Editor.

Informing The Americans

The latest naming of a party to go to the United States of America to "put the record straight about Ulster" has been described as a high powered one. It is if that means the personnel are accredited political leaders, Ian Paisley, MP and MEP, Peter Robinson, MP (DUP), Robert Bradford, MP and John Taylor, MEP (UUP).

The two-party partnership could give strength to the group. What is more important is the intended use of a professional organiser to arrange an itinerary for the travellers. It is the experience of those who have made the journey and with the same purpose, that it is imperative to have help on the ground over there. We repeat what we have said already, it is particularly important that an impression be made on the great number of Americans who have no Irish origins but whose sympathy has been with the republicans, extracted from them by sob stories that were made fiction by a short cut on fact. And to those Ulster Scots who are everywhere in the States but who have not been noticeably involved in the pro-Ulster campaign for the minds and emotions of their fellow Americans. There are some very honourable exceptions and we are grateful for them.

We suggest that acrimonious detente with Irish Americans be avoided for the one reason that it would be time wasting and unprofitable. There is a glimmer of light which appears to show that Americans are becoming disenchanted with republican propaganda and are willing to be convinced of other attitudes and aspirations and to listen to other truths.

Mr. Paisley and the Rev. Robert Bradford have the advantage of knowing something about America. The complexity of that society makes a first visit a shattering experience. We wish them success.

The three-man deputation of last month, Dr. Hendron, SDLP, Oliver Napier, Alliance and Harold McCusker, UUP, had their moments. Apparently some time was spent explaining differences in their party attitudes to Americans who were confounded predictably. A Unionist deputation must have a clearer initial aim to speak for Ulster without the distractions of other philosophies which must protrude themselves in a shared mission.

Conflicts in UK Conservatism

The Conservative Party Conference reflected the determination of the Government to pursue its present policies, and the enthusiastic support of representatives for their leadership. There was a conference euphoria which determined to ignore the critical contributions in debate of people who will have to be heard long before the next election if the Thatcher administration is to seriously contend for another term in office.

This Conference Observer found it something of a fiction that people should be expressing their concern for the unemployed and the deprived and be giving standing ovations to ministers who are satisfied that they are right in what they do regardless of the present discontents and their responsibility for them. While we have no reason to highly regard Mr. Heath — his political sensitivity has not always been well developed — we were impressed by his plea that a party which has always claimed to be umbrella-like in its covering of contrary viewpoints, should not tie itself to one economic persuasion.

Sir Ian Gilmour's contribution to Conservative dissent could be the more telling, for he is likely to be heard while distaste for Heath's antipathy for Thatcher is a barrier for him. Some "wee" men used the microphone to slam Heath and managed only to parade their own wish to get the applause of an audience quick to respond to would-be funny fellows.

The standard of the contributions from the floor to the debates was generally good. There is no shortage of able speakers in the party. The content of the contributions were often thoughtful and experimental. But too many of them were attempts to justify Conservative policies by castigating those whose attitudes and aspirations are different. It was forgotten too often that it is the Conservative Party which is in power and the buck stops with it and its Government. There is a contradiction between the uttered complaints against Government attitudes and actions and the compliance with its decisions.

A good example of what I mean was in the debate on Inner-Cities when there was strong condemnation of attitudes to violent people and a lack of determination to stamp out lawlessness. The contention that Government must do much more to produce better conditions for deprived and distressed people was heartily applauded. And yet when Michael Heseltine, Environment Minister, justified the Government's stance he too was applauded by the same people. After a lengthy explanation of its bad inheritance he showed that while power lies with local authorities the Government is hampered. His impassioned speech had in it many promises of development, industrially and economically, for the Inner-Cities, and of private investment in them.

His detailing of the horrible effects of unemployment was a challenge to his party to do all it can to change the situation. There must have been soul searching at this, for what he went on to say had more theory than reality in it. A lot will depend on the

STANDARD BEARER

'Who Killed Michael Collins?' Dispute

Sixty years or so have passed since that fateful morning when Michael Collins was assassinated. Today that deed is not forgotten. So far from being obliterated from memory a vigorous dispute is now in progress to determine just how Collins fell with a bullet wound in his head.

It is well to remember who Collins was. He was originally a civil servant of Britain, employed in the General Post Office in London. When the 1920 agitation arose in republican circles leading to armed resistance in Southern Ireland Collins immediately rose to a position of eminence in the Irish Republican Army, being listed

as its Commander-in-Chief.

Eventually when the Government of Ireland Act split effective government in Ireland into Northern Ireland and the Irish Free State, Collins, in one great magnanimous gesture signed the Treaty engineered by Lloyd George, the British Prime Minister.

That very act was a turning point in the history of this island. The republicans themselves split into two distinct factions, civil war raged and many leading personalities and others of lesser stature were shot by authority of the new Government of William Cosgrove the Prime Minister of the day and top man on the pro-Treaty side.

All this led to an ambush in Co. Cork in which Collins met his death. For decades the Fianna Fail Government and Party of Eamon de Valera refused to have any part in the annual memorial celebrations in honour of Collins at Beal na Blath.

Until comparatively recent times the Irish (Free State) Army was not permitted to attend either.

All this is past unhappy history, but the dispute goes on. In one Dublin newspaper in recent weeks the whole controversy has opened up once again . . . "who shot Collins?"

It all goes to prove that even after the lapse of 60 years old sores can be re-opened with comparative ease.

Collins, it may not be known or even remembered by most people today, was elected a member of Northern Ireland's first Parliament, though, naturally, he never took his seat.

He was returned for one of the three seats in Co. Armagh, receiving 12,656 votes, which left him in second place to Richard Best, the Richhill born barrister and later a Lord Justice of the High Court who topped the poll with 15,988. Major D. Graham Shillington, of Portadown, was third with 9,730.

All this reminds us of the viciousness of the two sectors of the republican movement which emerged six decades ago. Is it any wonder that when British politicians talk of reconciliation between Unionist and Republican elements in Ulster we are inclined to wonder how this could ever be possible when the republicans can open up what should now be long forgotten incidents consigned to the history books and not revived as living issues.

