

THE ORANGE

STANDARD

"Lift up a standard for the people."

(Isaiah 62:10)

SEPTEMBER, 1976

Price 10p

ELDERLY FOLK WOUNDED IN DASTARDLY ATTACK

PROVO BID TO MURDER CITY G. MASTER



MW Bro. Thomas Passmore, Belfast GM

A deliberate plan by the Provisional I.R.A. to assassinate R.W. Bro. Thomas Passmore, Grand Master of the Co. of Belfast Grand Orange Lodge, failed on the night of Wednesday, August 18, because they chose a night when he was not at home.

But the gunmen with callous disregard for elementary decency shot Mr. Thomas Passmore, senior, wounding him in the neck, arms and legs, whilst a neighbour, Mrs. Rhoda Houston, was wounded in both legs.

Both were removed to hospital, Mr. Passmore in a serious condition, and Mrs. Houston less seriously injured.

The attack took place at the Passmore house in West Circular Drive.

"NO REVENGE" PLEA

The City Grand Master appealed to loyalists not to retaliate for the shooting of his 68-year-old father.

"It won't do any good taking retaliation. My father would not wish it and I believe that God will take action against those who perpetrated this terrible crime and the many other acts of inhumanity committed during the last seven years," he said.

Mr. Passmore told of his ordeal suffered by his

parents and a close neighbour, Mrs. Rhoda Houston, when two gunmen burst into the family's home.

"My parents and Mrs. Houston were sitting on the sofa, in the living room watching television," he said. "Mrs Houston had just popped in to borrow a book. I was out at a meeting, but the terrorists didn't know this.

"At about 11.20 p.m., a gunman armed with two revolvers burst through the locked front door — my mother told me that the attacker was in his early 40s. Another terrorist stood guard at the door, while the first gunman looked for me.

"OPENED FIRE WILDLY"

"When he discovered that I was out, he opened fire wildly."

He said the gunman "went out to murder whoever was in the house even though they were pensioners."

The gunman, who was not wearing a mask, grabbed Mrs. Passmore, and held the revolver against her temple.

"He then pulled the trigger but fortunately there were no bullets left in the weapon. It was a very terrifying experience for my mother and she is deeply shocked."

The three were rushed to

MR. PASSMORE DIES

As we go to press we learn with deep regret that Mr. Thomas Passmore, senior, died in hospital on Wednesday night August 25.

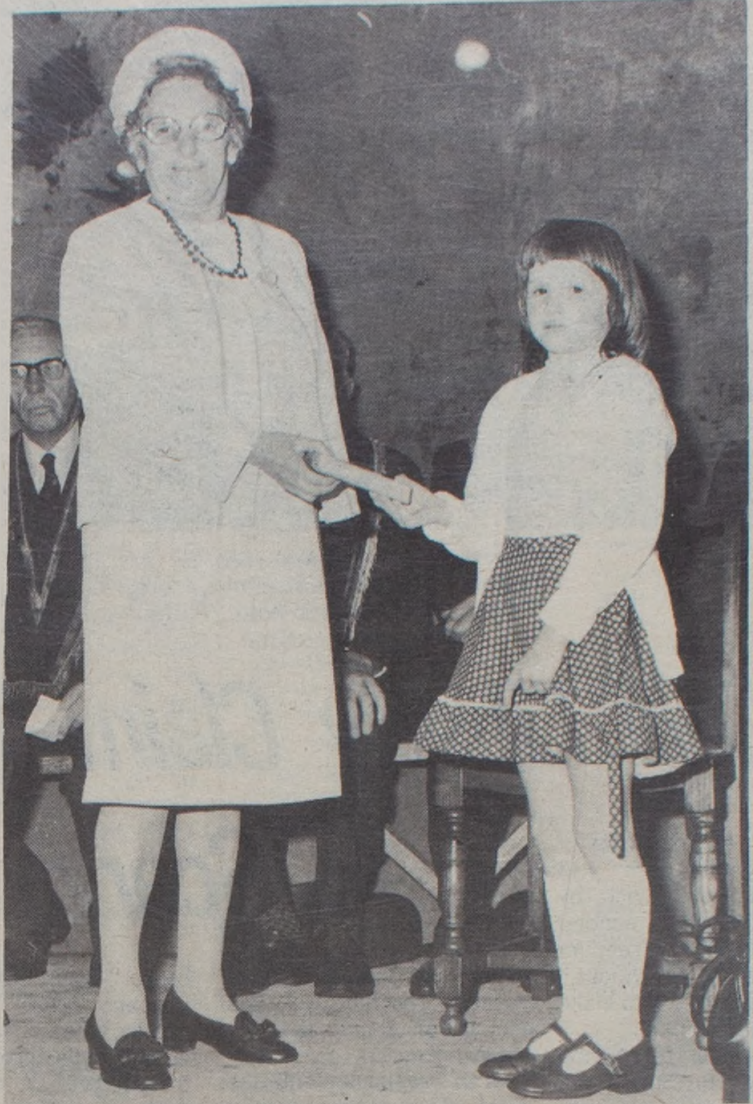
We extend to Rt. Wor. Bro. Thomas Passmore, his mother and the other members of the family circle sincere condolence in their tragic bereavement.

M.W. Bro. Revd. W. Martin Smyth, B.A., B.D., flew home from America at the week-end and visited Mr. Passmore in Hospital, and later called at the Passmore home after he died.

hospital. Mrs. Passmore was discharged after being treated for severe shock.

The Orange leader revealed that a bullet fired by the attacker struck his copy of the Bible.

Banner Unfurling Presentation



Mrs. D. J. Heenan receives a gift from Jacqueline Morrow after the unfurling of a new Banner for Legananny R.B.P. No. 1086 in Co. Down. Photo: "The Outlook."



Mr Thomas Passmore with his bullet-holed Bible.

Picture: "Belfast News Letter."

BULLET'S BIBLE MESSAGE

"When I returned home the room was covered with blood. I stooped to pick up the damaged Bible and it opened at Jeremiah, chapter 11. The bullet left a hole at verse 11 and I believe that this verse gives a clear message from God. I hope sincerely that loyalists will heed the message."

Mr. Passmore opened the Book and read the verse aloud: "Therefore, thus saith the Lord. Behold I will bring evil upon them which they shall not be able to escape; and though they shall cry unto me, I will not

hearken unto them."

One of the guns used in the triple murder bid was a .38 revolver, police said.

A prominent member of

the Orange Order to-day revealed that a number of anonymous threats have

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DUBLIN ACTS AND HOW!

Unionist and Alliance public representatives have joined in welcoming the new measures just announced by the Government in Dublin to defeat terrorism in the Republic of Ireland.

Coming swiftly after the murder of the British Ambassador in Dublin last month, the measures are designed to provide for severe penalties for acts of terrorism and membership

of illegal organisations.

Plans were announced as we go to press for the Dail to re-assemble on August 31 to give effect to the regulations.

Mr. Jim Molyneux, Leader of the Ulster Unionist Party at Westminster, and Mr. Harry West, Leader of the UUUC, are among those who have congratulated Mr. Cosgrave on his action.



Sir Knight and M.W. Bro. Rt. Rev. Dr. C. K. S. Moffatt, Bishop of Brandon, Manitoba, addresses the audience at the Scarva Sham Fight. Photo: "Portadown News."

Civil Liberty Claim To Heckle At Scarva

Sir,—Re. August issue of the "Orange Standard," and in particular the article by "Standardbearer," headed "So This Is What Freedom Of Speech Is All About," could I be permitted to make the following comment:

As a minister of religion the Rev. Martin Smyth can preach uninterrupted from the pulpit, but as a politician he must accept the listeners "civil liberty" to heckle, which is part and parcel of political life.

His failure at Scarva was not that he was heckled but that he was unable to handle such a situation. The "shame" and "disgrace" referred to was surely brought about by the Grand Master in his error of judgement in entering secret talks with the S.D.L.P. In my view his participation in these talks brought shame and disgrace on the Institution and the protest

made at Scarva was a natural reaction to this feeling of shame felt by those present.

