

# THE ORANGE

# STANDARD

"Lift up a standard for the people."

(Isaiah 62:10)

NOVEMBER, 1976

Price 10p

## 'DELAY EDUCATION TALKS FOR SIX MONTHS'

In a statement, the Grand Master, Most Wor. Bro. Revd. W. Martin Smyth, B.A., B.D., said that the Government's plea for widespread discussion on the reorganisation of secondary education demanded the wholehearted response of the Ulster people.

The statement went on: "Unfortunately the suggested timetable does not give adequate time for this, and I suggest a postponement of the January date for six months.

"Furthermore the basic conviction that comprehensive education as it exists in Great Britain should now be the norm for Ulster must be

challenged. Already in the courts the English people have not only shown their revulsion to the scheme but won the right to freedom of choice and higher standards for their children.

"But the contradiction in Government thinking which says that Harland and Wolff's must be the concern for the future of devolved government but they will reorganise the education system for the Province is glaring. The Ulster Unionist Party demands that any scheme for reorganising Ulster Secondary Education should be deferred to a devolved Ulster Parliament."

# IRISH: BIG SHARE IN UK MALCONTENT

The Irish in Britain have contributed much to the more malcontent and sometimes subversive anarchist element in the trade unions and in left-wing movements generally, the Grand Master of the Orange Institution, M.W. Bro. Rev. Martin Smyth told a meeting of the right-wing Monday Club in London.

The Grand Master declared that not all of the Irish were included in his remarks.

The meeting was also addressed by the Conservative Party spokesman in Northern Ireland, Mr. Airey Neave, and his deputy, Mr. John Biggs-Davison.

### HIGH BIRTH RATE IN REPUBLIC

Bro. Smyth said that because of bad economic conditions in the Irish Republic and an excessively high birth rate, about a million people had emigrated to Britain in the last half century. There, they were given jobs, votes and social benefits.

After making the

comment about their "subversive anarchist activities," he noted that the Irish were said to hold the balance of power in over 50 constituencies in Britain and the Labour Party in particular was always anxious to seem to be guided by them in its Irish policies.

Referring to security on the border, he said that latterly the Dublin Government had certainly clamped down on terrorism within its own territory, but nevertheless it was from the Republic that the terrorist campaign against Northern Ireland was launched and directed.

"And over the years a great deal of propaganda has been put out from the Republic which has under-

## Anarchist Element in Trade Unions And Left Wing Factions



essential that the security forces should receive full support in an all-out drive to achieve a final victory over those who murdered, bombed, burned and intimidated. The second step was the restoration of devolved government within the broad principles of the Convention Report.

It was quite true, he went on, that as Unionists they accepted the Government of the United Kingdom. It was also true that Ulster had a dozen members of Parliament at Westminster, though in proportion to the population of Northern Ireland their representation was far below that of any other part of the United Kingdom.

"But, whether or not combined with representation at Westminster the present direct rule regime does not produce that effective accountability which is the essence of democracy.

"We are ruled by people who come over from London, who are not answerable to us, who often know very little about us, and who do not have to care

whether their policy is acceptable to us or not. Much of the legislation that has been applied to us is not even debated at Westminster. It has come to us in the form of Orders in Council," Bro. Smyth stated.

The Grand Master went on to inform the meeting that people of different religious affiliation in Ulster had always seen quite a lot of one another; they had worked together, played together and been good neighbours to one another.

If they were as separate as they had sometimes been represented to be all of those cases of "mixed marriages" which cause debate among clergymen could not occur.

An inquiry made in 1968 showed that 81 per cent of the Protestants and 83 per cent of Roman Catholics who responded to the inquiry thought that relations between Protestants and Roman Catholics were good in the areas where they had grown up.

Bro. Smyth reminded the audience that it was the Conservative Premier who was keenest on the Common Market and getting into Europe and "who foolishly became the architect of the destruction of the Parliament of Northern Ireland," who was also keenest on dropping the title

Continued on page 7

## CANADA DRIVE FOR MEMBERS

Canadian Orangeism's drive for new members has one original feature. It has used advertisements in the journals of the main Protestant churches to draw attention to the Order, and to encourage churchmen to become members of it.

The onus is being placed on the membership to back up the advertising campaign by making personal contact with prospective members, and to explain the place and purpose of the Institution in

Protestantism and of its value to the churches.

The Order in Canada is seeking to regain something of its former glory. In the early days of the Dominion its great churchmen and statesmen were Orangemen. Orangemen still remain deeply involved in government, national and provincial, and in local government. We wish every success to M.W. Bro. T. Raymond Reside, Grand Master, and his officers and brethren in their campaign.

mined any clear understanding of our Ulster position in the world at large particularly in America, but also in Britain," he said.

Bro. Smyth said that the basic misunderstanding of events in the North was to see them as a religious conflict. It was not this; fundamentally, it was a conflict of national identity.

Although people of different religious affiliations had worked together and been good neighbours to one another, he said there were factors making for segregation. For example, the G.A.A. had produced some segregation in sport and there was educational segregation because the Roman Catholic hierarchy insisted on it.

### CAUSE OF CONFLICT

He said that it had been quite specifically the strategy of the terrorists to try to promote sectarian conflict and sometimes they had succeeded. Nevertheless, religion itself was not the cause of conflict, and the use of that expression "the two communities" gave a wholly false impression of the North's social set-up. Mr. Smyth said it was now

## New Orange HQ For New Zealand

Heartiest congratulations to the Grand Orange Lodge of New Zealand on their purchase of the second floor of Wakefield House in Wellington as Headquarters accommodation.

This purchase marks the culmination of many years' effort of fundraising. However the property will not be available to the Institution for some considerable time, having to be let on long lease to earn finance for reduction of the mortgage. It was either purchase and allow the property to earn

income to pay for itself, or not purchase at all. Those were the options.

Wakefield House is a recently completed nine-storey building on Wellington Terrace, within two minutes walk of Lambton Quay, the heart of Wellington's commercial centre.

The Institution is directly represented on the Board of Directors by M.W. Bro. C. P. Harris, P.G.M., Grand Lodge nominee on the National Headquarters Board of Management.



# REFORMERS BEFORE THE THE WALDENSIANS REFORMATION

By S. E. LONG

Among the religious minorities in Europe are the Waldensians of Piedmont, Northern Italy, the region bordering Switzerland on the North and France on the West and surrounded by the Alps and the Appennines with Turin (Torino) its chief city.

This Protestant minority — it has an outreach by its emigrants to Uruguay and Argentina in South America — is of French origin. It recognises as its founder Peter Waldo, the merchant of Lyons, and the founding date c1170.

## LIFE EXAMPLE

Waldo's abandonment of the comfortable life for poverty in the service of God and man has remained the example for life of Waldensians ever since. Waldo, the travelling preacher, founded Bible-centred communes without regular ministers, which were pacifist and determined in law-keeping. Their philosophy was to pressure the Church "to mend its ways." They wanted a Church "poor, and free from the ties with power" — "following naked the naked Christ."

