

# Bishop Lashed on Criticism of Orangeism

Orangemen and others in Northern Ireland and in other parts have reacted vigorously to a verbal attack launched by the Church of Ireland Bishop of Meath and Kildare, Most Rev. Walton Empey, on the Orangemen of Portadown attending the annual parade service in Drumcree Parish Church, on the outskirts of Portadown.

Bishop Empey told the congregation at an open air service at Clonmacnois in Co. Offaly, on Sunday, July 27, that the Church of Ireland should "review its connection with the Orange Order."

Referring to recent marches through Roman Catholic areas, Mr. Empey, an old Portoran, stated: "Regardless of the sensitivity of others, they insisted on marching through areas where they knew that

they were causing deep offence to people who held different convictions.

"This was bad enough, but it was made worse by the fact that they were marching to a religious service," he said.

### ORANGE ORDER "NOT NEEDED!"

The bishop said that on July 11, the Scripture reading at the Church of Ireland services

stated that love fulfilled God's commandments. By their actions the marchers directly contradicted the Gospel they professed.

Christ had not founded or needed organisations like this, and the Church needed to examine its involvement in such movements, he said.

He added that the Churches themselves must share most of the blame for sectarianism, and said they need to rid themselves of triumphalism.

### "DISOWN" CALL CONDEMNED

There was an immediate response from an Ulster churchman, R.W. Bro. William C. Moody, M.B.E., J.P., Poyntzpass, who wrote to Bishop Empey in the following terms:

"Like many others in the nine Counties of Ulster, where I travel extensively, I have taken very great exception to

your reported remarks made some weeks ago at Clonmacnois, when you made an attack on the Orange Institution and requesting the Church of Ireland to disown members of our Church who are also members of the Orange Institution. To do so would be to disown 75% of the male population of the Church of Ireland in Ulster.

"With the greatest respect, you are not in any way familiar with the workings of this Bible-based Institution. I suggest your Lordship has fallen into the trap of arguing from particulars to generals. Admittably, some members of 'the Order have erred and strayed' from the 'Qualifications of an Orangeman.' This unfortunate aspect of the Institution is the one which the media will portray to the detriment of the vast majority of law-abiding Orangemen.

"If I may presume to draw a parallel: because one Anglican Bishop is reputed to question the bodily resurrection of our Lord, it would be dishonest to say that, therefore, all Anglican Bishops do likewise.

"Unfortunately, times have changed in our Church, not for the better, as I see and read the history of it. I was Baptised into the Church of Christ some 76 years ago and subsequently confirmed by the Primaie of the day. I thank God that I have lived long enough to serve under the sixth Archbishop of my time.

"Historically, the Church of Ireland has not been ashamed to be identified with the Orange Institution. In point of fact, it

Continued on page 6



## The Grand Secretary

The Grand Secretary and Imperial Grand Secretary, M.W. Bro. Walter Williams, J.P., now convalescing at home in Saintfield, after a major heart triple by-pass operation in the Royal Victoria Hospital sincerely wishes to thank the several Grand Lodges in the various jurisdictions, County Grand Lodges, and many District and Private Lodges and a large number of individual Grand Officers and brethren who sent him "Get Well" cards and letters expressing prayerful good wishes for a speedy and full recovery.

He also wishes to express thanks to the other numerous brethren and friends who telephoned his home, and particularly the Grand Master and Imperial President, M.W. Bro. Rev. W. Martin Smyth; the Grand Chaplains, Rev. W. S. K. Crossley, Canon S. E. Long, Canon Dr. Michael W. Dewar, and the Grand Chaplain of Belfast, Rev. V. H. Ryan, the hospital chaplains and his own minister. Rev. Alan Meara, Ballynafeigh Methodist Church, for their frequent hospital visitations and much frequent prayers both prior to and after the operation which were a great source of comfort to him.

The Grand Secretary is making steady progress and sends his warmest greetings.



Members of Clough R.B.P. 1044, who unfurled their new banner in the Church Hall on Friday night. Front row (from left), Sir Knt. Hugh Russell, Imperial deputy grand master, Mr. James Molyneux, guest speaker, Mr. Robin Fairbairn, chaplain, Mrs. Alice Bleue and Mr. Stephen Bleue, Worshipful Master. Back row: Sir Knt. Jim Carlisle, county grand master, Sydney Wilson, deputy county grand master, William Bleue, registrar, and Charles Watson, deputy master.