As an Orangeman only and a casual spectator at Scarva my main fear is that the action of the Grand Master as a politician has split the Institution, and I as an ordinary member have the feeling of once again being let down by a loyalist leader for whom I had the highest regard.

In the last paragraph of the article it is stated that those present in the field at Scarva "were trespassers in law since some of those involved were not wearing Black regalia." I find this an amazing statement on which I would appreciate classification. Does "Standard-

bearer" mean that all those present NOT wearing regalia, whether taking part or not in the protest, were trespassers? If this is so does it mean that all relatives and friends of the brethren should have been excluded from the field?

Yours faithfully,
A. G. ELLIOTT
L.O.L. No. 354
73 Benson Street,
Lisburn.

"Standardbearer" replies. What occurred at Scarva was not heckling but a denial of free speech by a continuous din, clearly pre-arranged by those who engaged in it. Any heckling as such would have been drowned in the noise.

On the question of

trespassing, Bro. Elliott ought to be aware of the common law rights of any farmer in regard to trespass on his lands. The Royal Black Institution has no legal right to hold a demonstration on any farm in Northern Ireland, not does it claim any such privilege. Preceptories and other visitors enter into Scarvagh Demesne on July 13 by the express permission and kindness of those who own it. A few years ago that privilege was withdrawn because of danger of cattle disease then prevalent in Ulster, but other sections of the demesne were made available as alternative accommodation for holding the Sham Fight and public meeting.

The other points made in Bro. Elliott's letter are matters on which the Grand Master may wish personally to comment if he regards this as necessary.

ULSTER IN REDS FRONT LINE

General Walker of N.A.T.O. Forces, Northern Europe (Retd.) has described Ulster as the Front Line of the Communist attack on the U.K.

A visitor in Nairobi, four years ago, heard a speaker at a Communist rally there say: "But Northern Ireland is the hardest nut we have had to crack yet."

Do those Roman Catholics supporting the I.R.A. realise that this is communism using the church until they achieve their objective, after which out will go the church without mercy.

Karl Marx foretold that it would be through Ireland that the communist revol-

ution would come to Britain. It is clear that the revolutionary forces at work in Ulster are not limiting their ambition to a United Ireland.

Their ultimate aim is far beyond this! (Once Ulster is won the Irish Republic will be easy meat.) And remember — Gerry Fitt and Co. of the S.D.L.P. were alongside that revolutionary, Bernadette Devlin, right from the initial stages of the present agony in Ulster.

Why then does Westminster insist that loyal Ulster MUST have such men in its government? (Men who use Eire Passports but take British salaries.)

Bid To Murder City Grand Master

Continued from page 1
been made against Mr. Passmore Jnr., who was not in the house when the attack was carried out.

SO COURAGEOUS

Mr. Walter Williams, secretary of the Grand Orange Lodge of Ireland, said:

"We have been concerned about his safety because he has been so courageous in speaking out against the terrorists."

He added: "After the dastardly attack on his home this attempt to kill a courageous spokesman for the Order and for truth and decency in Ulster is further evidence of the determination of evil men to prevent good men from doing their duty.

"The Grand Lodge calls on all Orangemen to remain calm and disciplined in the face of this added provocation and to stay constantly vigilant for their own safety," he said.

"MINDLESS MADMEN"

There was bitter condemnation of the attack on the Passmore home from SDLP leader Mr. Gerry Fitt, who had earlier been forced to defend his rammy at gunpoint against a mob who smashed their way into his Belfast home.

Mr. Fitt said: "I utterly deplore this vicious attack on the home of Mr. Passmore and the attempt to kill those who were inside. It is just another example of the mindless madmen who are terrorising this community."

THE REFORMATION IN IRELAND

The Reformation in England had differences in origins and emphases from the Reformation elsewhere in Europe. While seeds of Reformation had been sown by people like John Wycliffe, and Miles Coverdale, whose translation of the Bible in 1535 was the first complete translation in English, the movement was primarily political at the beginning.

It had its impetus, if not its origin, in the struggle of King Henry VIII with the Papacy. And he strongly resisted the doctrinal changes which accompanied Reformation in other countries. Cardinal Wolsey's peculiar power as politician and churchman did much to alienate the sympathy of educated laymen and clergymen. They were to ally themselves with the King against Cardinal and Pope.

HENRY HEAD OF THE CHURCH

The machinations of Henry are well known, for his life has been the subject of book, play and television series in recent months. His quarrels with Wolsey and his marriage to Anne Boleyn was the subject of a major film among many films on the King and his reign.

Whatever their merit as pure history they explored minutely the relationships of King and church, and dwelt on the sacking of Wolsey, and the new leadership of the Church of England.

By the Act of Supremacy in 1534 all the remaining rights and duties of the Pope having been transferred to the Crown, the King was declared to be Supreme Head of the Church of England. The new Archbishop of Canterbury was Thomas Cranmer.

Henry showed his disinterest in Reformation when in 1539 he forced through Parliament the Six Articles — on Transubstantiation; Communion in both kinds unnecessary; Clerical Celibacy; Vows of Chastity; Private Masses; and Auricular Confession.

The overthrow of the Pope's authority was received quietly. Trouble came with the dissolution of the monasteries, which were more often social centres than religious houses, and the confiscation of monastery money and lands. Many of Henry's changes were sorely needed but many good things were lost in the upheaval.

Thomas Cranmer. Real Reformation came to

England when Archbishop Cranmer aligned himself with the Protestant Reform-

BY

M.W. Bro. Revd. S. Ernest Long,
L.Th., A.L.C.D., R.D., J.P.,
Imperial Grand Chaplain.



ers, accepted the doctrine of justification by faith alone, and rejected transubstantiation.

CRANMER'S LITANY

His Litany had been published in 1544 as a considerable contribution to public worship in the vulgar tongue at a time of national crisis but it was after Henry's death that progress was made in the reign of Edward VI, Henry's nine-year old son, 1547-53. Cranmer was backed in his work of reformation by his friend Somerset, the King's maternal uncle, the Protector. Protestantism came to be taught freely and religious symbols foreign to reformed thought were removed.

The most important change made by the reformers in the services of the Church was to have them in the English language. The Order for Holy Communion was published in 1548 and the Book of Common Prayer appeared in its first form in 1549. By an Act of Uniformity it contained the legal forms of worship of the country.

The book largely the work of Cranmer, owed much to the liturgical thinking of Martin Bucer and Martin Luther. Cranmer and his

associates were too knowledgeable in worship patterns in Europe to ignore the work of their contemporaries or the ancient sources of their material.

The Book of Common Prayer presently undergoing revision in many of the churches of the Anglican Communion is a worthwhile study, from the book of 1549, the revision of 1552, and the 1662 book which remained the Prayer Book until revisions of 1928 in England and 1929 in Ireland, the one which was refused by parliament and the accepted one by the Church of Ireland.

The modern services are something more than revisions in many cases. The whole philosophy of liturgy is being questioned by churchmen whose primary concern is to make the services of the Church as meaningful as possible to churchmen and others. Whether they are justified in their suggested changes in liturgical patterns and theological emphases is a matter of judgement. Comparisons of the Prayer Books of the new Anglican churches is an essential

study for people who are concerned with set forms of liturgy.

Queen Mary (1553-58) and the Marian Reaction. The Reformation clock was put back when Mary, the embittered spinster of 37, succeeded to the Throne. She was determined to restore England to Roman Catholicism.

LEADERS JAILED

The leaders of the Reformation were imprisoned, and some of them like Archbishop Cranmer and Bishops Ridley and Latimer were to be burned at the stake. All 300 Protestants were burned in Mary's reign for their faith.

Queen Elizabeth I (1558-1603). When Elizabeth succeeded Mary Protestantism was back with vengeance. Her determination to rule meant that she would take no interferences from any source and she supported the Reformation for every reason. But the great boost the Reformation received came with the publication of the Authorised Version of the Bible in the reign of James. 1611 "England became the people of a book and the book was the Bible."

Ulster Mourns Death of Sir Knox Cunningham

Sir Knox Cunningham, who died suddenly at his home in Minchinhampton, Gloucestershire, aged 67, was a Unionist MP in the British House of Commons for 15 years until he was succeeded in 1970 by his former election agent, Mr. James Molyneux.