"The Poor Men of Lyons" had a vision of a reformed church centuries before the Protestant Reformation was to have its revolutionary effect on Christianity in the 16th century. Waldo and his people emphasised evangelism as well as poverty; freedom from an intolerant religious and political system; and freedom of the Spirit of God in the life of the individual, while emphasising the community character of the Christian life.

They tried to find "in . . . the Scriptures the basis for the renewal of Christianity, characteristic of their movement was the vindication of the right to preach, which was up to that point an absolute prerogative of the clergy."

The Waldensians, in the closing phase of the Middle Ages, argued that the Christian faith "is not adherence to dogmas or rites, but personal conviction and obedience to the Evangelical norms as they are expressed in the Scriptures." They accepted the supremacy of the Bible in faith, doctrine, ethics and worship.

"Opposed by the hierarchy and excommunicated in 1183, they spread with extraordinary activity in a clandestine way through western Europe, arousing the violent reaction of the religious and civil authorities, Papacy and Empire, equally threaten in their authoritative power by this lay and popular protest." ("The Waldensian Valleys.")

## MISSION MINDED

The original emphases of Waldo and "The Poor men of



Girls in Waldensian costumes.

Lyons" after eight centuries remain the attitudes and aspirations of the Waldensian Church today. At their eighth centenary celebrations in 1974 Waldensians were encouraged to see that "to celebrate the past has no sense unless we feel the calling for bringing the message of the Gospel into the environment in which we live."

Almost from the beginning the Waldensians have been located in the Waldensian Valleys of Piedmont. As a mission minded people they have never been insular in their religious or social outlook.

From the earliest days they have been concerned to be part of the reformed witness in Europe. When the Reformation Movement loomed large in the 16th century the Waldensians felt a brotherly tie with the communities of Martin Luther and John Calvin



because, whatever their differences, they wanted to bring the Church back to its original purity, and to make the Holy Scriptures the absolute norm for the faith.

At the general assembly of Clantoran in the Pellice Valley, Piedmont, in 1532, the Waldensians adhered to the principles of the Reformation organising their own

communities on the Swiss model. In the next twenty years they organised themselves into a Reformed Church and their pastors were trained at Geneva. One immediate side effect of this reformed churches association was to make the Waldensians bilingual.

They have suffered persecution in the early centuries from Papal politics which determined to suppress such minorities. They were protected, time and again, after their association with the other reformed churches, by the intercessions of their friends. But nothing would have destroyed the witness of a people who preferred death to disobedience to the call of Christ on them.

## CULTURAL VALUES

The ecclesiastical system of the Waldensian Church is

similar to others of the reformed tradition. The parish, or congregation, has a council of elders with the pastor as president, and each parish sends delegates to the Synod which comprises pastors and people in equal numbers. Synod is the highest legislative and doctrinal authority of the church. It elects "a directive

council" the Tavola (Board) with a Moderator.

Always education minded the Waldensians show a deep attachment for cultural values. Their schools and colleges are geared to encourage high academic attainment whilst giving to young people the education which will give them full lives in cultural settings which are conducive to that end.

The love of freedom in worship and thought is a marked characteristic of the Waldensian experience. Incidentally it was in the Waldensian Valleys that the Resistance Movement of the Second World War was very strong. It gained for them the proud title, "the Valleys of Freedom."

Because the Waldensians are mainly a farming people agricultural economics have



Waldo, as a forerunner of the reformer, Luther, with the Bible in his hand.



The ancient Church of Maniglia (Waldensian Valleys).

The new Church and Manse at San Secondo (Waldensian Valleys) built in 1958

compelled emigration, mostly to southern France, but also to South America. They are deeply involved in the tourist industry for they have no antipathy to visitors in their lovely valleys. They have their distinctive life styles, and their religious dress, but they are not exclusive like the Amish Mennonites with whom we tried unsuccessfully to make contact in Philadelphia, U.S.A.

The Waldensians are a Protestant minority — a tiny minority in Italy. Indeed the main Protestant churches there, Methodist, Baptist and Waldensian, are extremely small. Even with the addition of the Pentecostals and the Adventists the total number of Protestants is less than 1% of the Italian population.

## MORAL ISSUES

The Protestants share attitudes to moral questions which are inimical to Roman Catholic teaching in Italy. For instance the Waldensian publishing house has published a booklet on divorce explaining that while Christians should live according to Christ's teaching they have no right to

write this into the law of the State.

And attitudes to the Roman Church and political standpoints are inextricably bound up in Italy. The Protestants are both critical of Roman Catholic establishment, and left wing in politics. Many Protestants are openly supporters of the Socialists and some — including one Waldensian congregation in southern Italy — vote for the Communists. While this Communist association is localised the Protestant sympathy with the Italian left has long been recognised.

Visitors to the Waldensian Valleys find much to interest them. But many churchmen are most impressed by the International Centre of Agape at Prali Valley. Begun in 1948, the work of volunteers, with the financial assistance of the European Protestant churches, it is a place of meeting for Italian and European church people.

Prali Valley also has the village of Ghigo dominated by the bell tower of the old Waldensian Temple, now museum, and the new Temple, a very good example of modern evangelical church architecture.



# "Ireland Was Not Top Priority For William"

Although Northern Protestants believed that William of Orange, through his victory at the Boyne, secured for them freedom, religion and law, Ireland was not William's highest priority.

This point was made by Dr. J. G. Simms of Trinity College, Dublin, when he addressed the Irish Association for Cultural Economic and Social Relations in Virginia, Co. Cavan, on "The Battle of the Boyne and its significance for modern Ireland."

## "NOT A MAJOR BATTLE MILITARILY"

Dr. Simms said the battle was part of a European war in which the main contest was between Louis XIV's France and an alliance of lesser powers, Roman Catholic as well as Protestant. In forming the alliance, William and Pope Innocent XI were key figures. For Europe, the Boyne was an anti-French, not a Protestant, victory.

Militarily it was not a major battle. Casualties were comparatively light; the Irish army was not destroyed. Aughrim, a year later, was bloodier and more decisive. The Boyne was important politically. James fled, and it was confirmed that the English monarchy would be both Protestant and constitutional; William had signed the Bill of Rights.

The Boyne, he added, was a stage in a war that ended with Protestant ascendancy in Ireland. The association of the battle with William made it, rather than Aughrim, the event to be commemorated. During the eighteenth century, Boyne clubs drank toasts on July 1st (old style) to the glorious memory of William, who had saved... them for Popery, brass money and wooden shoes.

A more liberal phase was associated with the Boyne as celebrated by the Volunteers during the war of American independence. They demanded relaxation of penal laws and Roman Catholics joined in com-

## —LECTURER

memorating the Boyne. The formation of the Orange Society in 1795 again gave a sectarian turn to the commemoration. The day became "the Twelfth;" the celebrations were divisive and often lead to conflicts. More harmony appeared during the tenant-right movement of the mid-nineteenth century, when parts of rural Ulster united in welcoming the traditional celebrations.