## Orange 'End Terrorism' Call to No. 10

The County Grand Orange Lodge of Belfast has called on Her Majesty's Government to take firm, positive and resolute action to halt the spiral of death and violence in the Province.

The Community, says their statement, "are sick sore and tired of hearing, after every atrocity words of condemnation and promises of steps by the Government to defeat the terrorist. We have heard it continuously for the past seventeen years but really nothing ever changes.

"It is pointless for the Northern Ireland Office Ministers to condemn Sinn Fein if they are not going to stand up to them.

"We call on our Government to show that they mean business by outlawing Sinn

Fein, the Provisional I.R.A. political wing, and we challenge the Roman Catholic hierarchy and Church, the S.D.L.P., Workers Party and Alliance Party to support our demands.

"We must also condemn the Northern Ireland Office who deliberately and continuously mislead the Ulster public as to what is really happening in the Province.

"No major political or security changes can now be made in Northern Ireland without the Republic of Ireland Foreign Affairs Minister, Peter Barry, being consulted. Evidence of this was clear in Newry where before the Army was introduced, in limited numbers, on the streets on Thursday, Mr. Barry had to be consulted."

## London Says 'Thank You'

Bro. A. Richardson, W.M. of City of London L.O.L. No. 63 in a letter expresses thanks to the W.M., officers and members of John Lowe Church L.O.L. No. 194, Sandy Row District L.O.L. No. 5 on behalf of the members of Friends of Ulster (House of Commons) who paraded as visitors and a Lodge for the sixth year in succession.

Some members have attended in an individual capacity for much longer.

"Once again," says Bro. Richardson, "we were treated most royally and we enjoyed our stay very much. We thank all the brethren and their wives. See you again next year."

# St. Patrick's Flag Replaces Ulster's

## on State Buildings

Mr. John D. Taylor, Ulster Unionist M.P. for Strangford in a statement says that at a time when the Northern Ireland flag has been flown in Mexico for our Football team and when it was being hoisted in Edinburgh as Northern Ireland gained medals in the Commonwealth Games "it is totally deplorable that it has become the policy of Mr. Tom King and the Northern Ireland Office to refuse to fly the Northern Ireland Flag on appropriate occasions when flags specific to the other three countries in the United Kingdom are being flown."

"I condemn in the strongest terms the insensitive and offensive new policy now in operation by the NIO to play down the use of the Northern Ireland Flag — officially termed the Banner.

"Until recently the Northern Ireland Flag was flown at the Ulster Office in Berkely Street in London and on public buildings in Whitehall for State Visits to the United Kingdom and other appropriate state occasions.

"However, since the commencement of the involvement of Dublin in the internal policies of Northern Ireland and its increasing influence on British Government policy towards Northern Ireland the flying of the Northern Ireland flag has stopped and now it is St. Patrick's Flag for Ireland which is flown by the Government to specifically represent Northern Ireland.

"For example, for both the recent visit of the President of Germany to the United Kingdom and for the Royal Wedding of the Duke and Duchess of York the Government flew on public buildings in Whitehall the following flags: St. Andrews for Scotland; St. Georges for England; the Red Dragon for Wales; and St. Patricks for Ireland. Although these were State Visits to

the United Kingdom of Great Britain and Northern Ireland no Flag specific to Northern Ireland is now flown by the Government."

Parliamentary Replies received by Bro. Taylor confirm (1) that the Government does not regulate the use of the Ulster Banner — ie it no longer flies the Northern Ireland Flag although this certainly used to occur on public buildings in London prior to Dublin's influence and (2) the Environment Minister confirms that St. Patrick's Flag for Ireland and no flag for Northern Ireland is now flown alongside the three other regional flags of the United Kingdom.

Finally, says Bro. Taylor, it will be noted that in the third answer a typically dishonest and double talk type of reply from Minister Nicholas Scott of the NIO who, arising from the earlier reply from the Environment Minister, avoids giving an answer about what has happened to the Northern Ireland Flag by saying that the Union Flag represents Northern Ireland. Does the Union Flag not also represent Wales, England and

Scotland? The Ulster Flag should be flown when the flags of these three countries are displayed.

Westminster — July 25 — Written No. 553.

Mr. John David Taylor (Strangford): To ask the Secretary of State for Northern Ireland, what is the official flag specific to Northern Ireland; if it is displayed from his Department's public buildings; and what is his policy towards the use of the Northern Ireland banner.