Sir Knox, a Queen's Counsel and a frequent contributor to "The Orange Standard," was first elected to the safe Unionist seat of South Antrim in 1955, after unsuccessfully contesting the West Belfast constituency on two occasions.

He was Parliamentary Private Secretary to the former British Prime Minister, Mr. Harold Macmillan, from 1959 to

1963, and was on the national executive of the Conservative Party from 1959 to 1966.

A leading Orangeman and a member of the Royal Black Institution, he was on the right wing of the Unionist Party and strenuously opposed any proposals for closer co-operation with the Republic, such as cross-Border electricity link, instituted in the 1960s against his advice.

Until this year, he regularly addressed Orange gatherings in his former constituency on the Twelfth of July.

Sir Knox retired in 1970, saying he would prefer his seat to be held by a man who

lived in the South Antrim area. The selection of Mr. Molyneux, whom he had personally groomed to become his successor, was a mere formality. Since his retirement he has spent most of his time in England. Nine months ago he had a heart attack, but was thought to have fully recovered.

Sir Knox, the youngest of three brothers, was a member of an old-established Unionist family in the North. His brother Col. James Cunningham, who owned the defunct "Northern Whig" is president of the Ulster Unionist Council.

Sir Knox was educated at Belfast Royal Academical

Institution and Cambridge University, where he was a heavyweight boxing champion and a noted marksman. During the second World War he served in the Scots Guards. He is survived by his wife, Dorothy.

The officers of the Ulster Unionist Council have expressed deep regret at his death. They said in a statement: "Sir Knox's contribution to our party and the cause of Unionism that he loved cannot be overestimated. Sir Knox was an ardent believer in the maintenance of the Union and in Ulster, and for representatives playing a full part in the affairs of the United Kingdom."

MORE LODGES TO BE FORMED IN AMERICA

George Taylor, Pennsylvania, of Ulster extraction, was one of the original signatories of the American Declaration of Independence. In this the bicentennial year, amidst all the celebrations, perhaps one of the most significant happenings was the appointment of another George Taylor as the Supreme Grand Master of the Supreme Grand Orange Lodge of the United States of America.

The sessions were held in Woburn, Massachusetts, from August 8-11. They proved to be an outstanding success. The Orange and Black family congregated there on the 8th evening, and shared a very fine service, conducted by the Imperial Grand Master, Most Wor. Bro. Rev. W. Martin Smyth.

The sermon was preached by the Rev. Richard Swann, the minister of the Methodist Church. A full congregation shared in the worship and after the service a Friendship Hour was held in the basement of the Church.

LADIES SESSIONS

The Ladies' Sessions opened on the Monday morning under the Most Wor. Supreme Grand Mistress, Sister Isabel Linden, a first generation emigrant from Co. Fermanagh, living now in California. She brought great grace and dignity, as well as an abundance of eloquence and wit to the Sessions.

Her successor Sister Elizabeth Graham, born in the United States but educated in Ulster, and now living in the Boston area, proved a right worthy successor as she assumed office on Wednesday evening. Her first deputy Sister Isabel Robinson is from New York, formerly from Co. Donegal. Sister Betty Murphy, from Philadelphia is the new Grand Secretary of this outstanding body of women who do an amazing work for the Protestant cause throughout the United States.

The Black Sir Knights assembled on the Monday under the Grand Master Sir Knight George Dunn. His successor appointed that evening at the open installation was Sir Knight Maurice Bruce, formerly from Dunmurry.

The Orange Sessions, convened under the Grand Master, Most Wor. Bro. Robert Bell, on the Tuesday morning. Brother Bell is also the Administrator of the Orange Home at Hatboro and the Grand Lodge decided to continue this magnificent work although they have had to spend a large amount of money in modernizing the Home. It is now one of the finest Homes in the State of Pennsylvania.

One of the highlights of the Sessions was the Banquet on Tuesday night sponsored by the Convention Committee (Chairman Most Wor. Bro. James Gould and co-chair person, Most Wor. Sister Josephine Hingston.) Because of the illness of Bro. Gould, Sister Hingston presided at the Banquet. Bro. Gould, to the universal delight of all, was able to be present and gave a moving address.

SPECIAL VISITORS

Chief visitors at the Sessions were the Imperial Grand Master; the Grand Master of New South Wales, M.W. Bro. John Gowans, J.P. and the Very Wor. Sister Annette Gowans and the Past Grand Master of British America and Past President of the Imperial Orange Council of the World, M. Wor. Bro. Major H. Leslie Saunders. The Junior Deputy Grand Master of the Black Chapter of British America, Bro. Rowland Darling was also present.

The review of the work showed that the Order had maintained its position, and there are prospects for several Lodges in new areas. Hopes were expressed for the development and extension in the coming sessions. Towards that end the new Supreme Grand Master presented a trophy to encourage the expansion of the Institution.

FREEDOM

The four essential freedoms—of speech and expression; of worship; from want; from fear—have been accepted in principle here, but influences prevent their realization in the lives of our people.

There has never been a time when all Ulstermen were free from want or fear and able to express themselves with honesty and sincerity.

There is freedom of worship. But religion is often so swamped by other considerations that it has little effect on people's thinking and living.

Peace and prosperity are tied to freedom. We want the kind of society in which every good citizen will be free to follow his lawful pursuits. We want the liberty which recognises duty and seeks equity, sympathy and generosity for everyone. The only freedom worth having is that which enlarges life, opens the minds of the people, and uses up their energies peaceably. Men are qualified for liberty as they are willing to put moral chains on their appetites.

and

The sufferers in every society affected by bad, or weak, government and the violence of terrorism, are the common people, who are caught up in the actions and reactions of the lawful authorities and the lawless "freedom fighters". Where they live, work and play are the arenas of conflict.

The Government has the responsibility to produce a society in which every person of goodwill is free to live happily, usefully and in safety, and where the freedoms are a reality of his experience.

The Churches are commissioned to reconcile man to God and man to man. They must speak out constantly against everything which divides, and enslaves, people. They have the task to persuade those who are estranged for political or religious reasons to think and talk together so that they may live and share together.

RESPONSIBILITY

It may not be possible to legislate against militancy in society, but men must create a society in which militancy cannot succeed.

Ulster has no good future unless Ulstermen determine to think, and act, in sincerity and truth, with generosity, and tolerance of the aims and aspirations of others.

It is the duty of the Churches to encourage people to this attitude of mind.

It is the duty of every Christian to encourage people to an acceptance of the lofty standards of Christian morality.

The Christian Religion is neither dogma nor emotion but service. Fidelity to duty is its root and branch.

"Whatever makes men good Christians makes them good citizens."

It has always been a tragedy of life that "Men will wrangle for religion; write for it; fight for it; anything—but live for it."

LET OUR WORDS AND ACTIONS BE TRULY CHRISTIAN.

Written by M.W. Bro. Rev. S. E. Long, L.Th., A.L.C.D., R.D., J.P., Imperial Grand Chaplain, and published by the Church of Ireland Board for Social Responsibility (NI.) and the Methodist Council on Social Welfare, 1975.

"Papacy Has New Image"

The "new image of the Papacy" which had emerged in recent years has been praised in Dublin by a parish priest, the Very Rev. Richard Sherry, when he preached at a Mass in the Augustinian Church, Thomas Street, to mark the 13th anniversary of the "coronation" of Pope Paul VI.

This Papal image was characterised by a pastoral style which had immediate involvement with the world as its object.

Dr. Sherry also said that, absolutely speaking, "the papacy is about leadership — a spiritual leadership inherent in an office."

The present pontificate had been a great missionary one, concerned about dialogue, with Pope Paul's internationalisation of the Curia and the College of Cardinals. "Inherent in the office," Dr. Sherry added, "is a genuine teaching authority, a magisterium, and a primary task of this magisterium is to see that Christian teaching, while remaining faithful to the Gospel, is reformulated as the Good News for the contemporary world."



Belfast Junior Orangemen on Parade.