## FELLOWSHIP SYMBOL

The "Magheramorne manifesto" (1905) of the short-lived Independent Orange Order made the Boyne a symbol of fellowship between working-class Belfast Protestants and their compatriots of a different faith.

"If the Boyne is regarded as a defeat for absolutism and its commemoration as proper pride in courageous ancestors, there is no



KING WILLIAM III (by Jan de Baen)

This portrait was presented by H.M. Queen Juliana of the Netherlands, Colonel-in-Chief, The Royal Sussex Regiment. When the Regiment was raised in 1701, King William gave permission for the uniforms to have Orange facings as a mark of his favour.

# Security ...

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. □ I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. □ Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. □ He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; □ Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. □ A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. □ Only with thine eyes shalt thou behold and see the reward of the wicked. □ Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; □ There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways. □ They shall bear thee up in their hands, lest thou dash thy foot against a stone. □ Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. □ Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. □ He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. □ With long life will I satisfy him, and shew him my salvation.

(Book of Psalms — 91)

reason why, if happier relations prevailed between the descendants of the victors and the losers, there should not be a general sharing in the tradition and its musical accompaniments." Dr. Simms

concluded. (Note: Dr. Simms is not correct (or correctly reported) in his reference to the Independents being short lived." The Independent Orange Order continues to function—Ed.)



The River Boyne today

# SPIRITUALS LP WILL AID KIDNEY RESEARCH

Well known in musical circles and farming journalism for half a century, W.D. (Billy) Morrow — who this month receives the MBE from her Majesty The Queen, has responded to the requests of a number of musical and other friends to cut his second disc — this time a long player which is released on the Outlet label (Number STOL 130).

It was when he paid a tribute to Paul Robeson on the BBC on the day he died almost a year ago, and sang a snatch of one of his spirituals, that a radio commentator suggested he

make a record of some of Robeson's best loved spirituals. The disc includes "Were you there," "Steal away to Jesus," "Deep River" and "Nobody knows the trouble I've seen."

But there are other favourites such as "Consecration," "Rock of Ages," and "Think on Me" — pieces which Billy has sung with feeling and telling expression during his half century of song, as he moved throughout Ireland contributing to the praise of hundreds of churches.

With an electronic organ accompaniment the record,

made in the Outlet studios in the centre of Belfast — made with difficulty and quite a few dramatic interruptions during a few close-at-hand explosions and scares, has the backing of the Northern Ireland Kidney Research Association, who are to receive a substantial share of the purchase price of £2.

The L.P. cover shows Billy Morrow pictured outside Belfast City Hall and sleeve notes written by Walter Macauley who was responsible for organising the record.



# Comment

## The State of the Unionists

The reason why the Orange Institution has maintained itself remarkably well in these turbulent years in Ulster is because many of our people still want what Orangeism stands for — the continuance, and growth, of the Protestant religion, and the maintenance of the British connection. They feel that the Institution remains a means to further these ends.

Our movement has been peculiarly circumspect in its attitudes to people and events in the tragic years — often more perceptive than others in its reading of signs and situations — and more conscious of the feelings of people on peace, policing and politics. But the sanity, and magnanimity, of the Institution have not been appreciated.

A frustrating factor in the Ulster situation has been the inability of the Government and the Northern Ireland Office to value the influence of organisations like ours, and to listen to those officers who are particularly well sited to express educated opinions on the thinking of people who are often misunderstood and misrepresented by politicians and political observers.

The Order has consistently expressed itself in thinking which is realistic and constructive. It has not been negative in its criticisms of the Government, or in its suggestions for securing the peace and prosperity of the Province.

It has argued, in frequently published statements, for the quality of government which will bring, or compel, peace. It has represented the views of the majority of Ulster people when it has pleaded for measures to be taken to stamp out terrorism. It has frequently encouraged the people to condemn and deny the violent in the midst, and while the IRAs are the targets as the instigators of the "Troubles" in their campaign to compel Ulster's majority to accept what is patently unacceptable to them, all gunmen and bombers have been alike condemned as enemies of Ulster.

Support for the law-keeping agencies of the Crown has never been refused, even when it has loudly questioned Government policy on security forces deployment. The Order has a wholesome respect for the disciplines of life, of law and order.

Its concern for Unionist unity is apparent. It believes that this one circumstance, unionist disunity, has contributed

considerably to the political stalemate in which we find ourselves. Since 1969 the break up of the Ulster Unionist Party, for whatever reasons, has weakened the political strength of traditional unionism. Whatever the claims of justification for separation they must be weighed against the losses sustained by division. And some of the "breaks-away" have been unashamedly power motivated.

The Order's initiative in encouraging the founding of U.U.U.C. — it sponsored the exploratory meetings — was a recognition of the importance of united unionist speech and action. It has always been aware of the tensions which must exist, inevitably, in a grouping where party interests are never forgotten. Those interests are being protruded so much these days that we shall not have to wait till next spring, and the local government elections, to see the parties in open opposition.

The selection of Westminster candidates — it could be an urgent matter, for a general election may not be far off with the UK in its present parlous economic state — has already set the cat among the pigeons.

The political impasse, and the continuance of violence, have produced a fear in some people that terrorist victory is inevitable, though they cannot allow themselves to think out the consequences of that awful prospect.

What can the people do to prevent such a catastrophe? Individuals can do very little. Campaigns involving large numbers of people, like the present one, may have their effect. Organisations like ours, and none is stronger than ours in numbers and influence — what political party anywhere has our size membership? — must continue to impress on the Government the necessity of defeating the terrorists, and of restoring peace to the Province; and on the people to so show their refusal of the gunman, bomber, and political and criminal gangster that they will cease to ply their evil trades.

We must give every encouragement to these who are really trying to produce a political and military settlement for Ulster which will give the country peace and prosperity. Such a task needs big men and women. To help to find them is also our task.

## GILLYGOOLEY LOL OFFICEBEARERS

There was a large attendance at the election of Officers of Gillygooley Sons of William L.O.L. 339. Bro. Samuel Hammond, Secretary of Omagh District L.O.L. 11, presided, assisted by Bro. Victor Jeffrey, Deputy County Grand Secretary.

Those elected were W.M. George Smyth, D.M. George Armstrong, Secretary, Andrew Scott, Ass. Secretary Malcolm McKinley, Chaplain Victor Anderson, Treasurer Walter Armstrong, Tyler Matt Boyd, Lecturers Victor Anderson and Charles Smyth. Committee — Bertie Hemphill, foreman, Ronnie McKinley, Gerald McCauley, Victor McFarland, Robert Walker, Cecil McConnell.