Mr. Scott: The official flag of Northern Ireland is the Union Flag, which is flown from Government buildings in Northern Ireland on the prescribed days. The Government does not regulate use of the Ulster Banner.

Written No. 544.

Mr. John David Taylor (Strangford): To ask the Secretary of State for the Environment, pursuant to the Answer of 22nd July, Official Report, column 111, if St. Patrick's flag for Ireland has been adopted by Her Majesty's Government as the flag for Northern Ireland; and if he will make a statement.

Mr. Scott: I have been asked to reply. No. The flag of Northern Ireland is the Union Flag.

House of Commons

Mr. John David Taylor (UUP — Strangford):

To ask the Secretary of State for the Environment, if he will arrange for the flag of Northern Ireland to be flown alongside the flags of Wales, Scotland and England on public buildings in Whitehall for future state visits to the United Kingdom of Great Britain and Northern Ireland and on other suitable state occasions.

Mr. Richard Tracey: The St. Patrick's flag is flown alongside those of St. Andrew, St. George and the Red Dragon of Wales.

# ULSTER — "The Lost Culture"?

The Young Unionists have published the second of a series of discussion papers on important issues facing Northern Ireland.

Prepared by the Young Unionist Committee on Culture and entitled: "Cuchulain: the lost legend, Ulster: the lost culture?" the document discusses the neglect by Unionists of their culture; whilst Gaelic nationalism has made every effort and used every opportunity to promote Irish culture.

"The end result has been that our side of the cultural argument has not been properly heard in the USA, in Europe and on the mainland — let alone in Ulster. For far too many the term "Ulster culture" signifies nothing more than Orange men parading on the 12th July" the authors assert in the Introduction.

The paper notes that Navan Fort, outside Armagh, is Ulster's equivalent of Stonehenge. With regard to the recent planning controversy "it is a tragedy that it was largely left to such people as Seamus Mallon and Charles Haughey to defend Navan against the encroachment of a limestone quarry. Unionist leaders should have been at the forefront of any campaign to have what remains of Navan preserved for posterity . . .

Having survived for so many centuries it would have been a savage irony if Navan had been destroyed through neglect of our culture by historically ignorant unionists unprepared to defend our ancient capital."

Contrasting the attitude of Unionists to that of Irish

republicanism it is accepted that Unionists were content to say they were British and leave it at that. "Irish republicanism has used "culture" as one of its weapons in the battle for supremacy on the island of Ireland and since the latter half of the 19th century they have developed their national identity in concert with their culture."