COMMENT — continued

Conservatives in Conference

The Northern Ireland debate, October 13, at the Conservative Party Conference was a short one but important for the strongly expressed, favourable to Ulster, views of delegates from the floor.

Sir John Biggs-Davison, with characteristic forthrightness, spelled out the British commitment to Northern Ireland as an integral part of the United Kingdom and demonstrated the determination of all Ulster Protestants and 40% of Roman Catholics to retain the link with Great Britain. He spoke in favour of a British Isles federation for common gain and against any British thinking of that contemptible kind which would cast off its own. And his preference of Direct Rule was repeated vigorously.

Edgar Graham, who spoke as an Ulster Unionist, while paying compliment to the strong Thatcher line on the Hunger Strike, minced no words in his condemnation of those Conservative Prime Ministers and Northern Ireland Secretaries who had worsened the Ulster situation by foolish attempts to placate the IRA. He named Edward Heath, for the prorogation of Stormont, and William Whitelaw, for talks with the IRA, specifically. And he pleaded for a return of devolved government from the party which had taken it away.

James Prior, as Northern Ireland Secretary, in his reply to the debate, said, and said it again, that contrary to what had been suggested in the media and by political spokesmen in Ulster, he had made no deals, there was no political status and no concessions to the IRA in the wake of the abandoned Hunger Strike. He explained that all he had done was to implement promises already made if and when that horrific protest ended. He spoke of the present situation in the Province and the consequences of continuing violence on the lives and deaths of people and the prosperity of the place.

His evaluation of the economic state of the Province made for a gloomy picture of deprivation, despair and terrorist opportunity, for violence thrives on idleness. He complained that our politicians are more concerned with political theory than economic fact, more anxious about the struggle over identity than about producing a temperature in the country which would encourage investors and industrialists to put in money and business. Some commentators quickly saw this as a hint that the Protestant veto would go, that his attitude brought him nearer to the Labour Party's recent decision to encourage the bringing about of a United Ireland by consent. He did declare his interest in contacts with the Republic for mutual benefit.

In an interview with Sir Robin Day he explained that he wanted economic co-operation. He was not working for constitutional change and would not be doing that.

He uttered his worry about unemployment, one in five of the working population of the Province is out of work and one in three in places which include Strabane and Dungannon — the percentages are Mr. Prior's — and of the lack of concentration on producing conditions in which the employment situation could be improved. So went the Prior submission and sweetly reasonable it must have sounded to the audience in the Winter Gardens, Blackpool, and to many of the greater television audience who looked on.

He said things about the need for some sort of Ulster "forum" which would allow the Ulster politicians the opportunity to make consequential decisions affecting the Province. They need to have more responsibility than for "swimming pools and garbage collection." The debate was on the proposition that there should be a political forum here. The motion was carried by a large majority. Prior who consented to the motion contended that the same was not yet.

The speech gave the impression of a determined man's dedication to the task of administering a Province which in spite

of all its problems gave some grounds for hope. As a speech it was impressive enough. The performance which follows it is more important to us.

The debate on law and order was an exciting affair, that is it excited speakers and conference, for strong emotions were expressed on a subject which is of primary concern to everyone in the UK today. No place, however peaceful, is so safe nowadays that one can take it for granted. The feeling was general that stronger measures are needed to combat violence and crime, even to corporal punishment and the death penalty. And open attacks were made on the Government for not doing enough to implement its promises to make Britain safe for its citizens.

The speech in reply by William Whitelaw, the Home Secretary, was in large part a defence of Government measures to combat violence and crime. He claimed credit for measures which gave greater support to the police and for the numerical strengthening of police services. He showed that the attempts to deal with youthful crime were having their successes and more was being done in the same area. His vigorous defence of Government decisions was certain to satisfy conference representatives more than it may convince the electors, many of whom feel very much at risk as they go about their business.

But the Home Secretary's speech was more than an apologia for his department. It had in it views on penology, punishment and the rehabilitation of youthful offenders especially. He castigated Conservatives for crying out at the need for more, and more suitable, prisons when for forty years to the Sixties nothing was done in that field. The liberal philosophical reasonings of

Mr. Whitelaw were testimony to a caring attitude for all our people. It was humanitarian thinking worthy of attention by a listening assembly, but there must have been some in the hall and many elsewhere who felt that such a philosophical approach was overly theoretical when practical measures were needed to deter criminals and the criminally intentioned.

Policies are good for debate and useful for explanation, but the country wants the implementation of promises already made that the safety of the citizen will be a Government priority in every part of the United Kingdom. And many would add that the victims of violence must be more considered than their attackers and that attitude should be communicated to the courts, and those welfare agencies who are so very concerned for people who are disregarding of the patterns of conduct in a civilised society.

Whitelaw's distaste for using the Army on the streets of Britain was attributed to his experience in Ulster. We might be pardoned for thinking that had he made better use of the Army in his period here the whole situation would have been changed, and for the better, long before this late date. We may say that while deploring with him the need to have an Army presence in our Ulster streets.

Incidentally the debate was on the day that Socialist Ken Livingstone, of the Greater London Council, was called a damn fool in one paper for saying that while the London nail-bomb incident was to be condemned the perpetrators of it should be regarded as those who have a political aspiration which deserves consideration. This kind of muddled thinking which refuses to criminalise murderers is a gross stupidity which British people generally will not countenance even for a moment.

Quotes: St John Stevas in an interview on television in Conference week spoke of "A virtuous person with a mean mind."

A BBC commentator, same day, thinking about the Moslems who killed President Sadat of Egypt, spoke of "People who play politics in the name of God."

Pandering to IRA Prisoners

There seems to be no end of the length to which the Northern Ireland Office is prepared to go to placate the enemies of the State.

I refer to an advertisement which appeared last month in a number of newspapers announcing "New Arrangements for clothing in Northern Ireland Prisons." I am no judge of the cost of this kind of advertising, but the size of the advertisement which I read suggests that the total expenditure on this single announcement in all the sectors of the media so used must run into many hundreds of pounds.

This is, of course, a minimal expenditure when compared to the destruction of property which was occurring around that time.