Hall Committee, Office-bearers and above committee plus Robert McCay, Victor Sayers, Fred Todd, Jack Bruce, James Gilmour, Leslie Wilson, Desmond Scott, Ross Gilmour, Robbie Donald, Raymond Smyth.

Hall Renting Committee — George Smyth, George Armstrong, Victor Anderson, Walter Armstrong, Andrew Scott.

Standard Bearers — Victor Sayers, Jackie Bruce, James Gilmour, Robert Graham, Basil Walker, Alan Armstrong.

Youth Leader, Andrew Scott. Youth Management Committee — Bertie Hemphill, George Smyth, Walter Armstrong, Ronnie McKinley, Raymond Smyth, Andrew Scott.

Bro. Hammond thanked

the Lodge for giving him the honour of conducting the election and wished the Lodge every success in the coming year.

Bro. Jeffrey also addressed the meeting and outlined some of the activities being undertaken by Grand Lodge.

Bro. George Smyth, W.M. thanked the two visiting brethren for their assistance.

A Royal Arch Purple meeting followed at which the Officers elected were the same as those elected in the Orange. After the meeting supper was served to those present.

## OBSCENE FILM : GL PROTEST

H.M. the Queen and the Prime Minister, Mr. Callaghan, have been "respectfully congratulated" by the Grand Orange Lodge of Ireland, for condemning a Danish film producer's proposal to make a film in Britain of the sex life of Jesus Christ.

The Grand Lodge, in a statement, urged all Christian churches and organisations to protest against the production of such a film which, it claimed, would be a flagrant breach of British obscenity laws.

## Saintfield Apprentice Boys 40th anniversary

THE Saintfield Apprentice Boys, Mitchelburne Club, held their 40th anniversary dinner dance in the Millbrook Lodge Hotel, Ballynahinch on Thursday night.

More than 140 people attended the function. Music was provided by the Trevor Hill Band.

The anniversary cake was cut by one of the club's foundation members Bro. S. Yeates and its youngest member, Bro. Raymond McCaughtry.

Four toasts were proposed. The toast to the Queen was made by the Saintfield club's president, James Morrow; the toast to the 'Brave 13' was made by Bro. N. Brown, of Bangor, and replied to by Bro. J. Steele, Kircubbin; the toast to the Saintfield club was made by the Rev. R. J. Magee and replied to by the club's president, James Morrow; and the toast to the special guests was made by Bro. Mervyn Scott, the club's vice-president, and was replied to by Bro. S. McMurray, of Ballinran.



At a social function in the Millbrook Lodge Hotel on Thursday night Bro. L. Yeates, eldest past president, and Bro. Raymond McCaughtry, youngest member, cut the cake to mark the 40th anniversary of the formation of the Mitchelburn Club of the Apprentice Boys of Derry at Saintfield.

## MALLUSK MOURNS BROTHER BOOMER

On Saturday September 4, Mallusk was saddened by the death of Sir Knight and Brother Orr Wilson Boomer, an outstanding personality in the district.

In his youth, he had been a member of the Boys' Auxiliary and had been a keen sportsman, playing hockey for Hydepark, and cricket for both Hydepark and the Boys' Auxiliary.

He was an active member of Hydepark Presbyterian Church and had a record of almost unbroken attendance at Sunday worship. He was a life-long member of the church choir, and for many years secretary to the Congregational Committee. During the last ten years he had served as an elder on the Kirk Session. He was an ardent supporter of the Mallusk Flower Show and displayed a keen interest in the local bowling club.

Orr Boomer was a competent spokesman for those qualities which are

cherished by Christians throughout the world. His death is a great loss to the community, in which he was highly respected. When he spoke, others listened; when asked for advice it was freely given; in moments of dispute, or anxiety, his words would prevail, and calm. He was a man in the community to whom one could turn for guidance, and upon whose judgment one could rely.

For thirty years he was a member of Hydepark L.O.L. 1067, and a foundation member and Past Master of Hydepark R.B.P. 136. In these days, when the word "Loyalist" is bandied about, here was one who knew the true meaning of the word.

To his family circle we extend deep and heartfelt sympathy and at this time we say to them: "God is our refuge and strength, a very present help in time of trouble." (Psalm 46).



# MARGARET'S "VOICE" IS FORMER

## DUBLIN

## RC

## JOURNALIST



Most if not all readers of this newspaper will have read the speech delivered by Mrs. Margaret Thatcher to the Conservative Conference at Brighton.

Behind the ringing tones of condemnation of the Socialist Party and Socialism which together have combined to bring this nation to its very knees, if not to the brink of bankruptcy, lies the skill of an Irish journalist, Mr. Patrick Cosgrave.

### C.B.S. PRODUCT

A leading political writer with the "Daily Telegraph,"

Mr. Cosgrave was formerly a Roman Catholic, educated by the Christian Brothers in Dublin, and formerly married to Ruth, daughter of Robin Dudley Edwards.

One Dublin newspaper has gone so far as to suggest that it was Cosgrave who "masterminded" Mrs. Thatcher's campaign for the leadership of the Conservative Party.

The newspaper, pointing out that Cosgrave has been of "tremendous help to her in the one area where she most needs guidance — that of foreign affairs in which

she has no experience," suggests that if a Conservative Government should be elected Cosgrave will become "the most influential Irishman in British affairs since Brendan Bracken."

The Dublin press comment has this to say of Cosgrave: "I have never met an Irishman, however, not even the most dyed-in-the-wool Ulster Loyalist, on whom Ireland has left less of

a mark than Cosgrave. He seems to completely identify himself now with Britain and Westminster politics, even to the extent of becoming a member of the Church of England."

Then follows this kind of comment which reeks of antagonism: "That last gesture, of course, is regarded as something of a joke. 'It's typically Irish thinking,' drawled a Fleet Street colleague of Cosgrave 'to imagine that to get on in England you have got to become a Protestant!'"

### AN EXCEPTION

I seem to recollect that Brandan Bracken was an ex-member of the Roman Church. I do not think that he embraced membership of the English Church, but nevertheless, rose to become a trusted friend and colleague of Winston Churchill in the war years. An exception to the rule, perhaps!

BY

Standardbearer



## Travelling Gunmen Leave A Trail of Bloodshed

### RUSSIAN GUN KILLS AT ANNAGHMORE

The recent killings in the so-called "Murder Triangle" embracing areas of Co. Armagh and Co. Tyrone, are sufficient evidence, if it were needed in this strife-torn land, of the futility and the senselessness of the nocturnal journeyings of travelling gunmen.

#### HEARTS OF STONE

No political and, God knows, no religious cause is promoted or advanced by this kind of inhuman behaviour, and it leaves nothing in its train but fear, sorrow, distrust and massive bills to be paid to dependents and those who suffer the loss of property.

In one of Sean O'Casey's plays we hear the plaintive cry of a widowed mother: "Take away from us these hearts of stone."