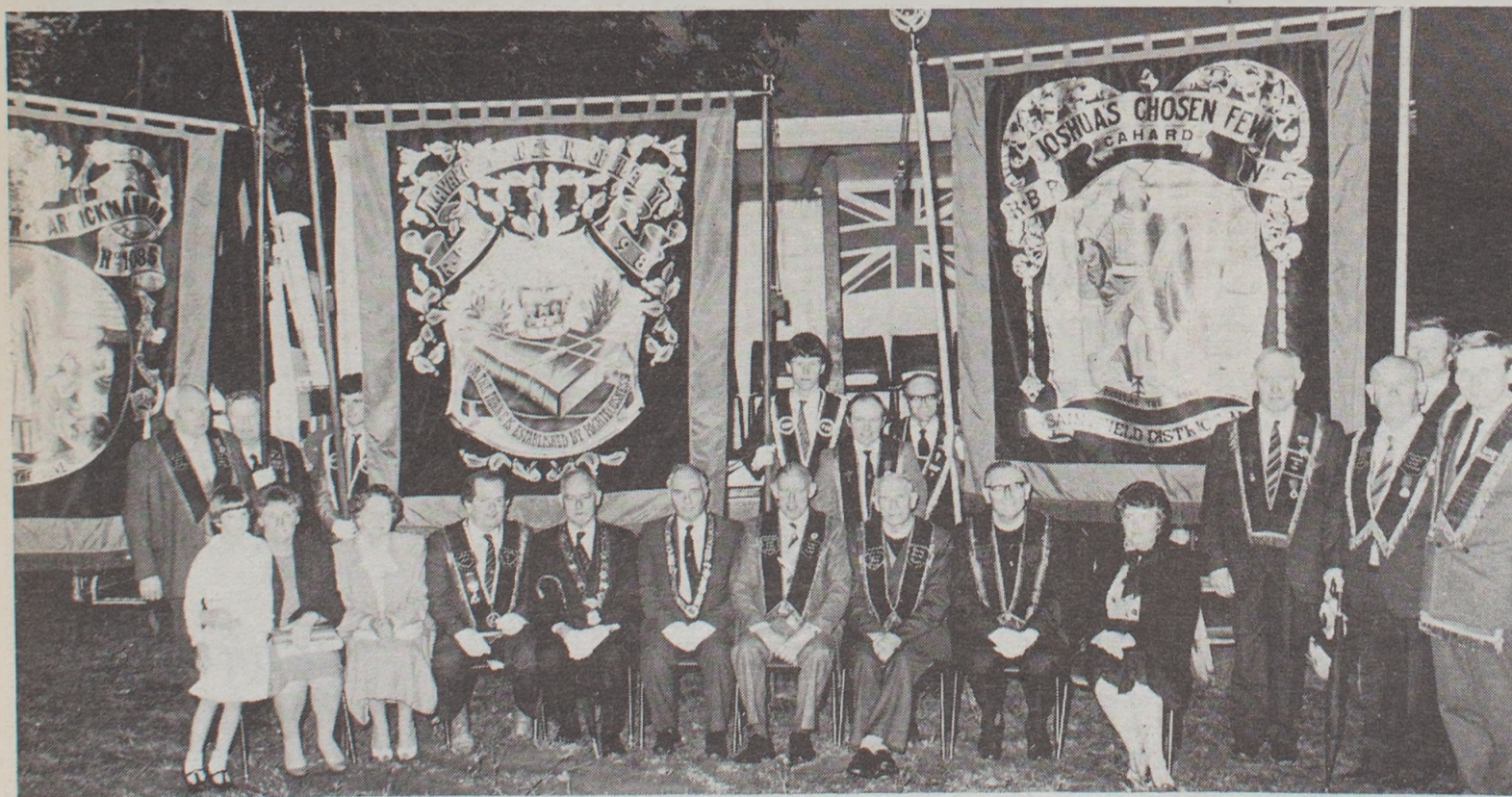
The Committee asserts that "It is our task to nurture what is already there — to closely examine our language, our literature, our music, our history and our way of life." They call for a push in the field of education to inform and induce a sense of identify in the Ulster people, instead of floundering in a malaise as at present.

Culture Committee Con-

venor, Mr. Lewis Singleton, said: "It is our intention to create a greater awareness amongst Ulster people of their rich cultural heritage which has so often been neglected.

The Anglo-Irish Agreement presupposes that all the people of the island of Ireland share a common identity and culture. We believe that it is essential that the historic differences between Ulster and the rest of Ireland, which have existed for thousands of years, be re-asserted.

The legend of Cuchulain, "Ulster's ancient champion — featured on the front cover of the paper — illustrates how Ulster has always been separate; and also how nationalism has appropriated for itself a figure who always opposed encroachment from the rest of Ireland into Ulster".



### Banners Unfurled

History was made in Saintfield when three new banners were unfurled for Royal Black Perceptories in the area. The banners were unfurled for Carrickmannon, Ravara and Cahard perceptories. In attendance was James Molyneux.

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### Annual Church Service

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All Sisters and Brethren invited to attend.

### Gilford Orange Hall Committee

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will be held on Friday 26th September in the Protestant Hall (Temperance Hall) Tandragee Co. Armagh at 7.30 p.m.

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## Fifty Years in The Order



Left to right, Bros. Tommy Semple, William Smith and John Thompson who were presented with 50-year medals and certificates by Magheramorne L.O.L. 291. Photo by D. Hume.

A total of 150 years in the Orange Order was commemorated recently when three members of Magheramorne L.O.L. 291, Larne, were presented with 50-year medals and certificates.

Bros. John Thompson, William Smith and Tommy Semple, joined the Order in 1936 and all remarked that it did not seem like 50 years since they became Orangemen. Bro. Smith, however, said he only wished the clock could be turned back along with the presentation of the medals.

Bro. Arthur Beattie, W.M. of L.O.L. 291, presented the three men with their medals, noting that they had always

been on hand when the Lodge needed assistance. He also noted with regret the absence due to illness of Bro. Tommy Cameron, who had also been due to receive his 50-year medal on the same occasion. Sadly Bro. Cameron has since passed away and will be greatly missed by the members of L.O.L. 291.