The bombers, and the assassins, of whatever hue, were still on the rampage, yet again adding to the massive financial cost required to restore lives, where this remains possible, and replace shattered buildings.

When one considers the detailed information set out in the prison clothing, and compares the comfort that criminals are afforded in our prisons, regarded as being among the best in Europe, surely our compassion and our patience are more than overstrained.

And after all these con-

cessions had been provided London was hit by one of the most heinous bombing devices known in the terrorist casebook.

To wedge 6" nails in a bomb resulting in the deaths of two innocent civilians must rank as one of the most callous crimes in the IRA catalogue of horror.

Realise that if the culprit are caught and placed in the dock each one will be given the services of solicitor and barrister, or barristers, free, gratis and for nothing, all at the expense of the State whom the terrorists seek to destroy.

The time has come when the people of this nation must stand up and demand that the mollycoddling of terrorists must end. We now are in the position where if civilised life is to be restored and be maintained Draconian measures, military and economic, must be introduced. Free legal aid must cease, State benefits must be withdrawn from criminals, even to the extent that they be denied continued citizenship.

This, or be submerged in a new terrorist regime the effects of which would make life totally untenable for future generations. The choice lies before the people not only of the United Kingdom and of the Irish Republic but of several other countries as well.

A choice that must be faced, and soon.

Is the BBC all that British?

So many complaints have been lodged against the BBC that we are beginning to consider just how British is the organisation once set on the straight course to "Speak peace" between the nations of the world.

One gets the impression that the forces of disruption seem to have "Open Sesame" to the air on BBC. "Auntie" has opened her doors to terrorists in hooded headgear, filmed the IRA in training, and given freedom of expression to people whose whole outlook is geared to the downfall of this Kingdom and authority as we know it.

Not all the denials and explanations offered when complaints of the tone and the content of controversial broadcasts are made appear to satisfy the listeners who stand for law and order, and for decency in society.

Only recently when listening to a BBC radio programme I was appalled to hear one of the most sex-laden discussions imaginable. It was broadcast from London, I should make clear.

Whose tastes was this supposed to satisfy? One is left pondering if this kind of material is everyday parlance among the BBC chiefs and their staffs? If it is not good enough for them how come it is to be regarded as palatable for the general public outside Broadcasting House? Is this the kind of topic which is discussed among the families

of the BBC staff in their living rooms or round the breakfast tables?

Is the opposition to all this to be left to lone campaigners, such as Mrs. Mary Whitehouse? Surely if the BBC or ITV for that matter, offend seriously the heads of the churches and even parliamentarians ought to be up and doing.

No-one underestimates the powerful influence which the spoken word on radio and television exercises on the listening public today when the availability of both facilities is so universal.

We all have a part to play in countering this menace to society, individually as well as collectively. Watch out for these disreputable lapses and make your voice known.

May I in this connection commend the action of Brother Wilfred Breen of Clanabogan, Omagh, who in a letter to the "News Letter" drew attention to a recent Sunday morning when the BBC broadcasts in the religious category were exclusively Roman Catholic in origin.

And when will not only the BBC but UTV and some sections of the printed media stop referring to "Protestant and Catholic" as if these were opposites!

Surely the Religious Advisory Panel at the BBC and ITV can advise on this piece of obnoxious broadcasting.

Continued on 6

STANDARD BEARER—continued

Changing moods at Party Conferences

During the two big party conferences this past month I had an opportunity of looking in on television to the Brighton and Blackpool debates.

The Socialists at Brighton were more than a trifle at sea as they endeavoured, far from successfully, to minimise the deep fissures which have made their appearance in the Labour Party.

There was no hiding the growing influence of the Left, even the extreme Left, and Tony Benn left no-one in any doubt just where he intends to direct this nation if ever his theories are accepted by the majority of the Socialist sector in the United Kingdom.

Ben is the super iconoclast, and if ever he succeeds in gaining the leadership of his Party and that is by no means an impossibility, then we may well see a massive shift in United Kingdom politics the like of which we have not seen this century short of the obliteration of the once powerful Liberal Party.

Day after day we were treated to a display of knife politics with old timers such as James Callaghan sitting virtually men of another era and from whose firm hands control had slipped away under the weight of the Bennite thrust.

But despite this division and dissention wasn't it a grand sight to see the comrades standing rank upon rank in those closing minutes singing "The Red Flag", hands

clasped, and then "Auld Lang Syne". All so jolly as the final curtain was about to drop.

One may well ask why "God Save the Queen" finds no place in the finale.

And so to Blackpool where we had yet another of the old guard making a gallant effort to try to indicate that at least he was in but not of the main stream of British Conservatism. Edward Heath didn't quite give the appearance of a rejuvenated scarecrow that Michael Foot presented, but Heath failed miserably to conceal his abiding hatred of the "Iron Lady" who toppled him from the Tory leadership a couple of years ago.

Even in the elegant ranks of Conservatism animosities die hard. Heath was hardly over-estatic when the delegates rose to sing vigorously "Happy Birthday" to Margaret Thatcher. A little churlish, I thought it was, and a moment Heath may well live to regret. A more spontaneous burying of the hatchet might well have brought him some of the support that his age and stage might well covet. His getaway move out after that excellent speech of Norman Tibbett was significant.

Unlike the Brighton scene the Tory setting had a distinct red, white and blue appearance, and at the end there was no hesitation or lack of enthusiasm in singing the National Anthem and "Land of hope and glory".

At least it indicated Britishness.

The entrance of thy word...

Gone are the days when it could be asserted that the Roman Catholic clergy refused to allow their people to read the Bible or to possess one.

Last month came the publication of the Bible in the Irish language, a work which took 36 years to complete involving 20 Irish and Scriptural scholars.

One of the team was the present Cardinal Thomas O'Fee while he was a Professor at Maynooth.

In 1602 the Church of Ireland published the New Testament in Irish under the editorship of Archbishop O'Donnell of Tuam. Then Bishop William Bedell of Kilmore organised a team of scholars and directed their translation of the Old Testament which was completed before his death in 1641. Both Old and New Testaments were published in 1685.