That is the cry which permeates Ulster society today. It is a cry which must be heard by those in authority and by the people at large. Years ago a leading

clergyman in the North was heard to say "Stop it now!" Like so many similar calls before and since the appeal went unheeded, and we are now in the position where there seems no immediate way out of our persistent and continuing misery.

Some of the blame for our present parlous position must lie at the door of those politicians and writers who over the years derided the Ulster Unionist Party and the Ulster Parliament. All this derision created in young minds the basis for the unrest from which we are suffering today. Don't you remember certain statesmen and lesser luminaries on the Stormont scene being called "backwoodsmen" and other names which were as underserving as they were erroneous?

Don't you recall the sneering and the lying which appeared in print and on radio and television concerning the Ulster Special Constabulary?

#### BETTER WITHOUT THE SPECIALS?

Who now can look back on those days from 1923 to 1968, when the USC patrolled the roads of the Province, and say that Ulster today is a happier place?

We need to retrace our steps and get back to the law and order and security situation which was the hallmark of a stable and progressive Ulster society during those decades of steady advance.

That is the cause on which all true peaceloving people of this benighted Province must now set their sights. It is imperative that any demonstration of a desire for a return to peace and normality must have THIS vision. Any other way will inevitably lead to further stagnation, conflict and bloodshed. It is essential that unity of purpose is seen to be operating along this line.

The disclosure that a weapon of Russian manufacture has been used in the murder of the Annaghmore loyalist, Mr. William Henry Corrigan, on Wednesday, October 13, is yet another indication of the apparent involvement of the Communists in the continuing campaign of terror being waged by one or other factions of the IRA.

Unemployed because his shop had been bombed by terrorists earlier this year, he was gunned down in a brutal and callous manner outside his home in Meadowview Drive.

Earlier that week a Roman Catholic farmer and fruit-grower, Mr. Peter Francis Woolsey, was shot dead in his milking parlour a few miles from Portadown.

Add to these the hideous crimes perpetrated against the civil population in Belfast and Londonderry and it becomes clear how low we in Ulster have sunk in the name of "causes" which have no real validity in this day and age.

Not since Moses struck the rock have we heard of such a miraculous event as the reported admission by William Whitelaw, the big bluff farmer from Penrith, erstwhile Secretary of State for Northern Ireland, that he "may" have made a mistake in Ulster, and that the disbandment of the Ulster Special Constabulary was a misjudgement.

Indeed! The effrontery of the man in even letting the word "Ulster" pass his lips. It baffles description.

It was Willie Whitelaw and the Tories who brought Ulster to its present parlous disastrous position in the first instance, aided by the bi-partisanship of the

Labour Government and Labour Parliamentary Party shouldering the responsibility for the death and destruction, the maiming, the plunder which has gone on here in the past eight years.

No amount of self-recrimination or self-confession will ever remove that blot from the English and other politicians who have hit at the heart of the Ulster community, and 1,500 people martyrs to terrorism.

#### CATALOGUE OF CRIMES

Intrigue, vacillation, ham-fisted handling, dalliance, misrepresentation, lies, deceit, miscasting of the role

of the security forces... one could extend the catalogue of crimes which have been committed against the Ulster community in the name of British democracy for the greater part of a decade.

The party with the Conservatives, the old, traditional friends of Ulster, is over. To gain our allegiance once more they must pay the price... the price of true friendship — goodwill, honest dealing, and mutual respect. These qualities were seldom above the surface since 1968. The lesson has been learned... the hard way. Ulster must dictate her own terms.





# A GOOD PROTESTANT

(Reprint from "The Sentinel" the official organ of the Loyal Orange Institution of Victoria).

Protestant and the Roman Catholic faiths are minor. A wide gulf separates us. Unfortunately many Protestants are foggy about their faith

It should be to declare positively why we are Protestants. We can be militant Protestants without being offensive or merely anti-Roman Catholic. Many of us have good friends who are staunch Roman Catholics.

Good Protestants are not antagonistic to individual Roman Catholics. We have seen that where we protest it is only against a system of thought. Furthermore, we will protest against any Church that seeks to become a strong political power, for then our liberties are at stake.

But our main purpose is not to make negative protest. It is to declare our faith openly, publicly and unashamedly.

It is not good Protestantism to be more interested in condemning the Roman Catholic Church than in making our own Church strong.

If any of you have been lax about your Church give the matter serious thought. It is easy to become lax very thoughtlessly.

Yet we all need the Church. But don't forget that your Church also needs you. It needs every one of you. In being a good Orangeman or woman there is one place to start. That is by showing one's faith in one's local Church. Remember again what our Institution has to say about this.

We have glorious heritage. Its keynote is: "The just shall live by faith".

"Believe on the Lord Jesus Christ and thou shalt be saved." "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life".

That is why Christ came and lived and died for us. His way of salvation has not yet changed.

This was part of the faith of our fathers. But the faith of our fathers had better be cherished by us, too, else it can be most meaningless.

Our task as good Protestants is to give it a practical chance. This is the challenge that awaits us and faces us. How much will we seek with God's help to meet it?



Again, we Protestants cannot believe that any one Church is the final authority on matters of faith and doctrine, and that there is no salvation except through that "one true Church".

Agreeing with Luther, we hold that the Scriptures, which each man can read for himself, are our final authority, and that our salvation comes from Jesus, not from the Church.

Nor can we accept the Roman Church's doctrine of the infallibility of the Pope in matters of faith. Protestants have always declared with Martin Luther that any human being can err, even a Pope.

Protestants cannot believe some other things taught by the Roman Catholic Church.

We cannot believe in purgatory. We cannot believe in any compartment of hell for unbaptised babies called the "limbo of children".

We cannot believe in the worship of the virgin Mary.

Nor do we believe that the bread and wine at the Lord's Supper become the real body and blood of Christ. Our position is that these elements are symbols, but the bread remains bread and the wine remains wine.

We need to do more teaching. But as we do so, our prime purpose ought not to be to say negatively why we are not Roman Catholics.

Let us not assume, then, that the difference between the

The name "Orange" comes from William III, Prince of Orange, who was invited by a coalition of parties to take over the British throne.

Accepting the invitation, he landed in Torbay, England, on November 5, 1688. One week later, there was set up in Exeter Cathedral what was known as the Orange Confederacy.

William received his main support from a group of Protestants who stood for the preservation of English liberties, and the Protestant religion.

Every year Orangemen and women commemorate the Battle at the River Boyne, in Ireland, on July 12, 1690, when William III decisively defeated the attempt by James II to foist Roman Catholic domination upon England.

Many people think that the Orange Order originated then and there. This is not quite true.

The first Orange Lodge, as we know Oranges lodges, came into being on September 21, 1795, in Loughgall, County Armagh. Seeds were sown at the Boyne, but it took a century for them to sprout and grow.

There was great tension in the British Isles after the Boyne battle. Houses were burned, property was destroyed. Many did not feel safe, even in their own homes.