Another long-service Lodge member, Bro. William McConnell, was not well enough to accompany the lodge to the July demonstration at Randalstown this year, but is now recovering from his illness. Had he been at Randalstown it would have been his 76th Twelfth of July on parade with the lodge.

## Cavan Hall Comes Back Into Use

An Orange Hall at Portlongfield, in Co. Cavan, which has been out of commission for some time was restored for use at a ceremony held at Killygar Orange Hall in Co. Leitrim, on Friday, August 1.

Two hundred members of the Orange Institution were presented for the unfurling and dedication of a banner for Mount Horeb Royal Black Preceptory No. 101.

They were welcomed by Sir Knight Charles Johnston, W.M., D.C.G.R., and the chairman was Sir Knight

William C. Moody, M.B.E., J.P.

Prayer and Scripture reading were carried out by W. Bro. D. Kemp and W. Bro. J. W. Scott, and the unfurling ceremony was performed by Rt. Wor. Sir Knight Samuel Farrelly, Co. Grand Master, who gave a history of the Preceptory going back to 1857.

Sir Knight George W. Browne, deputy Co. Grand Chaplain, and a lay reader in the diocese of Kilmore, dedicated the banner which was made available by Aghavilly

R.B.P. No. 443, and which was represented by Sir Knights R. Houston, P.M., George Browne and J. Gillanders.

The address was delivered by Rev. Jean Mackarel, B.A., B.D., and the other speakers were Sir Knight Robert Houston, R.B.P. 443.

During the proceedings the key of Portlongfield Orange Hall was presented by Sir Knight and Bro. William G. Foy, Co. Cavan Grand Orange Lodge, to the new occupiers, Killygar L.O.L. No. 14c, whose hall was destroyed

maliciously some years ago.

The appeal was made by Sir Knight Moody, and it met with a generous response amounting to more than £235.

Miss Jean Scott was the organist, and the vote of thanks to all who took part was proposed by Sir Knight Johnston, W.M., seconded by Sir Knight F. Humphreys, D.M., who is 84 years of age and still very active in the Orange and Black Institutions.

Subsequently all those present were entertained to supper by the ladies committee.

## Orange Delegation Outline The Facts of Ulster's Trauma

A five man Orange delegation, led by the County Grand Master, Mr. John McCrea, have paid a two-day visit to the House of Commons for a series of detailed briefing sessions with members of Parliament.

The three main meetings have been with the Liberal Chief Whip, Mr. David Alton, M.P., Mr. Peter Archer, M.P., the Labour Party spokesman on Northern Ireland and with a group of Tory backbenchers.

The County Grand Master, John McCrea stressed the dangers inherent in the present tense situation, created by the Anglo-Irish Agreement.

He told the M.P.'s that the ordinary people of Northern Ireland believed themselves to be "manipulated by a Government administration which was entirely indifferent to the wishes of a majority of the Province's citizens."

The anger and frustration felt by the man in the street was entirely predictable they said, and only the setting aside of the Agreement followed by a moratorium, during which time political tensions might be eased, offered the way forward.

The five-man delegation say they were impressed by the number of M.P.'s who recognised the unfairness in the Agreement, and felt that the failure to consult the Unionists had proved disastrous.

## Poyntzpass Venue For Three Services

Tandragee District Royal Arch Purple Chapter No. 4 annual Church Service will be held this year in Poyntzpass on Sunday, 7th September, at 3.30 p.m.

Sisters and brethren will attend from all over Ulster, Co. Leitrim and Dublin. Belfast brethren will be accompanied by Prince of Orange Flute Band, an the Cavan, Monaghan, Donegal and Leitrim brethren by Kilmore (Co. Cavan) Accordion Band.

The local bands, Poyntzpass Silver, and Drumbanagher Accordion, will also take part.

In the Presbyterian Church the Rev. Jean Mackarel, B.A., B.D., Co. Cavan, will conduct the service and preach.

In the Church of Ireland, Bro. the Rev. T. R. B. Taylor, M.A., C.F., has been invited to preach and will be assisted by the Rector and Wor. Bro. George Browne, D.G.M.I., County Grand Master of Leitrim, a lay reader in the diocese of Kilmore.

In the Royal British Legion

Hall Bro. Percy Patterson will take this service. Poyntzpass Silver Band will lead the praise.

Other members of the Institution and Ladies Orange Association will assist as readers and soloists.

The parade will form up at the Orange Hall, Railway Street, at 3.30 p.m. All Orange and Royal Arch Purple brethren and the Ladies Association are invited to attend. The collections are in aid of R.A.P.C. Charities.