Take Off The Kid Gloves!

The clamour for new military initiatives in the face of mounting Provisional IRA terrorism is so general now that the Government, and Mr. Rees, can ignore the demands no longer.

Few people now believe that the Security Forces have a free hand. Most of us are convinced that with the resources which are always available to it the Army could defeat terrorism at any time. Political considerations have always prevented the use of such force and ingenuity as is needed to do the job.

Orange Order deputations to Stormont Castle insisted since 1968 that the tactic of containing "acceptable levels of violence" is the philosophy of failure. There never has been any reason to believe that the terrorists will become amenable to the disciplines of law and order by their own initiative. They must be defeated, and to be seen to be defeated by the people who for whatever reason have supported and surrounded them.

The reactions of ordinary people, and the Roman Catholic women of Upper Falls, Belfast, who have told the Provos to "get out" everywhere and forever, is the conclusive answer to politicians who have believed that those with republican aspirations will never be politically responsible if the savages are destroyed.

All the sounds from republican sources, which have the right to speak for their people as accredited political parties, make it clear that they do not believe that a solution to the Irish Problem can be obtained by force. The PIRA has



indelibilised Partition. Unionists will never be coerced into the acceptance of a political settlement abhorrent to them whatever the losses in life or property.

We raise our voice again to demand that the Army be freed to destroy the IRA. Many great newspapers are echoing that opinion, belatedly in most cases, which means that the kid gloves line is no longer acceptable to anyone who is concerned about the continuing suffering of Ulster people.

It is no consolation to us to know that that we said these things to William Whitelaw in 1972. Perhaps Airey Neave should have been the Conservative Party man here then. He talks more realistically now than Whitelaw did then. But what reason have we to trust the Tories?

A recently published Government White Paper on education for the province has caused something more than a flutter in the scholastic doves. Everyone with citizen's concern for the quality of life in our society must be interested in a document which has revolutionary thoughts on the whole form and content of education here.

The Paper envisages changes which would make education here very different from what has long been acceptable to educationalists here who whatever their right claim to be as competent as any of their kind anywhere to teach, and to administer in education.

Educational principles and processes must change with changing circumstances. No-one would seriously suggest that present patterns of education in Ulster are perfect. On the contrary many have long questioned attitudes in education which are not in the best interests of pupil, parent and teacher.

There is unhappiness about the standard of teaching, the quality of teachers, and a concept of education which appears to be unconcerned with low levels of literacy and incapable of engendering discipline in their charges. There is a crisis of confidence in education.

The complaints are general in the Western world today. Rhodes Boyson, MP, in his important 1975 book, "The Crisis in Education" (Woburn Press. £5.50) makes comparisons with literacy standards of a century ago, and argues that modern educationalists are losers in many essential fields of teaching and learning. Marshall McLuhan's thesis that book learning is obsolete has proved to be "a dangerous and pernicious nonsense." Visual aids in teaching have been overvalued. There is no royal road to learning. One must work hard at it.

Whilst the White Paper will contain many things which will be distasteful to Ulster people generally, it could well produce better things from the many people who are involved in the field, and by the community which is governed so much by the quality of its schools.

The Orange Institution which has constantly concerned itself in educational matters must be involved in the studies on the Paper. Opinions on it are to be submitted to the proper authority at the NI Office by the end of the year.

OGLE R. GOWAN 1803 - 1876

FOUNDING FATHER OF CANADIAN

Ogle Robert Gowan, associated with the Orange Society in Ireland, came to Canada in 1829, locating near Brookville, Ontario. He early recognised that there were many Orangemen in Upper Canada and decided to unite them under one authority.

1818 PARADES

It is on record that there were Orange parades in places in Upper Canada as early as 1818. A celebration was held in York (Toronto) in 1882 by "Members of York Lodge," and the "Twelfth" has been commemorated in Toronto since that year.

Gowan called a meeting for January 1, 1830, in Brockville, to which came Orangemen from near and far, and the Grand Orange Lodge of British America came into being under the authority of Field Marshal Ernest, Duke of Cumberland the Grand Master of the Empire.

The actual warrant, dated April 23 (St. George's Day), 1832, appointed Gowan as "Deputy Grand Master Of All The Provinces Of British North America, with the Dependencies, Colonies and Settlements belonging, appertaining or adjacent thereto." An extant copy of the first rules and regulations of the Order (issued, apparently, in 1830), lists the officers for that year — the Order's beginning.

This shows that there were members in Montreal, but by 1833 these names disappear. One could surmise that these brethren were concerned about a recent emigre taking over the entire authority for Orangeism in Upper and Lower Canada, and also, eventually, the Maritimes. Frequent arguments about this authority (and the claim that it was not

properly secured — in fact, the records show that it was, at one time, revoked — created dissension and disharmony and, eventually, the split 20 years later.

In the meantime, however, the Association thrived, despite opposition and misunderstanding. The Upper Canada rebellion of 1837-38 saw Gowan as Lt.-Col. of the Queen's Royal Borderers which he led at the Battle of the Windmill (near Prescott), being thrice wounded.

REMEMBER THE BANNERS

In June of 1837, in Gowan's summons for the Grand Lodge sessions in Brockville, he reminded the delegates to: "Remember the banners our ancestors wore When the Britons of Devon Hailed William of yore: Then prove to the traitors that time can't subdue The fire of our fathers which burns in you."

And when the rebellion drew closer to his part of the country, Gowan made a further appeal to the Loyal Irish of the County of Leeds, in the fall of 1837:

"By the blood of your Fathers, the heroes of old, By the honour and courage that never was sold, By the laws you respect, and the Crown you revere, Up! Irishmen, up! and in phalanx appear."

There was talk of union with the United States, and this prompted the rebel Irish in the U.S. to suppose that all they needed to do was come across the border, and Canadians would readily welcome them.

After the rebellion, when Sir George Arthur (the last Lt.-Governor of Upper Canada) attacked the policy

ORANGEISM

On the centenary of the death of Ogle R. Gowan, the Founding Father of Canadian Orangeism, the contributor of this memorial article is M.W. Bro. Major Leslie H. Saunders, Toronto, Past Imperial Grand Master.

of Orangeism, Gowan responded thus: "Ye sons of the wise, let your spirits arise And scorn the smile of temptation:

Be courageous and true to the Orange and Blue, And they'll bring you through all tribulation." (Quoted in "The Statesman" July 13, 1839).

Gowan served as Member of Parliament for Leeds and Leeds/Grenville for 27 years and also was warden of the latter county.

RESIGNATION

By 1844 he had extended his authority to the Maritimes — as was granted him by the Imperial Charter of 1832. He remained in office until replaced by George Benjamin in 1846, but was proposed for Grand Master again in 1852 against Benjamin, and lost.

Undoubtedly delegates remembered that at the 1844 meeting, in Hamilton, Gowan had recommended and presented a resolution of the Council of Advice (Nov. 30, 1843) for the dissolution of the Order, and tendered his resignation. He told Grand Lodge he had submitted both to the Governor General. Grand Lodge, "by standing vote" rejected both.

Gowan pursued his opposition to Benjamin at the 1853 sessions in Kingston, both sides charging "politicking" to ensure success of their

On 13th July, my grandfather's birthday, as he lay on his death bed, the brethren of his Lodge sent two of their members to receive from him a message that Orangeism might always bear in remembrance. The message he sent to his brethren, while simple, was yet of the utmost value and should be cherished by every Orangeman in Canada and exemplified in his life. The message was this: "Tell the brethren that they must be Bible-headers as well as Bible readers." (Annie J. Ferguson-Burke, granddaughter of Ogle R. Gowan).

nominees. A contest on seating of delegates brought about a split with Benjamin and his supporters claiming to be the real Grand Lodge while Gowanites stressed their right to official recognition. So the Orange Society in Canada headed

for three years of internecine strife.

Both sides in the intervening years struggled for support and formed Lodges and issued warrants. Gowan had the edge in support of several "Protestant" papers, including, of course, his own — "The Daily Patriot." He claimed 56 new Lodges and 8,600 new members in 1854 alone.