In Ireland the tension was particularly acute. The Roman Catholics there bitterly hated the wealthier landlords, who were mainly Protestants and represented British authority. As the years passed, Roman Catholic hatred grew. This brought Protestants together in one common cause.

Once established, the Orange Institution grew very rapidly. In 1898 it had a Grand Master and a Grand Secretary. Ulster was its stronghold.

In 1808 it extended to England, with its headquarters at Manchester.

In 1821 the seat of the Grand Lodge at Manchester was transferred to London.

In 1827 a royal English duke, the Duke of Cumberland, was made Grand Master of all England. The following year he was made Imperial Grand Master.

This, naturally, gave the Institution new prestige.

A movement, therefore, largely of humble origin, in a little more than 30 years rose to a place of such royal dignity.

The Orange Institution soon became introduced into the Army, which spread it far and wide. This gave the Orange Order an excellent chance to extend.

An Orangeman in the Army in those days had to be at least 18 years of age. He had to be an avowed Protestant. He must also sign a pledge stating that he would do all in his power to maintain the heritage of the Protestant faith and the dignity of the British Empire.

Patriotism, we see, and Protestantism, were inseparably joined together. No less are they united today.

When did the Orange Order reach Australia? The first Lodge Warrant was brought to Australia aboard the "Lady Nugent", a sturdy ship of 525 tons. The Warrant was in the custody of members of the 50th "Queen's Own" Regiment's Orange Lodge. The 50th was largely Irish; many of its members were Orangemen belonging to the Regimental Lodge.

Because the 50th was distributed to various military posts in New South Wales (at that time comprising the entire Eastern half of the Australian continent) it was impossible for them to hold an official Lodge meeting.

However, we do know that as time progressed Lodges were established in various parts of the colony, including Port Phillip Bay (now Victoria) which boasted its own Protestant Hall, built by local Orangemen, in 1846.

In the later half of the 19th century, moves were made for a "Federated Australia", comprising all the Australian colonies and New Zealand. Orangemen played a significant role in the early days of confederation by forming the "Federated Loyal Orange Grand Council of Australasia" in 1883. Later, Orangemen were actively associated with the drafting of Australia's Constitution.

The unity of Australia was of paramount importance to every Orangeman.

There is something very sig-

nificant in all this. A good Orangeman and Orangewoman will be a good Protestant. They will resist any separatist movement which tends to divide us.

They will be not only patriotic, they will be religious. They will show that their faith means something more than just a subject on which to talk; that it means something to them personally.

Members of the Orange Institution know what our Order has to say about diligence at public worship, respect for the Lord's Day, instruction of our families in the faith, being temperate, and wholesome in character.

This was made very clear to all when they joined. Have any forgotten?

Good Orangemen and Orangewomen will stand not only for religious liberties, but civil liberties as well. They will insist on "equal rights for all; special privileges for none".

Members of the Orange Institution may not agree with the religious opinions of non-Protestants, but would "go to bat" for them in their right to full enjoyment of civil and religious liberty. These are Australian ideals for which thousands have died. We do not regard it as fitting to belittle unnecessarily the man or woman with whom we cannot agree.

In Australia the Orange Institution has been particularly active in seeking to maintain our State School system, opposing sectarian pressure in gaining government (public aid in support of religious schools).

The Institution maintains that no man or woman should be taxed to support his or her, or for that matter, anybody else's religion.

Finances for religion and religious purposes should be obtained by voluntary means.

A word is also in order about the origin of the word "Protestant".

It does not derive from the modern word "protest". It goes back much further — to a Latin word called "protestare", meaning "to declare publicly".

Words have a way of changing their meaning through time. Once the word "protest" had a positive meaning. Now the word has a more or less negative connotation.

One of Shakespeare's characters says: "I have a wife whom I protest to love." He means: "I have a wife whom I love. I am proud to declare my love, publicly and unashamedly."

This is what good Protestantism means — declaring something proudly and openly, with no apologies. But what are we Protestants so proud to declare? It is the open Bible, hiding none of its eternal truths. This makes Protestantism exceedingly positive, and not merely a denial of the Roman Catholic position, as is often supposed.

The Protestant Reformation made one grand contribution in particular. It returned the Bible to its central place of authority, encouraging people to read it for themselves. That is why the Bible is open at all Orange Lodge meetings.

It is not that it is studied much there, nor discussed. But as it lies open before us, in the most central position on the table. Worshipful Master or Mistress of the symbolising God's eternal truth, which was meant to be revealed, how impressive it is to those who take their faith seriously.

We do not agree, of course, with some things in the Roman Catholic system. We cannot accept the Roman Catholic

position that a marriage between a Protestant and a Roman Catholic, performed by a Protestant clergyman, is null and void.

Nor can we accept the Roman penitential system, involving confession to a priest before there is forgiveness from God.

The Protestant position has always been Luther's position — "the just shall live by faith", meaning simply, that man enters into an abundant life with God by joyous trust in Him, and committing our lives to Him.

Luther contended that each man could take his own sins to God. Any confession to a human must be voluntary. But God does the forgiving. No human being has the right to pronounce, "I absolve thee".

## Scots Conference Hits Peak In Lecturing

The thirty-third annual International Lecturers Conference was held on Saturday September 18, in the Masonic Hall, Stranraer, under the auspices of the Provincial Grand Black Chapter of Scotland.

Sir Knt. Allan Lindsay P.G.M. presided, assisted by Sir Knt. Peter Downie, D.G.M., in vice-chair.

Sir Knt. William Gray, Prov. Chaplain, led in devotional exercises, after which the M.W. Sovereign Grand Master, Sir Knt. James H. Molyneux, M.P., was invited to take charge.

He welcomed over 300 Sir Knights from Northern Ireland, England and Scotland, one of the largest Conferences ever held during the past 30 years.

Ceremonial work under the able guidance of Sir

Knts. James McConnell (I. Grand Lecturer) and David Hastie (P.G. Lecturer) was carried out by the Scottish lecturers, from No. 5 District and No. 11 District Glasgow.

They were highly praised and congratulated on their fine teamwork, "a credit to our Beloved Institution" being the comment of the Imperial Grand Lecturer.

An invitation was accepted from the Grand Chapter of England to hold the 1977 Conference in Liverpool.

At the close of business, thanks was accorded to the Sovereign Grand Master, Grand Lecturers, and lecturing fraternity for a very pleasant, and successful conference, which was duly closed by the singing of the National Anthem.

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# 'STAY IN YOUR CHURCHES' CALL TO ORANGEMEN

When he was the guest of honour at the Metropolitan Provincial Grand Lodge dinner in Newbury, Portsmouth recently, the Grand Master of New South Wales, M.W. Bro. John H. Gowans, in reply to a toast proposed by T. F. S. Forster, Midlands Province, stated that this was a very proud occasion

for him to be in the homeland.

He said that geographically, by Australian standards, Britain was only a tiny island but that many people who had tried to conquer England had failed in their attempts.