Tea will be provided in the Royal British Legion Hall for all visitors after the service.

## 'STANDARD' REWARDS

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## Co. Tyrone Anniversary Service

The annual anniversary service held under the auspices of Newtownsaville L.O.L. 646 was held in Newtownsaville Orange Hall on Sunday evening, 27th July, and the hall was packed to capacity for the service.

The service was conducted by W. Bro. James Emery D.C. G.M.R.A.P.C., Castlederg who also preached a most

appropriate sermon. The brethren assembled at Bro. Alan Rainey's lane and paraded to and from the hall headed by Newtownsaville Accordion Band. The praise during the service was led by Misses Lynn Rainey, Glynis Lynd and Aileen Stockdale.

The collection which was in

aid of the Lord Enniskillen Memorial Orphan Fund was taken up by Bros. Lexie McLaren, Rueben Mulligan, Robert Mulligan, William Monteith.

Bro. Emery thanked Mr. Alan Rainey for the invitation to conduct the service, and extended greetings from his own lodge and from the Killen district No. 12.

Bro. Rainey welcomed all present, especially the preacher, and thanked the band for leading the praise, the member who had led the praise, Mrs. Lorna Stewart for training the band, the R.U.C. for controlling the traffic and all who had helped in any way to make the service a success. (Courtesy of the 'Tyrone Courier').

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# STANDARD BEARER

## The Might of the Microphone

The later half of the 20th century will be remembered in part by the emergence of "government" by elements outside the realm of Parliament. Ministers of State, no less than backbenchers now find themselves in front of microphones discussing the most intimate of matters of parliamentary concern, to the extent that a dangerous position may be upon us, almost surreptitiously. In other times public business, both in Parliament and in local authorities was conducted within their respective chambers, but not so any longer. Given an announcement of any public interest, then our public repre-

sentatives are being interviewed on the spot or on television and radio. Indeed we have been so conditioned to the practice that we would be somewhat disappointed if we did not have an immediate appearance from those who represent us at their respective levels. And of equal concern is the impression that interviewers are themselves in danger of being regarded as partisan in the pointed nature of their interrogation.

On radio the other day we heard an example of this kind of interview when an interviewer asked a public representative a question which the other parried suggesting that he was putting forward an opinion as

for a representative of an opposition party. T.V. and radio are now an accepted part of our information service, and since people, whether in public life or not, are attracted to it like a magnet it is all the more necessary that those being interviewed see to it that they are on the alert and do not allow themselves to be cajoled into answers which in ordinary conversation would have been given with greater care. On one occasion several years ago a leading Unionist M.P. of the period was being interviewed on T.V. when he was asked a question which related to "Protestants and Catholics". The interviewee who had

learned his churchmanship better than the other asked: "Do you mean Catholic or Roman Catholic?" The reply "Roman Catholic" restored the poor chap's equilibrium and the interview continued without any further discomfiture. But today in newspapers, on radio and on T.V. we have that anachronism "Protestant and Catholic" bandied about without question. Anyone who subscribes to the Apostles Creed in which one declares "I believe in the Holy Catholic Church..." is a Catholic. Those of the Reformed Faith are no less Catholic if they do not hold the Roman Catholic Faith.



## A Bishop Blasts Off

A sizable area of space is devoted in this issue to the remarkable sermon by the Church of Ireland Bishop of Meath and Kildare, Most Rev. Walton Empey, at Clonmacnois in Co. Offaly, the former Kings County, in which he gave vent to personal feelings about the attendance of 1,500 members of the Orange Institution at Divine Service in Drumcree Parish Church, outside Portadown, on the first Sunday in July. The Bishop is a Southerner, and although he attended Portora Royal School in Enniskillen in the early days of his schooling he does not appear to understand the feelings of Orangemen and Loyalists. I wonder how many

times in his ministry as curate, rector and as Bishop, first in Limerick and now in Royal Meath and Kildare he has had the opportunity of seeing 1,500 men go in processional order to church. I am sure that there must have been times when

instead of the "two or three gathered together" he would have been inspired to have such a huge congregation that they filled not only the church and parish hall to overflowing but that many could not find a seat in either and had to stand outside in the open air for more than an hour. But to get back to Clonmacnois... one wonders how many of the Church of Ireland faithful assembled on the banks of the River Shannon understood one word of what the Bishop was saying — or why. They have never seen a Union Flag, nor heard the Qualifications of an Orange-