As time graciously heals and inexorably replaces ill-will with love and understanding, so the years of "separation" — during which the two bodies had attempted to adjust themselves in a doubtful, if not hopeless task — compelled remedial action if not by the leaders, then by the "grass roots."

RE-ELECTED: THEN DECLINED

At the 1856 sessions (both sides purposely meeting in the same city — Brockville, hoping to effect re-unification) Gowan's love for Orangeism made him the man of the hour. In his own Grand Lodge he was re-elected Grand Master by acclamation and received tremendous applause as he was conducted to the chair, whereupon he declined the honour.

Gowan likely had not kept his plans secret — and the re-election had been a token expression of appreciation, confidence and pride in the "Father of Orangeism" in Canada — as his two sons (Rev. Nassau and Harcourt proposed, and Grand Lodge unanimously approved, the election of George Lyttleton Allen as Grand Master.

"The nomination was received by the companions and brethren with loud cheers, repeatedly given." Thus the way was open for a reconciliation with the

Benjamin Grand Lodge and Orangemen became ONE again.

From this time forward, Gowan continued in his love and devotion to the Orange cause. He thought it unwise to split the Province of Ontario into two separate Grand Lodges. He had not been at the 1859 sessions when this was decided and tried later to upset the plan, which, however, remains to this day.

Gowan continued in active participation in the Association, attending no less than 47 sessions, his last in 1876. The session lasted all night and Gowan stayed, despite his years. Undoubtedly he was the outstanding figure in early-day Orangeism: its founder, chief architect, and Grand Master for 16 years. At his passing, in 1876, Lt.-Col. (later Sir) McKenzie Bowell, Grand Master, paid this tribute to him:

PIONEERED MANY LODGES

"He was a man of indefatigable energy who travelled up and down over almost every part of the country, from the City of Quebec, in the east to the City of Hamilton, in the west, on foot, over logs, mud-holes and swamps, to plant our Order in bush settlements now converted into beautiful fields, gardens and cities, and who freely gave of his time, talents, money, mighty thoughts, and daily toil, and who gave his life in the cause of Protestantism and Orangeism."

Ogle Robert Gowan is buried in St. James' Cemetery, Toronto, his last resting place being marked by a granite memorial stone erected by the Grand Orange Lodge of Canada and unveiled and dedicated in 1958 on the anniversary of his death.

"Sunny Jim" Says It With Flowers For The Fitts!

before, and vented their antipathy to Mr. Fitt's public services.

The Monday morning raid by Mr. Fitt's co-religionists, probably supporters from another era, was obviously well planned. What was the object? We do not know, nor have we heard from any source.

But we did hear that the security forces were "25 minutes late" in arriving, and the "birds had flown." Other reports suggest that the security forces, already engaged dealing with a riot situation, were on the scene in much less than half the time alleged in the wide-ranging publicity which followed that day with monotonous regularity on T.V., radio and in the Press.

If Mr. Fitt's account of what happened be correct it is striking that no attempt was made by the raiders to shoot any of the occupants of the house or, having got inside, to set the premises on fire.

CONTRAST AT LURGAN

Mr. Fitt got worldwide publicity, but sadly I have to report that there were no No. 10 flowers for Mrs. Cush, the widow of a police constable who was assassinated by a Provisional I.R.A. sniper on the public street of Lurgan a week earlier.

Worse than that, I have to state that the Cush home did not receive a visit from Mr. Meryn Rees, the N.I. Secretary of State, when he flew into Lurgan on Friday, August 6.

It was to be a purely private visit, but word got

out... oh how!... that the Stormont eminence was in town, and in the short time available a small group of Loyalists had assembled outside the police station and given the visitor an inkling of the feeling which prevailed there following the murder of a policeman who was universally liked and respected, except by the gunman.

Would it have been too much for Mr. Rees, seeing he



was paying a visit to the R.U.C. in Lurgan, to have made a call at the home of the gallant officer from the local station who put duty to his town and country before self-preservation?

He may well say that if he were to visit the home of every policeman killed in the execution of his duty it would be a task well nigh impossible.

BUT THE QUEEN BROKE CONVENTION

Indeed. We have lost so many fine members of the R.U.C. that there would be a grain of truth in the excuse. But when Sir Winston Churchill was buried from St. Paul's Cathedral in London, Her Majesty the

Queen broke convention and attended in person for the obsequies.

No flowers; no visit. Just another policeman written off in Stormont's official records. It wouldn't have happened in the old Stormont.

No wonder R.W. Bro. Thomas Passmore, Grand Master of the City of Belfast Grand Orange Lodge felt impelled to comment after the raid on the Fitt home: "Can it be that the life of an M.P. is more important than that of an ordinary law-abiding British citizen?"



By STANDARD BEARER



BUT IT'S NOT "STONE BY STONE"

By the time you are reading this we shall have known what the law officers of the Crown up in Stormont have decided to do insofar as prosecuting Mrs. Marie Drumm, taken into custody following a speech she made at a Republican rally in Belfast, is concerned.

The "Iron Lady" of the Falls and adjacent republican ghettos was reported as having stated that "Belfast will be pulled down stone by stone."

To some extent we had already been aware that this was the ambition of the Provisionals, though not to be carried out stone by stone! This body of Communist-inspired-motivated?—destroyers of freedom do their work otherwise than stone by stone methods. A few pounds of explosives gets through the task much more expeditiously. And to

that extent much of the old city of Belfast has disappeared.

One of the latest examples was the burning of Andrews Mill, a flour and feeding stuffs concern, and the damage caused in a couple of hours is estimated at around £300,000. This is damage which ranks for State compensation at a time when money is exceedingly scarce.

And that is only one of scores of similar industrial and commercial premises which have been targets for the bombers and arsonists.

Add to that the hundreds of other acts of sheer wanton destruction, and, on top of all, the murders and maimings, and a horror picture of frightening dimensions comes before us.

Yet we have made no real attempt to grapple with the

problem of ending the campaign. It is now well established that Communism is at the root of much of the unrest throughout Ireland, in the Republic as well as in the North.

We have had self-confessions of insurrectionists making clear that their aim is to undermine the very fabric of society as we know it.

Let there be no mistake that the Russian Embassy in Dublin, about which this newspaper issued warnings more than a year ago, is involved in the bid to bring a Communist State into being in Ireland. The responsibility for bringing Eire into the ambit of diplomatic relationships with Moscow is a very weighty one whose consequences must surely unfold with startling reality in the next decade or two.

BISHOP GETS RASPER

We are not known for our support of everything Mr. Seamus Mallon, the S.D.L.P. personality in Co. Armagh may say on current political matters affecting Northern Ireland, but that must not prevent us from expressing admiration for the alacrity and the determination with which he was ready to break a lance with a Bishop of his Church.

Dr. Cathal Daly, Roman Catholic Bishop of Ardagh and Clonmacnois, had informed delegates at a social study conference in Kilkenny that the Provisionals were "not psychopaths but were sincere men, capable of nobility and courage."

"But," stated the Bishop, "their campaign is contaminating the historic republican cause," and he called on them to bring it to an end.

Mr. Mallon, who described the Bishop's remarks as "regrettable," had this to say by way of reply: "Life itself is noble. To have any act or part in its taking is a negation of that basic nobility invested in human life."

And he went further. He

declared: "Republicans have a set of handed-down political dogmas, based on an assumed purity of Celtic tradition, which has fostered explosiveness and political introversion that in the past expressed itself in puerile abstentionism.

"This has been accompanied by an attitude of mind which says that it is right and even honourable to further national and political aspirations by force and violence, and has fostered a spurious form of patriotism which is based on a concept of Ireland in geographical terms, rather than in terms of its people and their aspirations and values."

In time-honoured tradition, the Bishop has suggested that his statements had been "distorted," and to correct the impression which Mr. Mallon would appear to have got from a partial reproduction of the Kilkenny address a copy of the statement in full has been transmitted to Mr. Mallon.

Well, there we leave it. There is danger in over-elaboration! Even by Bishops!