Continuing he declared that Orangeism had come a

long way in Australia during the past few years, but noted that public opinion did not favour the movement, mainly because of its association with Ulster.

Referring to the ecumenical movement he stated that Romanism and Communism worked hand in hand, and that on a

particular occasion a Roman Mass turned into a communist party meeting. He thought that Protestants were "easily hoodwinked" and called upon Orangemen not to be blind to the situation.

He observed that some politicians in Australia are anxious to sever ties with

U.K. and that the trade Unions were dominated by Roman Catholics and Communists.

He stressed that Orangemen should not leave the Ecumenical Churches but rather should stay and fight Roman encroachments.

M.W. Bro. Gowans was one of the overseas visitors

at the World Orange Council meetings in Belfast in July, and he presented to the Imperial Grand Master, M.W. Bro. Revd. W. Martin Smyth, a pair of handsome gavels made of Australian wood, a gift which marked the close and friendly ties between Australia, the World Orange Council and Ireland.

## £3,000,000

## POPPY

## TARGET

**£3,000,000. THAT'S THE POPPY APPEAL TARGET FOR THIS YEAR.** And to get it the Legion needs between 50,000 and 100,000 volunteers, replacing those who have retired, to join the remaining 350,000 collectors.

This is what Poppy Appeal Chairman, Col Jimmy Hughes told a London Press Conference, at Headquarters, last month. Aiming his appeal directly at young people he said: "There are young people who tie us up with war, as a war charity. This is a fallacy. We are dealing with the aftermath of war. We have masses of jobs for the young, not only in raising money, but in helping to spend it on the social services side."

National Chairman, Mr Charles Busby, adding his plea for many more helpers said last year's total of £2,538,198 did not keep pace with inflation. The Legion had spent £2,750,000 on benevolence and could spend very much more if it had the money.

This year's target of £3,000,000 will only just keep pace with inflation and maintain our much needed services," he said. "To carry out all our projects the Legion could use £6,000,000."

### The Royal British Legion



Patron: Her Majesty The Queen

## Irish - Big Share in UK Malcontent

Continued from page 1

"Unionist" from the title of the Conservative and Unionist Party. The Union is one of those things that Conservatives try to conserve," Bro. Smyth stated.

Amidst all the contemporary debate about the merits and demerits of devolution it should be remembered that "it was our devolved Ulster Government which fought most vigorously to maintain the Union and which also led Ulster to unwanted prosperity for all sections of the community there.

To people accustomed for nearly two generations to having their affairs dealt with in great detail in their own Parliament and to have Ministers easily accessible at any time for discussion of any problem, the present system of remote control is incomprehensible and unacceptable, Bro. Smyth said.

This, he explained, was a matter of human nature. You just cannot give people a substantial measure of self-government and let them have it for half a century and then snatch it away from them and replace it by what amounts to a bureaucratic dictatorship without getting from them an adverse reaction such as any person with common sense could predict.

Looking to the future, Bro. Smyth stated that there were two courses of action which were essential. The first was that the security forces should receive the full support of both Government and people in an all-out drive to achieve final victory over those who murder, bomb, burn and intimidate.

The second was that steps should be taken at once that will lead to the restoration of devolved government within the broad principles of the Convention Report. It was quite true that there were many matters which needed to be discussed and sorted out. But what we needed now was an initiative from the United Kingdom Government that provided clear and unambiguous commitment which would convince the people of

Northern Ireland that early restoration of their own democratic institutions in an acceptable form was on its way and that there would be no pulling back or deception or unnecessary delay about it.

Mr. Airey Neave, in his speech to the club, suggested that a full-time battalion of the Ulster Defence Regiment should be established and that a squad should also be trained in anti-terrorist methods for operation on the Border. He again urged that a security zone should be set up along the Border area.

He said he favoured the early appointment of a special representative of the Queen for the purpose of reviving discussions about constitutional advance in the North, and he also felt that a type of Council of State should be provided whereby local affairs could be discussed there.

Mr. Neave said that, as a former British intelligence officer during the war, he had ideas of how to counter the propaganda of the IRA, especially in regard to the withdrawal of troops from Northern Ireland. He was "getting fed up" with all that kind of talk, and it was about time that some proper counter-propaganda exercises were mounted against the IRA.

Commenting on suggestions about "Communist influences" being at work in Ireland, he said this was based on "secret research" which had been submitted to the Northern Ireland Secretary of State. Twenty such groups were operating in Ireland with links "more or less" with Communists or international terrorist movements, he claimed.

### FOLLY TO ABOLISH STORMONT

The Monday Club meeting which was held in connection with the Tory Party conference, was presided over by Sir Victor Raikes, who said he always considered it a folly to have abolished Stormont.

# In 1976, who needs the British Legion?

If all seems so long ago now, the first and second world wars, that you might think the British Legion's work could safely be left to the welfare state.

Unfortunately it can't. There are literally hundreds of thousands of ex-service people and their dependants who are in real need.

And the state simply isn't able to help them as they deserve.

It's true that the War Disability and Widows' pensions are now meant to keep pace with inflation. Yet even that only came about after pressure from the Legion.

But pensions alone can't compensate the victims of two world wars or rehabilitate the younger casualties of more recent conflicts like Northern Ireland.

Aged or infirm ex-service people are surely entitled to live out their days in dignity. Which is why the Legion looks after them in nine comfortable homes. And why

ex-service local committees are constantly helping families in distress.

The Legion also spent over £2,500,000 last year rehabilitating the disabled and caring for the welfare of the ex-service community. Another £157,000 went in grants to similar charities.

To continue all this vital work, the British Legion has to rely on the Poppy Appeal. It urgently needs collectors during Poppy week.

Please, give us just a little of your time.

Yes, I would like to do my bit to help between 8th and 14th November. I am over 16 years of age. Please put me in touch with my local organiser.

Name \_\_\_\_\_  
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# Bridging the CREDIBILITY gap

**CLIVE CALVER, British Director of Youth for Christ, has some trenchant views on evangelism among young people**

Today the Church of Jesus Christ appears to be blind to a horrifying reality. For the world a huge question mark hangs over the Church. Is it relevant?

As far as many young people are concerned we have lost our credibility in society. That there should be such a yawning credibility gap demonstrates the magnitude of the failure of much of our modern-day evangelism.

For many people the view has become believable that the Church is now nothing but a meaningless anachronism — deserving of speedy euthanasia. An irrelevant relic of a bygone age, enshrined in too many over-expensive museums and distinguished by the great age of its congregations. It is just one religion among many — and an arrogant, intransigent one at that.

As far as many young people are concerned, the Church has lost touch with modern society, and it's time modern society finally lost touch with the Church.

## John who?

Probably most young people however are not anti-Christian. They are just totally apathetic towards Christianity, and, because of that, totally ignorant of all it teaches.

A colleague was talking recently in a playground to a secondary school girl. She knew nothing about Jesus Christ but looked interested in what was being said. So my colleague commented, "Well, why don't you go home and read John's Gospel for yourself?"