man read to them. Time was when Orangemen were to be found in various parts of Ireland far removed from nine counties of Ulster, Co. Leitrim, Dublin and Wicklow. The writer's grandfather was an Orangeman in his native Queens County and sat in a Lodge in Co. Tipperary. Since those days the Orange cause has disappeared in all but Ulster and a few places in Eire as mentioned above. The Protestant population in the 26 Co. Republic, as Bishop Empey is only too well aware, has been decimated, not we hasten to say (as the Bishop would be quick to correct us) by any direct threat but by subtle erosion, not least by the mixed marriage laws which the Roman Church enforces with the utmost rigour.

Thirty years ago many churches throughout the Republic had a card displayed in their porches warning of the danger of contracting wedlock with Roman Catholics. It would appear, however, that in this increasingly ecumenical age they have been taken down, or have faded like a Cardinal's hat so that when the cord has become so frayed and cannot sustain the weight it falls to the ground and is swept, literally, out of the door.

One of Mr. Empey's fore-runners on the Bench of Bishops used to declare from the pulpits of his diocese that "the Church of Ireland is Ancient, Protestant, Reformed and Catholic." Perhaps it is a declaration that might with profit be more widely recalled in that church, not least in Meath and Kildare.

## Right Hand of (Eire) Fellowship

Six months after the signing of the Anglo-Irish Agreement there is less agreement in Ireland than ever before Mrs. Thatcher and Dr. FitzGerald appended their signatures in the red and green bound backed papers. It was hailed worldwide but more especially in Nationalist-Republican circles as the panacea for all of Ireland's ills. First we saw the emergence of a new breakaway party in the Republic of Ireland, which bids fair to set

the cat among the political pigeons in the 26 Counties, and the resultant erosion of Dr. FitzGerald's overall majority in the Dublin Parliament to just one, and that with a now doubtful Labour coalition. Given a General Election it is beyond question that the present coalition in Leinster House would be not only vulnerable but almost certainly defeated by Charles Haughey's Fianna Fail Party.

And that what of the "Agreement"? Of course if would come tottering down, an inevitable fate for a political document conceived in infamy and born of treachery. Mrs. Thatcher, just recovering, as I write, from an operation to that right hand which she used to sign a document which contained the seeds of a betrayal which deserves impeachment strides on in her defiant moods and tenses, oblivious, apparently, of the dissent which she has caused and is causing to the Queen's most loyal subjects. Meanwhile the "Iron (willed) Lady" of Downing Street prepares to select the curtains and furnishings of her new £400,000 home in a choice London suburb, just as further reductions in the standard of living of the elderly and needy are announced. A property-owning democracy is the aim of the Tory Party, we have been told. Mrs. T. is giving the lead... well in front and in prestige.

One of the more disturbing aspects of "the marching season", is the fact that Orange and Apprentice Boys parades now attract unruly elements who have no connection with the organisations concerned. They are the hangers-on who, in the same way as football hooligans who deign to describe themselves as "supporters," latch themselves on to any parade they see fit to attach themselves. It happened in Londonderry City on Tuesday, August 12, when the Apprentice Boys held their annual

and orderly parade is used by thugs who have no connection with the Apprentices to vent their spleen on the Forces of the Crown which they would have us believe they support with might and main. Even more sinister is the fact that on this occasion they found themselves in the same camp as republican youths who went on the rampage and attacked the RUC with equal venom and vigour. Both the Orange and Apprentice Boys of Derry and the Royal Black Institution will no doubt during the "close

## Eradicate Those Hangers-on

demonstration in the Maiden City. Their conduct was reprehensible and can in no way be justified or defended. That is not to say that the RUC are being eliminated from criticism, but one thing is clear: those who travel to these anniversary parades as spectators have a duty to behave themselves and to avoid giving offence or cause disorder of any kind. Not only do they disgrace themselves but they place in jeopardy the forces of the Crown and the right of processionists to walk well trodden routes. Things have come to a pretty pass when an Apprentice Boys dignified

season" be reviewing their attitude towards those who seem bent on creating mayhem and damage by their unruly and disgraceful behaviour. The annual parades provide colourful and musical spectacles for the onlooker and lift the mind from the preoccupations of a difficult world. That they should be turned into pitched battles by people who for their own reasons decide to stay outside the ranks of the organisations concerned is something to be deplored and abhorred. Their subsequent appearance in Court is no less dignified.