Wasn't that an awfully nice gesture on the part of "Sunny" Jim Callaghan and his wife to think amid all their multifarious duties of sending flowers to Gerry Fitt, M.P., and his wife Anne hours after the Fitt home had been "invaded" by terrorists.

It brought me close to tears to realise that there is so much kindness left in this cruel world. Flowers from Number 10... sure we in Ulster haven't heard the like of that ever.

PREVIOUS ATTACKS

Of course this is not to minimise the unnerving experience of Mr. and Mrs. Fitt and their daughter Geraldine, 13, when their home in the Antrim Road area of Belfast was attacked by a mob.

The house is not unknown to the republican terrorists. They have been there



BRIAN IN ECLIPSE

With the premature departure of Mr. Brian Faulkner, former Prime Minister of Northern Ireland, former leader of the Unionist Party and in recent times Leader of the Unionist Party of Northern Ireland, a chapter of Ulster's history comes to a close.

Whenever the authentic history of Ulster comes to be written the name of Brian Faulkner will most surely occupy a prominent place.

SUCCESS IN INDUSTRY

This is inevitable, not only because he held the Premiership but a number of other Cabinet and Governmental posts as well.

His work for the diversification of industry on the virtual demise of the linen industry in many parts of the Province inevitably brought his name to the front for it was he who had the task of attracting new means of production and employment to the Province. In this task he and his Departmental team had a record of success which was

an outstanding feature of the Ulster scene in the post-World War II era.

But much of this fine record is now forgotten in the wake of the internecine strife which arose in the days when Capt. Terence (now Lord) O'Neill was Prime Minister. Brian Faulkner's account of his role at that time and that of Lord O'Neill come into direct conflict, and I have no thought of conducting an investigation here to attempt to establish which of the two narratives is the correct one.

Suffice it to say that a campaign was waged by the Reverend Ian Paisley—shades of "Faulkner Must Go!" and, like some others before and after him, he went!

NEW POWER BASE

In his going Faulkner seems to have made the mistake of adopting the Paisley line in deciding to "Come out from among them." Thus it was inevitable that a politician who at that time desired to remain

in the field of politics should find a base, and so came into being yet another political party, the UPNI.

How much better it would have been had he remained in the Ulster Unionist Party and played a man's part in re-fashioning it. What he achieved was simply to apply the break-up procedure which every anti-Unionist faction has been applying in Northern Ireland to subdue and to conquer the indomitable British spirit of the Ulster people, loyal to Queen and Constitution.

So Brian has had enough and he departs from the political field in which he once seemed to occupy an unassailable position.

No-one can deny that as an Ulster spokesman he had few compeers. He was articulate and well versed in every aspect of Ulster politics, but in the post O'Neill era the aura he enjoyed waned.

Another political star has gone into eclipse. Who next for the "Must Go" treatment in the maelstrom that envelops us?

New Banner

"An Act of Faith in Ulster's Future"

The unfurling and dedication by Legananny R.B.P. 1086, of a new banner, was described by several of the guest speakers as an act of faith — a faith which looked forward to the time when peace would again be restored to our land.

The magnificent new banner, with its brilliant colours, was unfurled by Mrs. D. J. Heenan and dedicated by Sir Knt. Rev. A. J. Finch, M.A.

Almost a dozen bands from throughout the district travelled to Legananny to share the momentous occasion with the local Sir Knights. Visiting Sir Knights and other supporters also turned out in force, and were warmly welcomed by Sir Knt. D. J. Heenan, W.M. of R.B.P. 1086.

Aughnaskeagh Silver Band led the singing of the Hymn "O God Our Help in Ages Past," while Sir Knt. Rev. Finch led in prayer and read a portion of Scripture.

Aughnaskeagh Silver Band, and Mrs. Heenan was presented with a bouquet of flowers by little Miss Jacqueline Morrow.

This very memorable occasion, said the Chairman, was another great milestone in the history of the Legananny preceptory. Coming at this time of trouble in the Province, it was an act of faith, a faith which looked forward to the future, to the time when peace would again return.

"LICENCE TO THE TERRORISTS"

"The scene in Ulster today," Sir Knt. McIlroy continued, "is one of death

earnestly contend for the faith." Their banners, depicting Bible stories, declared to all the foundation on which their faith was based — God's Holy Word. He hoped that as the Sir Knights followed their different banners their thoughts would turn to the sentence, "The Lord is my banner."

The appeal was made by Sir Knt. Robert Brown, District Master, who brought greetings from No. 7 District and added his best wishes to the members of R.B.P. 1086 for the future. The preceptory's old banner, he said, had been in use for over 30 years, and in appealing for funds he reported that the new one had cost over £200.

Annahinchago Pipe Band rendered a selection during the collection, which realised some £270.



Sir Knights Aubrey Irvine, left, and Griff Morrow with the new banner for Legananny R.B.P. No. 1086. Photo: "The Outlook."

continued Sir Knt. Heslip, who had no interest in the future of Ulster. This was a time when all Loyalist people must unite, and the Royal Black Institution could, he felt, play as great a part as any in achieving this unity. Their enemies, he warned, were rubbing their hands with glee at the thought that there might be some dissension among the Loyalist people, so it was essential that they showed a united front.

"Westminster," he continued, "the Mother of Parliaments, has destroyed democracy in our Province and made it something not

happiness and peace restored to this country."

Further congratulations and good wishes to R.B.P. 1086 were brought by Sir Knt. A. J. Finch, who pointed out that the Royal Black Institution was based on the Bible and they, as were their forefathers, were seeking to maintain the principles of the Reformation.

Referring to the very impressive scene, on Legananny's new banner, of David as he slew the giant Goliath, he spoke of the lesson brought to them by that message. David had gone to meet the giant, not in his own strength, for he had none, but in the strength of the Lord of Hosts.

"OUR CASE A WORTHY ONE"

"This is the only thing on which we today can rely," declared the speaker. "We

may be weak, but if our strength is in the Lord of Hosts, and if we march under His banner, we may be sure that we will take the victory. Our case is a worthy one and it is His cause, so we must overcome."

Sir Knt. Rev. Finch also referred to the recent visit to Ulster of Prime Minister Callaghan, during which he said, "It is up to yourselves," as though we were responsible for the trouble here.

"He hadn't the courage to tell the truth," the speaker declared. "He knew who was responsible, but he put the blame on us. Our cause is for truth and freedom in our midst. We are not going to give in, but will continue the fight, as we have in the past, until we see truth and righteousness prevail and peace restored. We must stand together," he added. "until at last the victory is won."



Sir Knights of Legananny and County and District Sir Knights who attended the unfurling of the new Banner for Legananny R.B.P. No. 1086. Photo: "The Outlook."

The Chairman for the evening, Sir Knt. Robert J. McIlroy, Past Master of No. 7 District, introduced Mrs. Heenan, a well-known figure in the locality who had done much for the Legananny Preceptory, the Band, and the Orange Lodge over the years. The members of the Preceptory, he added, had sought to honour her by inviting her to unfurl the banner.

In doing so, Mrs. Heenan returned thanks to the members for the honour they had bestowed on her. She had been associated with the Preceptory, she said, for over 50 years. She wished the Sir Knights who would walk in the future behind the new banner God's richest blessing.

The banner was dedicated by Sir Knt. Finch, who then led in prayer. The National Anthem was played by

and destruction which is unparalleled in the province. One would think that the Westminster Government, by tying the hands of the Security forces, was giving licence to the terrorists.

"It looks as if they have done a deal with the I.R.A. The bombing on the mainland has stopped, and the Prime Minister Mr. Callaghan, on his recent visit to the province, said nothing of the measures to be taken to stop the terrorists. The Westminster Government, despite its talk of democracy, refuses to give it here, having set aside the results of the ballot box on different occasions."

Its members, continued the Chairman, were convinced that the Royal Black Institution formed a great bulwark of the Reformation faith. "Let us," he said, "as Black Knights

Good wishes to the members of RBP 1086 were brought from the County Grand Chapter by Sir Knt. James Jackson, Co. Grand Master.