"John who?" she replied. She had no idea what John's Gospel was!

Such examples are not isolated and help us to see clearly the inadequacy of our youth outreaches. We praise God for what is happening, but 'blessing' normally means a youth group of 100 in a town where young people number 10,000. In other words we reach one per cent, and that is a maximum.

## Many are searching

Not everything is totally depressing; many are searching for truth but just have no idea where to find it. They are becoming increasingly confused as many false gods are exposed. All of which makes it imperative that young people should not be disillusioned when they look at the Church. And that puts a particular responsibility on Christians.

For so long we have told the world, "Don't look at the Church, look at Jesus". But that is all wrong. The non-Christian can't see the Lord but he can see his people. We are to be the living representation of Christ's body and lifestyle on earth. We are not here just to talk, but to live.

Young people are sick to death of mere vocabulary. In the words sung by Eliza Doolittle in "My Fair Lady":

"Words, words, words,  
I'm sick of words,  
Sing me no song,  
Read me no rhyme,  
Don't waste my time,  
Show me!"

In an age of advertising techniques, political jargon and smooth television dialogue where so much is unbelievable, our gospel must be authenticated by our lives.

## A man-sized message

It is not only a lifestyle young people must see. They must also hear the full gospel. The reason there are so many superficial 'converts' is because the gospel which has been presented to them is superficial. Well may we ask where today is the gospel of deliverance from an old way of life into a new way of living? There are four main abuses of the gospel current in evangelical preaching:

(a) Become a Christian and you will gain love, satisfaction, fulfilment, joy, peace, etc.

(b) Jesus wants to be your partner, so you can have the world as well.

(c) All you have to do is believe, or mentally accept, Jesus' existence. Christianity is therefore a purely rational proposition. It doesn't have to interfere with your lifestyle.



*The desire for knowledge. But most young people, writes Clive Calver, are apathetic towards Christianity.*

(d) If you accept Jesus into your heart, you've arrived — and you're safe for eternity.

Now all these points have an element of truth in them but they do not represent the whole gospel that Jesus preached, or that St Paul outlined. Jesus said, "Let a man deny himself, take up his cross and follow me". That is the man-sized message that will (contrary to what many think) make an impact on young people. A Christianity that costs a man all that he is but gives him a new way of life.

## He accepts us

The idea of accepting Jesus into our hearts is totally unbiblical, although preached every week of the year in this country. Paul says that we present ourselves to Jesus Christ as living sacrifices and he accepts us, not vice versa. *Revelation 3.20*, "Behold I stand . . ." was in a letter written to Christians, not non-Christians.

Jesus Christ did not send his Church out to collect decisions, but to make disciples. We must regain the forgotten word in evangelism, which is the last word of *Revelation 3.19* and which so few quote. Peter preached it at Pentecost; John the Baptist preached it at the Jordan — "Repent!"

Young people especially must realise that Jesus does not want to share their lives but to take them over. He wants to direct their money, time, ambitions, talents. Only by self abdication can his kingdom be established in individual lives. Jesus will never be Saviour unless he is allowed to be Lord as well.

## People not souls

Christians have known for years that here in Britain we need to see a mighty revival. But revival will not start with the unconverted but with the people of God: the Lord will first create something for people to be converted into.

As our Father changes us, he will help us to move out of our worship and love for him to reach people (not 'souls') and to share the gospel with them. That, however, will happen only when we ourselves have humbly surrendered our lives so that they really do become something beautiful and attractive with power to draw people to the Lord.

**This, and only this, is the sort of Christianity that young people are waiting to see. But when they do see it, their response will be encouraging, even staggering.**

*(Reproduced with acknowledgments to Dedication magazine)*

*From the CMS Magazine/Oct/Dec 1976.*

# RC Church Urged Pay 100M Dollars "Retribution"

A multinational group called United World Atheists has demanded that: the Roman Catholic Church pay 100 million dollars "retribution" to atheists and "stay out of the bedroom."

United World Atheists said in a hand-written statement that their president, Dr. Madalyn Murray O'Hair delivered the group's demands to the Vatican Secretariat for Non-Belief, organised by Pope Paul to find a common ground with non-believers.

## FIRST DEMAND

Dr. O'Hair of Austin, Texas, won some notoriety in Church circles in 1963 when she led the successful Supreme Court battle to ban Bible reading and prayer in US public schools.

Warning that "the future of the Church in an atheist-

also demanded that in future the Church "stay out of the bedroom and not concern itself with the wombs of women."

Other demands which the group said "must be met in the immediate future" include that the Vatican museum prominently display "for all to see, the iron maiden, the rack, the pulleys and the instruments of torture by which it stifled dissent and that the Church publish "its financial and business assets throughout the world."

## "RETURN LOOTED ART WORKS"

It also demands that the Church "withdraw from intrusion into the schools" and stop "forcing upon the minds of undeveloped children the psychopathological precepts of Christianity." The Vatican is

# ...AND PUT INSTRUMENTS OF TORTURE ON DISPLAY

dominated culture tomorrow depends upon the actions of the Church today," the group's first demand was for retribution of 100 million dollars for the atrocities perpetrated against all atheists during your history." The Vatican Secretariat for Non-Belief could not be reached for comment but Vatican sources termed the group's statement "absurd."

The group in addition said that the Vatican must "surrender a symbol of one of its tyrannies (the Spanish inquisition): the crown given to the Papacy by Ferdinand and Isabella" of Spain.

The group, which said it is a "loose but determined affiliation" of atheist organisations in eight nations,

also urged to return a "looted art object antiquities, statuary and rarities now illegally an immoral in its possession. The group also said it will "seizing" as atheist holidays the "four great natural holidays of earth" — the vernal equinox, the summer solstice, the autumn equinox and the winter solstice. They warned the Church to "cease obscure religious activities" on those days.

In conclusion the group statement told the Vatican that it is "the obligation of your Church to assist in the dismantling of itself which will cleanse the world of fetid wound."

# ROYAL BLACK DISTRICT CHAPTER MEETING

## Local Class of Instruction

The quarterly meeting of Royal Black District Chapter No. 4 was held in the Orange Hall, Whiteinch on Tuesday September 7, Sir Knt. James Hamilton, R.W.D.M., presiding, assisted by Sir Knt. George McNee, D.D.M., with Sir Knt. Malcolm Campbell officiating as Chaplain.

The W.D.M. welcomed a good attendance, and paid tribute on the passing of Sir Knt. James Mullen, a noted local lecturer in District. A

vote of condolence was observed in silence.

Reports on the recent Church Service and Demonstration voted these having been a huge success.

Delegates appointed to attend the Provincial Chapter Meeting in October. All interested in ceremonial work were asked to join the local Instruction Class.

Sir Knts. John R. P.D.M. and David H. B. P.G.M. responded to a vote of thanks.