Cardinal O'Faich said that it was an outstanding feat for the Church of Ireland to publish its version in the 17th century. During the 19th century the Protestant Bible had been

denounced from many Roman Catholic pulpits, he said. In 1971 the first five books of the Old Testament, translated for the new Irish edition, were published, with a dedication to the memory of Bishop Bedell.

"We trust that our fellow Christians in other churches will avail of it fully and in such a manner that this new translation will be a strong bridge, uniting Christians in Ireland," he added.

All members of the Protestant Reformed churches will welcome the arrival of this new translation realising that "the entrance of Thy word giveth light".

In the past decade or so tremendous changes have been brought to fore in Roman Catholicism, and it is true to say that these have been accelerated by the availability of the Word of God to her people.

Let us pray that the great liberating power of Scripture will yet bring the 20th Reformation to Ireland which will result in a new era emerging in our sadly troubled land.

Portrait of life-long member presented to Orange Lodge

A portrait of the late Bro. Jack Dale who was a life-long member of Ballyleaney L.O.L. No. 11 was presented to the Lodge by Mrs. E. Dale on behalf of the family last week.

Bro. Dale who was a native of Richhill joined the Lodge in 1933.

Until his death in 1978, he took an active part in its affairs throughout the following 45 years.

We he married and moved to Portadown in 1936 Bro. Dale maintained his connection with the Lodge and in later years also joined the Kilmore Branch of the Apprentice Boys of Derry.

He started a taxi business in the early 1940's.

With so few cars in those days, the business expanded quickly leaving little time for social life.

But he always made sure to attend the lodge at Ballyleaney, where so many of the members were friends, from boyhood days.

The portrait was received by Bro. Ronald Boyce, the Worshipful Master, who said

it would be a most fitting reminder of someone, who was remembered with great affection.

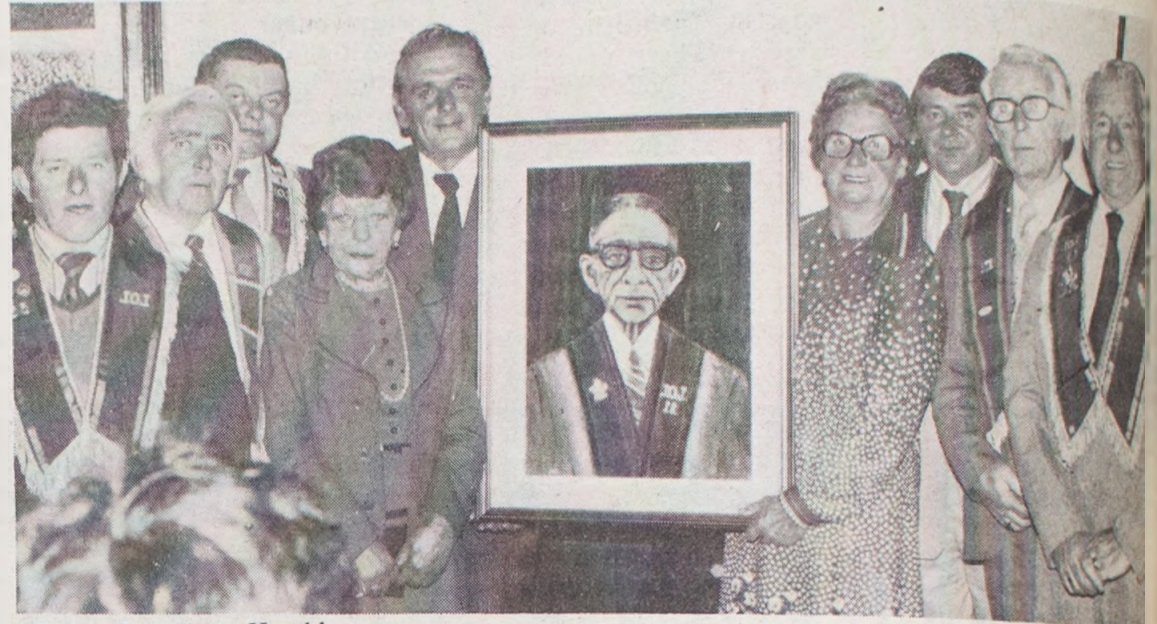


Photo: Portadown Herald

It was appropriate that his portrait would hang in a place he loved so well and had worked so hard for, over many years.

Bro. Bob Kelly, the Deputy Worshipful Master said he and Bro. Dale had joined the Lodge together and had been great friends for many years.

He referred to the countless things, large and small, that Bro. Dale had done for the Lodge.

He personally missed his friendly presence for as well as his great interest in the Lodge, Bro. Dale had been a great companion and friend to everyone.

Pictured after the presentation to Ballyleaney L.O.L. No. 11 of a portrait of the late Bro. Jack Dale are from left: Bro. Walker, Past Master; Bro. Kenneth Kelly, Secretary; Bro. Ronald Bryce, Worshipful Master; Mrs. Victoria Hampton, (sister of Mr. Dale), John Dale (son), Mrs. Dale, Bro. Eric Dale (son), Bro. Bob Kelly, Deputy Master and Bro. Frank Dale (brother).

Red Indian Loyalty to The Orange Order

Several readers who were in Canada this Summer expressed surprise and indeed amusement when they noted the presence of lodges taking part in the Canadian Orange processions composed entirely of Red Indians.

What, they asked, could members of Red Indian tribes possibly have in common with the Orange Institution, which had its origins in Ireland in 1795.

The answers are simple, and, far from being the cause for amusement, they underline once again the strong foundations upon which Orangeism rests, and the fact that its membership knows no boundaries of race or colour, or indeed of politics. There are Orangemen in republics like Ghana and Eire, just as there are Orangemen in Scotland and Australia.

SAME ALLEGIANCE

Their common allegiance is to the Protestant Faith, and this also applies to those Red Indians in Canada. For many years Orangeism has flourished in the Red Indian settlements, and there have been no more loyal members of the Order in that great self-governing Dominion than the men with the red skin.

But there is another reason for the links between the Canadian Red Indians and Orangeism, and it lies with the deep-seated allegiance of tribes to the Crown.

It goes back to the days of the revolutionary war in North America, when the colonists of the 13 original British colonies were fighting to break the connection with the Mother Country.