CRITICAL TIME

Congratulations and good wishes were also brought by Sir Knt. H. J. Heslip, who described the purchase of the new banner as showing faith in the future at a very critical time. Never, he pointed out, had there been a more critical time for the future of the Province — not because of the I.R.A., but because of the policy of the British Government which had led Ulster from disaster to disaster.

They had men in power,

far short of a dictatorship. Death and destruction come daily — we haven't even got the freedom of security. A terrible situation has developed, but it is one which Ulstermen can overcome themselves. Our forefathers saw victory after an equally long and hard struggle, and we have men today who are as good as any we have had in the past. The restoration of democracy is in our hands."

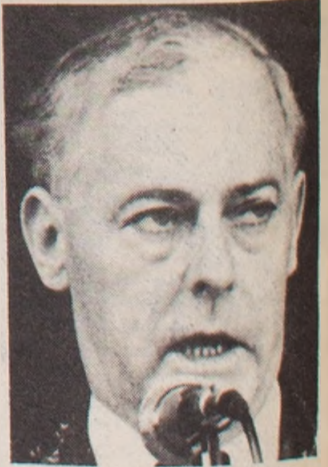
Sir Knt. Heslip referred to the Prime Minister's comment that the situation in Ulster was like a forest fire, which would burn itself out. He had offered no means of putting out the fire, "But we will put it out ourselves," the speaker added, "and see

"TORY LINE" ENDS

UUUC Leader, MW Bro. James Molyneux, MP, in a radio interview, after some voting speculation on the Shipyards Nationalisation Bill, drew attention to the independence of the present MPs as against the unquestioned loyalty in other days of Unionists to the Conservative and Unionist Party.

Toeing the party line proved a costly mistake when Edward Heath treated Ulster and its elected representatives with contempt and introduced a system of government which is generally admitted to be entirely unsuited for administering the Province. Whatever manoeuvrability the Unionists have must be used to bring benefit to Ulster. There are signs that the more realistic attitudes of the present MPs are bearing fruit.

Certainly Jim Molyneux's sane and sensitive leadership has given comfort to many politically conscious people and not all of them naturally friendly to Ulster. To be highly respected by one's opponents is the loftiest compliment.



Sir Knight and Bro. James H. Molyneux, M.P. Sovereign Grand Master of the Royal Black Institution

The plea for proper N.I. representation — an increase in the number of MPs — is now falling on more receptive ears. Few are denying that Ulster is entitled to equal representation with other parts of the United Kingdom and with Scotland where devolution is not to affect the number of Scottish MPs at Westminster. Increased representation at Westminster is on the cards and the return of an Ulster Government is not immediately in prospect.

I.G.M. ENJOYS VISITS TO LODGES IN ALBERTA

Most Wor. Bro. Revd. W. Martin Smyth, B.A., B.D., has been paying a visit to Canada, and from there he tells of a visit he made to an Orange Camparee in Alberta.

He writes: I found an opportunity to make contact with Orangemen in the West of Canada, and to spend a pleasant time with them. The Grand Master of Alberta, Bill Sorenson, had a vision of a Camparee for the

Orange Brethren two years ago, hosted by himself and his wife, Fran, at their farm at Rocky Mountain House.

It attracted eight people in 1974, and this year forty-one folk piled in. Most of them were in their camp trailers or tents — a few stayed in the neighbouring Rocky Mountain House, not a "house" but a little township of some 3,000 people in the foothills of the Rockies, five miles away, and spent the day in the Camp.

They came from British Columbia, and Saskatchewan, as well as the various centres in Alberta. The project is to be commended to all jurisdictions, especially to those with scattered membership, as an opportunity not only for Lodge business but for members to meet in fellowship, to develop friendship, and around the camp fire to discuss Lodge problems, to share new ideas, and to give encouragement and inspiration to one another.

There were the usual things happening at a camp, but the attractions included an auction in Rocky Mountain House.

Auctions are an every Saturday occurrence there, and our members went to bid for and to buy some wonderful things.

Then in the evening there was a social gathering — the old Box Social — where ladies donate lunch boxes and gentlemen bid for them. The money raised was given to charity.

On the Sunday, in the Community Hall, a service was held, which I conducted and at which Eric Good-fellow, Past Grand Master of British Columbia, preached.

After lunch, around the camp fire, an opportunity was given for questions and answers on the Ulster situation and an insight into some of the problems, especially the religious problems affecting the Brethren. Some helpful suggestions were given on the way to encourage the growth of the Institution.

There was a note of confidence and optimism despite the fact that some of the sections showed a decline in numbers. The Lodges at Innisfail, in particular, however, were very encouraging, and of course, the Ladies' Lodges are really prospering.

A quick trip round the country, Old Rocky Mountain House, the Stone itself, and the original fort, and a visit to Crimson Lake passed a delightful after-



noon. One attraction of the weekend were rides through the Farm on a turbo-jet, as Bill or some other driver took the Campers at a fairly fast rate on the four-wheel-drive high-powered little buggy, over rough terrain, through water, knocking down bushes, or anything in its path. The thrills and excitement were there in plenty.

Apart from the great pleasure of a trip to British Columbia and the Rocky

Mountains, and an opportunity of meeting old friends in Calgary who had emigrated from Northern Ireland, the highlight was a luncheon party on the Tuesday evening, hosted by the Worship Master of the Calgary Lodge, Glenn T. Moore, and his wife. Leaders of the Institution in Calgary, with one or two other friends, had the opportunity of sharing both in informal friendship and informed comment.

PITHY POINTS

A speech should have "a good opening sentence and a good closing sentence and they should be brought close together." Grand Master Raymond Reside (Canada).

A good speaker will "Be brief, be sweet, be gone." Grand Master Richard Roberts (England).

QUOTEABLE QUOTES

"When God measures man, He puts the tape around his heart — not his head." (Guideposts).

"I sought my soul
But my soul I could not see

I sought my God,
But my God eluded me.
I sought my brother,
And I found all three." (Anon).

"If you love do some good.
If you do some good you will love." (Peale).

"We have a call to do good, as often as we have the power and occasion." (Wm. Penn).

"Now is the time to forget the quarrel and mend the friendship." (Peale).

"Every man I meet is my superior in some way. In that, I learn from him." (Emerson).

Scots Bible Gift

When he attended the Glasgow demonstration in Knightswood Park, on July 10 a Belfast visitor, Bro. W. J. Buick, got a surprise when he was presented with a Scottish Orange Bible by Bro. Iain Paton, W.M., Black Watch J.L.O.L. No. 29 in recognition of "his good work" for the Juveniles.

At the presentation were the parents and grandparents of the young W.M., all of whom are identified with the Orange Order, and are members of 24 District Glasgow.

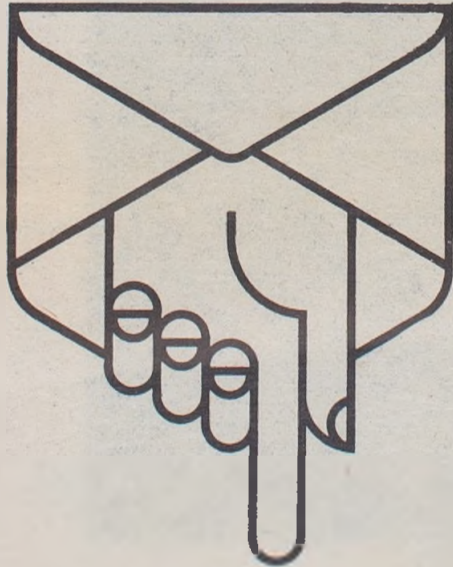
The Juveniles were in attendance at a recent Rally wearing their recently dedicated regalia and cuffs.

Sunday Drinking

Sir,—I read in a recent issue of the "Belfast Telegraph" that the Ulster Licensed Vintners Association is to press for the opening of public houses on Sundays.

Let us hope that the Orange Order will be prepared to take a firm stand when this matter arises. We have enough problems caused by drink on weekdays. Teenage drinking and drunken drivers are some of them.

Yours fraternally,
T. G. PROCTOR
26 Barrack Street,
Armagh.



Minister's Letter 'Barren of Grace'

Mr. Jim Megaw, Rathfriland, has provided us with a copy of a letter which he has sent by way of reply to the Revd. E. J. Ferguson whose correspondence with Mr. Megaw was published in last month's issue.