In that bitter War of Independence, which lasted from 1776 to 1783, about half of the people living in the colonies sided with the British.

THE PRICE PAID FOR INDEPENDENCE

Most paid heavily for their loyalty, because when independence was achieved in 1783, the loyalists lost their lands and possessions. Many went to Britain and the West Indies, but most went north to the great wilderness which was Canada.

These expelled loyalists, included tens of thousands of people of Scottish and Ulster extraction, and they settled in what was to become Ontario, and the great metropolitan area of Toronto.

They were known as the United Empire Loyalists, and they carved out a new British colony from what had been virgin territory.

But they also included the members of most of the Indian tribes who had lived around the Mohawk valley and also on the Great Lakes. These tribes, led by great leaders like Brand, had stood loyally behind the British Crown in the revolutionary war. They suffered most from the aftermath, losing their lands which they had held for centuries.

LAND GRANTS

In recognition of their loyalty — as with that of the United Empire Loyalists — the British Government granted them large tracts of lands in Canada, held by them to live in peace and to prosper as they consequently have, unlike the unhappy Red

Indians of the United States, whose members were decimated by the Indian Wars of the 19th century, and the inroads of settlers into their confiscated lands.

Having endured such hardship for their loyalty to the British Crown, the Red Indians of Canada formed one of the most loyal groupings in the new country, and it is hardly surprising that when Orangeism reached Canada in the early years of the nineteenth century lodges were soon being formed among the Red Indian tribes.

By this means, and also by their embracing of the Reformed Faith, the tribesmen showed their enthusiasm and loyalty to the ideals which had motivated their allegiance to the Crown in the American War of Independence.

During all those years since the British, and then the new Canadian Governments, never had any Indian "trouble" to contend with, unlike the American Government to the south.

SPLENDID WAR SERVICE

In two World Wars, the Red Indian men, many of them Orangemen, demonstrated

their loyalty on the battlefields of Europe and other continents.

Currently, there is anxiety on the part of the Red Indians like many of the provincial governors, over the attempts of Pierre Trudeau, to have the British North America Act "patriated" — or in other words transferred from Westminster to Ottawa.

The rights of those loyal Red Indians, especially in relation to their lands, are vested in the Act passed at Westminster, and it is imperative that if there is repatriation of the Canadian Constitution, with Ottawa instead of London, having the final say, that those rights be protected.

There is good reason for Orangemen to support these demands, and if Red Indian spokesmen and supporters come to London to lobby, it is hoped that they will receive a favourable response from those Members of Westminster who are aware of the history of the loyalty of the Red Indians.

But to return to the opening remarks of this article, there is a very valid reason why Red Indian Orangemen should wear their sashes with pride. Their's is a long and honorable tradition of Orangeism, and one that can hold a special place in the annals of the Order.

THE DROMARA SOCIETY 1981 — 1982

There will be a series of Lectures by Canon S. E. Long at St. John's Hall, at 8.00 p.m. on Tuesday—
 3rd November — "The Rev. W. P. Nicholson — The Rude Evangelist."
 1st December — "Dromara — a religious historical appreciation."
 16th February — "The Bible and the Church."
 2nd March — "The Parson Preaching."
 Everyone Welcome

Prayer Group Breaks With Roman Church

beliefs, and reads from the Scriptures.

Some 50 people, including a number of families, are involved in the group. Said one member: "We couldn't care less what people are saying about us. We are well used to that sort of thing. Our meetings are open to anybody."

Dr. Flynn said: "The situation is very much under review and I don't think we should close the door on them. Although they have broken away, the door is still open for them to return. The number of people involved is limited and over the past few months no persons have joined. I know most of these people personally and I have a fair idea of what is happening. Condemning them wouldn't help the situation, although they are misguided."

Asked if he believed religious ceremonies such as baptisms and services conducted by the group were blasphemous in the Church's view, Bishop Flynn said: "I don't think these people ever

Church

considered them sacramental."

The group's origins stem from the "Campus Crusade," an American religious organisation with an evangelical approach to the Bible.

A further report in the "Irish Times" states:

Last summer, Tom Mahon, a 49 year old businessman in Ballaghaderreen, Co. Roscommon, who once was involved with the Provisional IRA, was lowered into the waters of Lough Gara, to be baptised by total immersion. By that act, he said he symbolised that he was born again.

Mr. Mahon and his wife, Marion, and a number of others in the Ballaghaderreen area, have embraced a fundamentalist form of Christianity based solely on the Bible, and personal revelation from Christ.

Most of them have rejected the Roman Catholic religion in which they were reared.

Neither Mr. Mahon nor his wife have been at Mass since last January but, instead, they

have been attending weekly prayer meetings of the group, which is called the Ballaghaderreen Christian Prayer Fellowship. It has about 50 members, 20 of them in the town itself.

The Bishop of Achonry, Dr. Flynn, has issued an appeal through the press for the dissidents to return to the Church but both Mr. and Mrs. Mahon told me yesterday that they had not been approached by the bishop or any other member of the clergy.

"I never got anything out of the Catholic Church," said Mrs. Mahon. "I went to Mass only because I was brought up to believe it was a sin if I didn't go to Mass on Sundays."

The Mahons said the Prayer Fellowship had evolved from meetings of the charismatic renewal movement which had started some six years ago in Ballaghaderreen. According to their story, they gradually found that they could pray better on their own without any of the sacraments or ritual of the Church.

"I was never a religious person," said Mr. Mahon. "I

was in the Provisional IRA only three years ago. My wife was in the Charismatic movement before I was and I thought it was crazy. Then after a while, seeing her and the others in it, I knew my life was wrong. I was involved with the IRA but the Lord convinced me I was wrong."

Mr. Mahon said he was an alcoholic, who once had been hospitalised for drink but "the Lord healed me of that." He had been a member of Alcoholics Anonymous until he joined the charismatics.

In order to embrace fully his new form of religion, Mr. Mahon was baptised by total immersion in Lough Gara, north of Ballaghaderreen, last summer. He felt he had to be baptised as an adult because "Jesus says 'Believe and be baptised and you can't believe when you're a baby.'"