The text is as follows:
"Dear E.J., I saw no point in you publishing your letter except to show the public your bitter opposition to the Free Presbyterian Church of Ulster, and in publishing this without as much as a by-your-leave to me.

"I thought this was a private correspondence between us, but since you have betrayed a confidence in publishing part of the original letter which I received I feel I am obliged to publish the remainder which was deliberately left out because it was a pointed

attack on the Loyalist population.

"Why show so much hatred against fellow-Christians and you a man of the cloth? You quote Scriptures of love for me to follow, when you clearly do not follow these Scriptures yourself.

"This is the remainder of the letter which was not published in the last issue: 'Come ye out from among them. Pursue this principle to its logical conclusion. Why stay in Ulster and mix with republicans? Why not leave Ulster? Why not stage a mass exodus? Why trade with R.C.'s in the shops and fairs? Why not by-pass Protestant shop-keepers? Your money is going indirectly to the Church of Rome. I am not advocating a boycott of R.C. business people, but I am pleading for

consistency and honesty. The greatest opponents of Roman Catholics and their religion are often the best customers of R.C. publicans. Some of them would drink R.C. liquor out of a sewer.

"It is obvious you are a poor judge of where the greatest opponents of the errors of Rome are to be found, if you imagine they are those who are drinking R.C. liquor out of a sewer.

"Is this not a ridiculous form of argument? This is not a logical conclusion, but a ridiculous form of argument and is used by those who have a weak case.

"Paul wrote 'Come out' by the pen of inspiration from God to purify worship in the church, and separate from unbelievers in the church and have no association with idol worshippers, not to be unequally yoked for the temple of God hath no agreement with idols. He never called Christians to a mass exodus from Corinth.

"The charges in the letter are reckless against the separatists. The apostate W.C.C. man is the one who has substituted an infallible church in place of the infallible Word of God. This is where the infallible church really is. Let's recognise it here and now.

"The entire letter you published is barren of grace and unworthy of the cloth.

"No-one has any business attacking Dr. Paisley, because it was through the faithful preaching and he himself who pointed me to Christ and indeed many more. I will always be thankful that God saved me from what I was, and I make no apology for the stand I have taken for the Lord.

"Incidentally, since you have hit the headlines with this aggressive and abusive letter you had forgotten to reply privately to my latest correspondence as to date.

"Yours sincerely,
JIM MEGAW."

**FRIENDS OVERSEAS
KEEP IN TOUCH WITH
CURRENT EVENTS IN THE
ORDER BY SENDING THEM
THE ORANGE STANDARD**



THOMAS JEFFERSON

BY S. E. LONG

There are two good reasons for drawing attention to Thomas Jefferson, often described as the greatest American after George Washington and Abraham Lincoln — it is the bi-centenary of American Independence which owed so much to him for its philosophy and documentation, and because 4 July 1956 is the 150th anniversary of his death.

Jefferson, so well known for his contribution to American political thinking, was always more than a politician — the best politicians have always been people of wide interests and spread abilities — he was a lawyer, farmer, musician, educationist, scientist and architect.

TOP ARCHITECT

As an architect — he was sometimes described as "the foremost American architect of his time" — he designed and built the University of Virginia which he also founded. A Virginian, he was born on 2 April, 1743, at Shadwell, Albemarle County, the son of Peter Jefferson, a prosperous farmer and surveyor, and Jane Randolph Jefferson, who belonged to one of the wealthiest and distinguished Virginia families. His home "Montecello," sited on a hill outside Charlottesville, is the gem of his buildings.

Jefferson's enthusiasm for education, expressed in the founding of the university, made him a keen linguist for he believed that the basis of learning was a knowledge of languages and especially of the classics.

This intense interest in languages was illustrated in the fact that even while he was campaigning vigorously for the presidency he took time off to correspond with other language enthusiasts on the vocabularies of the American Indians.

As a scientist he was highly regarded for his knowledge of zoology and botany. His "Notes on Virginia" classified flora and fauna which had not been listed before, and he also added considerably to his state's knowledge of its geology and scenery.

Jefferson, the farmer, — he inherited 2750 acres of land on the death of his father when he was fourteen — was an enthusiast for scientific research in agriculture. One of his inventions a mould-board for ploughs earned him an associateship of the French Society of Agriculture.



JEFFERSON said, "Indeed I tremble for my country when I reflect that God is just."

"Error of opinion may be tolerated where reason is left free to combat it."

In music he was a fine pianist being one of the first to possess a piano in America.

SKILLED LAWYER

He quickly gained a reputation in his profession as a lawyer and he was elected to the House of Burgesses of Virginia in 1769. Appointed to a committee of five to rewrite the laws of Virginia he did the major share of the work.

But however comprehensive Jefferson's interests it was in politics that he made his greatest impact. But his other interests helped to mould the politician. For it was as a great humanitarian that he made his impression on the thinking of America and the world.

His great political thoughts are expressions of a deep regard for the rights, privileges and responsibilities of all men. His strongly

expressed views on personal freedom brought him into conflict with the Church but he persisted in his determination that there should be "freedom from the Jew and the Gentile, the Christian and the Mohammedan, the Hindu and the infidel of every denomination."

His desire for freedom persuaded him of the need for the separation of Church and State.

Remarkably this political philosopher was somewhat more successful than most other political thinkers in putting across political views which were understood by ordinary people. Of course this is an assertion in relativity for Jefferson is not always easy to read. He has the lawyer's knack of being deliberately ambiguous at times.

Where is the equality, and the freedom, in America yet?

There is no doubt that Jefferson meant what he wrote. He was the authentic liberal and there are never many true liberals about. That is why the Declaration is more agreeable to the hearts than the minds of men who have always kept their emotions under control when their interests have been threatened. Incidentally Jefferson wrote the statement out of his own full mind without recourse to books, though the liberal thinking of other minds is recognisable in it.

MINISTER TO FRANCE

Jefferson was the American Minister to France, 1785-9 and Secretary of State in Washington's administration 1790-3 when his many disagreements with Alexander Hamilton compelled his resignation. Hamilton, the federalist, could not share Jefferson's right-through democracy which required administrative and executive rights and responsibilities for elected representatives at every level. The men were very different in style also, Hamilton was often angry, and vindictive in his arguments with Jefferson who always appeared calm and unaffected whatever the attacks.

The break took Jefferson into the new party, and by it he came to the presidency after John Adams, who had succeeded Washington, finished his single term. It was a near thing for the choice between Jefferson and Aaron Burr was a hard one for the House of Representatives to make. The electoral system was different to today. In the event it was Hamilton who swayed the vote in Jefferson's favour.

It was a magnanimous act but Hamilton believed that Jefferson could not "diminish the power of the executive once he was the executive, nor seriously interfere with the structure of financial power that Hamilton himself had built." Indeed his most famous action "The Louisiana Purchase" from Napoleon was only possible by the use of federal power.

Jefferson did not succeed in making real many of his ideas. He did make it possible for Americans to set their sights on the kind of good society he envisaged but never realized. He represents that ideal in democratic politics, the right of all men to think their own thoughts and to live their own lives, free from the tyrannies of government, property owners and superstitions.

These are the things which make Jefferson worthy of remembrance.

THE DECLARATION

His first great moment came when he was appointed to a committee which was appointed by the United States Congress — he was a congressman since 1775 — to draft a Declaration of Independence for the country in 1776. The job fell on Jefferson and while Congress refused to accept everything he wrote, it refused his paragraph on slavery, the document was his to almost every word. And so at 33 he became the author of the most famous American political document.

The Declaration, with its argument for independence is really more valuable for its enunciation of democratic principles. It was "not merely declaring that the United States could be a nation, it was saying what kind of nation Americans had the right to make."

His most famous sentence says: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just power from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundations on such principles, and organising its powers in such form, as to them shall seem most likely to effect their safety and happiness."

It was a remarkable achievement to have such a document accepted in the America of the time. It was not remarkable that such a good statement should be readily accepted in word but as readily refused in deed.