Mr. Mahon confirmed that a number of total immersion baptisms had been carried out in Lough Gara but he would not identify the person who had performed them. He dismissed much of the instant mythology already growing around the group in the Ballaghaderreen area.

"There's been a lot of nonsense about how we appointed priests and bishops of our own and how we were

hearing confessions, but none of this is true," he declared. "We have been called a sect but the early Christian church was also considered to be a sect. If we are identified with the early Christian church, then we are proud to be a sect."

The Mahons would not identify any one leader of the group but Mrs. Mahon said that the men in it were the leaders. They have been meeting every Saturday night in the local technical school but now, according to Mr. Mahon, the headmaster has forbidden them to use the school.

Mr. Mahon revealed that in recent weeks a young Roman Catholic priest had started going to the meetings. He said they would now have to decide where future meetings would be held but, if necessary, he would hold them in his own garage.

Mr. Mahon runs a successful dry-cleaning business on the town's main street and also has been involved in other commercial enterprises. He said that while there had been a lot of talk around the town about the group, it had not taken away from his business in the slightest.

The Mahons have five grown-up children, but only two of them are involved in the group.

A West of Ireland bishop has urged a group, said to have left the Roman Catholic Church, to rejoin it.

The Bishop of Achonry, Dr. Flynn, has appealed to the "misguided" group to meet him at his residence, but already the group's leadership has rejected a previous appeal. Dr. Flynn said he is aware of the group's activities and knows most of them personally.

"I don't think we should be too hard on them. They're not too far gone yet," he said.

The Co. Roscommon group is known as the Ballaghaderreen Christian Prayer Fellowship and has severed all connections with the Roman Catholic Church. It is carrying out baptisms at the well-known resort of Lough Gara.

The group, which is based in Ballaghaderreen, also has members in Charlestown, Co. Mayo, and other towns in the surrounding area. The group meets regularly for prayer meetings, using the Bible as a basis for their

Letter to the Editor

Sunday — Rest or Recreation?

Sir, — The recent report on the religious attitudes of young people makes disturbing reading, and the future of Protestantism especially is a major concern.

The indifference of parents regarding the guidance of their children to attend Sunday School and Church is one of many factors determining the misbehaviour and bad language we observe to-day.

The absence of Christian instruction and worship makes a void which is filled by the influence of undesirable companions, while the example of parents themselves neglecting the worship of God is also a factor.

The action of the Belfast City Council recently in refusing to rescind the decision to open leisure centres on Sundays helps to entice young people away from Sunday School and Bible classes, depriving them of Bible instruction and their Christian duty towards God and neighbour.

It is sad to note that some Orangemen voted for the Sunday opening of the centres, thereby failing to uphold the high Christian and Protestant ideals of the Institution and encouraging young people to regard Sunday as another Saturday for sporting activities. This decision would not have been taken by our representatives some time ago.

If Protestantism is to be maintained in the future and not materialism, we will require to encourage young people to observe Sunday as the Christian day of worship and instruction, not only by word but by example, as true Orangemen.

Yours fraternally,
ALLWORTHY ARMSTRONG

Dundonald,
Belfast.

Drumlegagh Election

Drumlegagh Temperance L.O.L. 626 annual election of officers for 1982 was held in Drumlegagh Orange Hall on September 30.

Bro. James Emery Chaplain of Killen District LOL No. 12 conducted the election with Bro. Fred Gilchrist Secretary of Whitehouse LOL No. 377.

Elected were: W.M., Tom Dunlop; D.M., John Lowry; Chaplain, Robert Irwin; Secretary, Jack Fyffe; Treasurer, Derek Johnstone; Tyler, Ben Smith.

Committee: Robert Kincaid (foreman), Roy Sproule, Major Wallace, Gilmour Young and Sidney Pinkerton.

Ardbarron L.O.L. 758 annual election of officers was held in Ardbarron Orange Hall on October 1. Elected were: W. on October 1. Elected were: W.M., E. Emery; D.M., S. Moore; Chaplain, R. C. Verner; Secretary, W. Cather; Treasurer, W. Sproule; Tyler, A. Sproule.

Committee: J. Sproule (foreman), R. Nesbitt, W. McKane, A. Sproule, B. Lecky, J. Baxter.

The election was conducted by W. Bro. R. Montgomery, B.E.M., W. Dis. Master of Killen Dis. Lodge No. 12, assisted by W. Bro. E. C. H. Young, J.P., Dis. Treasurer.

The memory of the late Bro. Richard McKelvey, a past worshipful master of Ballymacormick L.O.L. No. 793, Dromore, is to be perpetuated by the gift of handsome collarettes and cuffs for the officers of the lodge.

These are the generous gifts of the late Bro. McKelvey's son, Bro. William McKelvey (seen at rear right centre of picture), who is the very efficient secretary of the Lodge.

The presentations were made by Bro. William McKelvey's daughters, Mrs. Jill Forsythe (seen investing Bro. Charles Minnis, W.M., with his collarette) and Miss Kim McKelvey.

The gifts were dedicated by Bro. the Rev. Chancellor C. H. E. Clayton, M.A., D.C., D.G.C.I.

Included in the group at extreme right of middle row are Bros. R. S. Hill, W.D.M. of Lower Iveagh District L.O.L. No. 1, and Gray Hawthorne, D.D.M.

Two Past District Masters were also present — Bros. Joseph Thompson (second right at front) and John Doloughan (extreme left centre).

The late Bro. McKelvey was a former District Secretary.

Photo: Trevor Poots, Banbridge.

Report: courtesy of the "Banbridge Chronicle."

New Regalia Presentation

On Tuesday evening in Ballymacormick Orange Hall, Dromore, regalia was presented to officers of Ballymacormick Lodge in memory of the late Bro. Richard McKelvey, P.M. Centre: the W.M. Bro. Charlie Minnis receives his collarette from Mrs. Jill Forsythe, granddaughter of Richard McKelvey. Included in photo are Lodge members and guests. Back (from left): Bros. Ian Dunlop, Ken Martin, Norman Dewart, Will Greer, William McKelvey (son), Geoffrey Symington and William Martin. Standing: John Doloughan, Howard Symington, Tommy McCarthy, Charlie Minnis, Mrs. Jill Forsythe (granddaughter), Chancellor C. H. E. Clayton, Kim McKelvey (granddaughter), Robert Hill and Ray Hawthorne. Kneeling: Robert Minnis, John McMurrin, Denis McCracken, chairman Joseph Thompson and Cecil Martin. (Photo: Jim Dooran).



200 Years as Orangeman

At a recent function held in Stughan Orange Hall, four members of Bloomhill LOL 218 were honoured for their services to the Orange Order when they were each presented with certificates to mark 50 years or more.

They were: Bro. James Junk a member for almost 60 years, Bro. Thomas Patterson, a member for over 50 years and W.M. of the Lodge for 17 years, Bro. George Holmes who joined the order in 1924 was District Secretary of Stewartstown District No.2 for 30 years and W.M. and Secretary of Bloomhill for a number of years, and Bro. James McKnight, a member for almost 60 years.

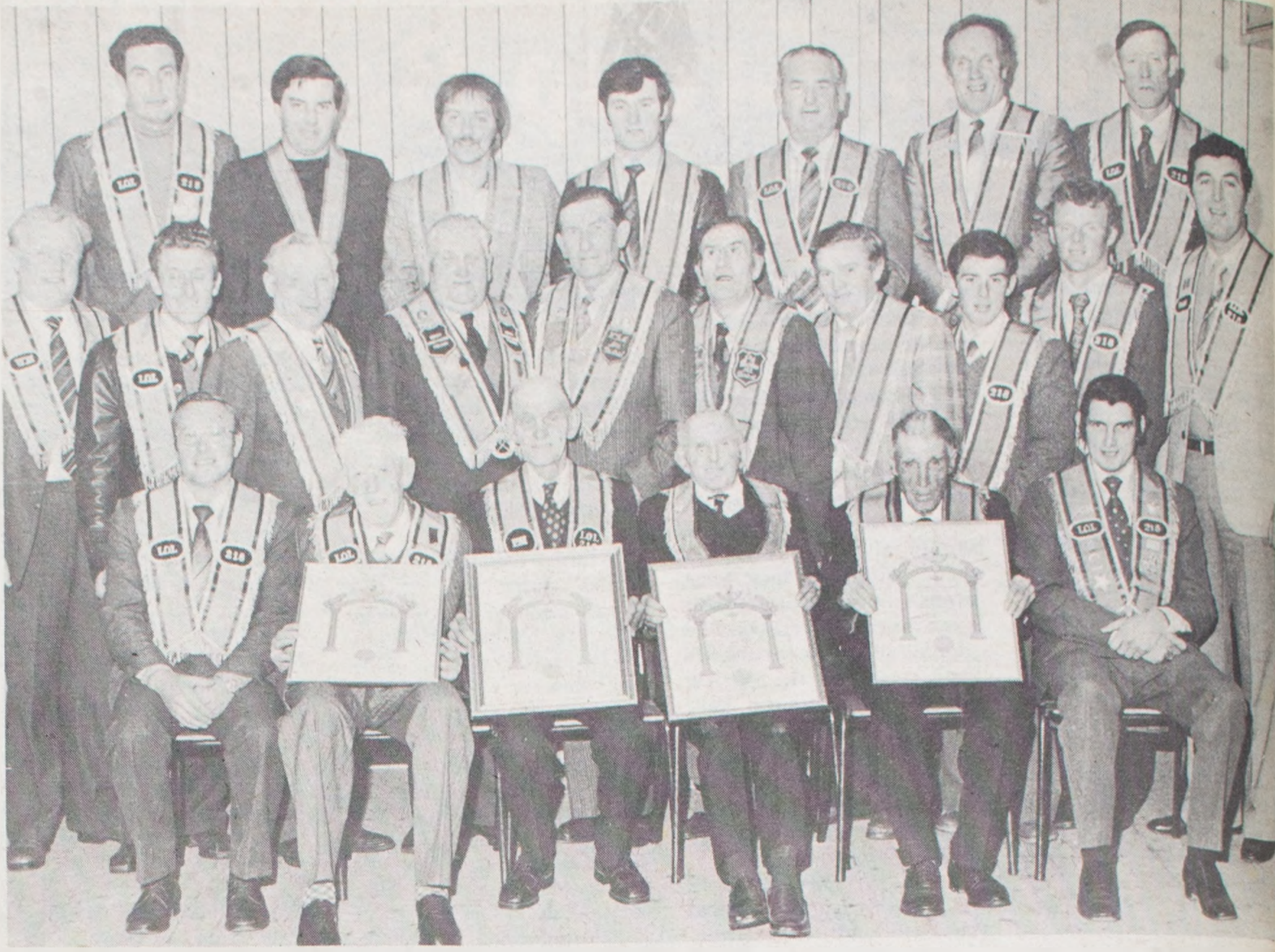
The Lodge are pictured with these four and visiting

members of the order.

Front row L-R: R Bros. E. Greaves (Sec), J. Junk, T. Patterson, G. Holmes, J. McKnight and G. Hegarty (Treas).

Middle Row L-R: Bros. W. Richardson (W.M.), D. Wilson (Asst Chaplain), S. Robinson, J. Brodison, J.P. (Dep. Grand Master), J. S. Millar (Dist Master No. 2 Stewartstown District), M. Wilson (District Laychaplain) J. Millar (Dep. Master Chambers LOL 171), A. Junk, E. Richardson, R. Moffett (D.M.).

Back Row L-R: Bros. V. Moffett, J. Purvis, E. Patterson, W. Walker, G. McCollum, I. Richardson and E. Robinson.



Report and Picture courtesy :Tyrone Courier.

Wicked, Evil Campaign by Gunmen, Bombers

Cross-channel reaction to the Chelsea car bomb has caused Ulster people to reflect once again on the different emphasis placed on explosions in mainland Britain and in Northern Ireland.

Over the past 12 years Ulster has suffered grievously from the horrific effects of the bombings and shootings of the Provisional IRA and INLA. More than 2,100 people have lost their lives, in appalling

fashion, and tens of thousands have been maimed and injured for life.

Ulster people are filled with anguish and distress when they learn of similar outrages, and they feel for the families of those who are killed or injured in Britain.

But there is valid reason for feeling that something less than this feeling exists on the part of many people in Britain, when similar events take place in Ulster.

Bombers

In fairness to the man or woman in the street, it is often the fault of the media that this is the case, because a shooting or bombing in Belfast or any other Ulster city or town only rates a brief mention — if at all — on TV or radio in Britain, whereas considerable space and time are allotted to outrages committed on the mainland.

Public utterances by leading politicians in Britain often reflect this view. It is very early days yet so far as Mr. James Prior's reign as Ulster Secretary of State is concerned, but in his anxiety to get new political momentum going in Ulster, he must be acutely aware of the fact that the deep divisions in Ulster society and

the polarisation is largely the result of those 10 years of IRA carnage.

Had Britain suffered proportionate casualties it is doubtful if dialogue could be achieved on the mainland with those perpetrating such atrocities.

Mr. Prior, when interviewed on the BBC on the opening day of the Conservative Conference, also referred to the deplorable retaliations by the "Ulster Freedom Fighters" — and all decent Ulster people denounce such outrages as much as they do those of the IRA.

But when he inferred that this was a new sectarian dimension to the troubles, he was on thin ground. Ulster Protestants have no doubt at all that the vast

majority of their co-religionists murdered by the IRA, whether in uniform or out of it, were killed on sectarian grounds. The expulsion of Protestant farmers from the border area has undoubtedly been on sectarian grounds.

The whole ghastly campaign

of the Provisional IRA has been blatantly sectarian, and has been just as horribly wicked and sinful as the actions of so-called loyalist terror gangs. They are all to be equally deplored, and the Provisional IRA is as sectarian as are the UFF and similar groups.

ORANGEISM

*Orangeism is my life,
Orangeism is my All,*

*Orangeism has spread from Ireland to England and unto
Scotland,*

*Even in Wales Orangemen and Orangewomen are to be found,
In Canada and the United States of America is the word of
Orangeism,*

*In Australia and New Zealand Orangeism has spread,
Ghana and Togo have got the Orange message,*

*The Republic of Ireland has produced some outstanding
Orangemen,*

*But this Northern Ireland is the heart of Orangeism,
Stay in the United Kingdom say the Orange Standard and the
Orange Torch,*

*A United Ireland says the Republican News,
No matter who rules Orange or Green the
People of Northern Ireland deserve peace.*

~JAMES ANNETT (JNR.)

A SURFEIT OF R.C. TALK

Under the heading "A Surfeit of R.C. Talk" Bro. Wilfred Breen, Clanabogan Road, Omagh, wrote in the 'Belfast News Letter':

On Sunday (October 4) Radio Ulster listeners were treated to quite a helping of Roman Catholic contributors on every religious slot that was transmitted.

We started with Radio 4's 'Sunday' programme which also goes out on Radio Ulster. Here, the ending of the hunger strike was chewed over by Dr. Daly.

Next Radio Ulster's 'Sunday Sequence' again interviewed Dr. Daly, Father Faul and a number of republican spokesmen until we were all bored stiff.

Then this same programme went into a discussion on 'Prayer' and the panelists consisted of an atheist, a

Roman Catholic headmistress and an RC priest.

As usual the phone-in part of this discussion was hurried along to make way for yet another Roman Catholic contributor giving his thoughts on the Mooney Church.

And as if that was not enough for one morning, the Service was then announced as coming from a Roman Catholic Church near Fintona, Co. Tyrone.

All we needed now was for Cardinal O'Fiaich to come on to give us the blessing!

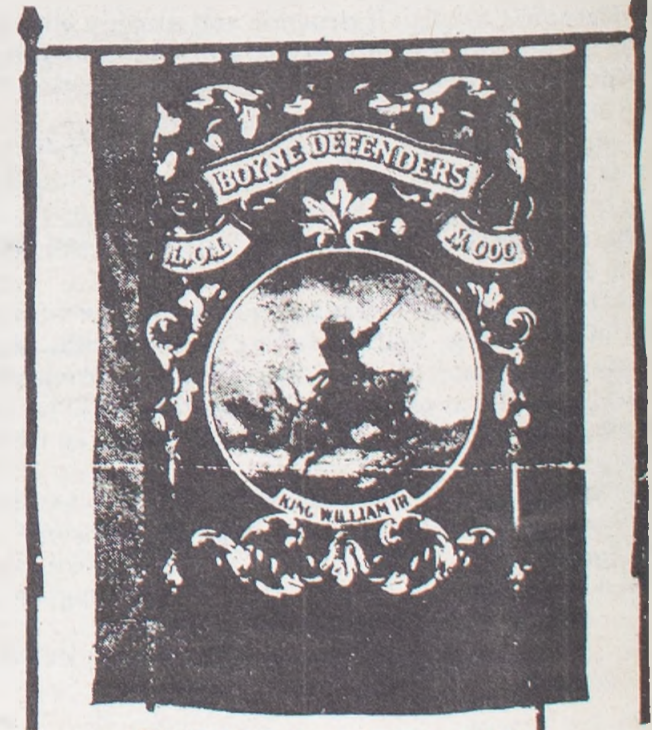
One began to wonder if it was not the RTE station we were tuned in to. Surely the BBC could have found at least one Protestant contributor that morning. After all the vast majority of Northern Ireland listeners are still of the Protestant faith.

ERIC McKNIGHT

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England's way to punish the petrol bomber

Six years imprisonment for throwing a petrol bomb. That was the sentence imposed on a youth by a judge for the offence which took place during the riots in Moss-Side, Manchester.

In imposing the sentence, the judge stressed that such acts could not be allowed in "this country" and must receive sentences of severity.

Ulster people will see in this sentence the different action taken in regard to such offences in England and in Northern Ireland. How many petrol bombs have been thrown at security forces over the past five months when the 'Hunger' strike was in operation? For the comparative few arrested and charged with throwing a petrol bomb, can they expect to receive retribution similar to that exacted on the Manchester youth? Ulster people know only too well what the answer to that question is.

62 Saboteur