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## APPRENTICE BOYS PARADE TO LONDONDERRY



Members of the Apprentice Boys parading to the "Relief of Derry" demonstration in Londonderry on August 12th.

# Comment — Comment — Com

## Barry's Hysteria Over Portadown

The "inquest" on what happened at Portadown around the Twelfth is still "at hearing". The accounts of what happened, and the protests of Roman Catholic and Protestant having been seen and heard, the Peter Barry intervention being deplored and explained, and the Chief Constable's reasons for re-routing clearly stated, certain things have emerged.

Barry's outburst was resented by politicians and people in Northern Ireland and Great Britain and the more so when it was realised that he had contravened the Anglo-Irish Agreement which specifically denied either side the right of interference in the law-keeping decisions of the other. Whatever attempts have been made by Barry to extricate himself from his hysteria, released from the comfort of an armchair well away from Portadown, the Anglo-Irish Agreement has suffered another serious set back.

The end of July meeting between Tom King, Secretary of State for Northern Ireland and Barry in London, claimed by both men to have been profitable, produced nothing when it transpired that Barry had to accept the right of the Chief Constable of the RUC to make his decisions regardless of the authority of Tom King and the Government.

My purpose is not to rehash the Portadown affair but to commend the Grand Master for setting up a commission to attend at, and report on, the Twelfth at Portadown. As the report appeared fully and exclusively in "The Orange Standard", August issue, we have been benefitted by a first-hand account of what took place by observers and witnesses who were there to see and to "feel" it.

The report has been variously received by those who read it. Or refused to read it on the grounds that it was a one-sided view

of the events it reported and evaluated. In the nature of things the charge was to be anticipated. It was an Orange Institution enquiry into what affected Orangemen. It will stand or fall on whether or not it is a true account of what happened.

The fact that it condemns the police actions (specifically the DMSU) for precipitating the end-of-the-day violence is less a criticism of the RUC than a judgement on those policemen who were involved in ways that brought no credit on themselves or the police force. And there is a clear denunciation of those men and boys whose violence, whether of action or reaction, made a nasty situation into a perilous one.

There are lessons to be learned from Portadown on the Twelfth by the Orange members and the police. Such situations must not occur again.

## 'Butchery' of RUC in Newry

The murders of three more policemen in Newry on 26th July has produced the usual expressions of condemnation from the usual sources. It has long been realised that all the words which could be applied to condemn such bestiality have been used time and again.

Whilst the denunciations of the most heinous crimes against humanity have been sincere, and expressive of the revulsion felt by very many people over the years, these enemies of the human race ignore all pleas to desist from their horrific crimes. They are killers who enjoy killing, sadistic monsters who bring untold suffering on their victims. That after seventeen years they can still ply their evil trade has to be an indictment on those whose prime object should be to remove the terrorist from the society on which he preys and to which he brings only death and despair.

The recent Newry police killings, and those others of police and people in the border areas, have highlighted again the lack of sufficient security and the vulnerability of the police without army back-up. This has persuaded politicians and the Police Federation to ask for a return of such protection. Had there been an army presence in Newry that day the policemen might not have died. The butchers disguise and the method of the murders would have made army detection most probable.

That the PIRA murderers came from the Republic has made nonsense of the claim that the Anglo-Irish Agreement, and the two-country commitment to the defeat of the IRA, would bring increased vigilance from the South towards that end. After eight months there is no evidence that security has been improved on the Border. The IRA are finding refuge as easy as ever in the Republic, and the planning and execution of their infamies from there are uninterrupted.

The Agreement, which has intensified polarisation in Ulster, is assisted in that most undesirable circumstance, by the continuance of IRA attacks on persons and property. While such attacks continue and stronger measures are not taken to defeat the IRA the prospects for improvement in community relations are very poor.

The IRA killing of contractors who have worked for the police and the security forces has angered the Roman Catholic Bishop of Derry. He utterly condemned them for taking away the livelihoods of Roman Catholic workers, many of whom have been employed for many years in police and army establishments. When the Bishop's co-religionists decided to do something about their IRA fellow RCs who are determined to impoverish so many of them, their

rejection of the killers will be the essential ingredient in their destruction.

Protestant terrorism, no less reprehensible, is generally retaliatory. It has been guilty of some incredible evil, much of it revenge killing when the innocent were made sacrifices for the guilty. While there are constant fears of Protestant terrorism, and a mob violence common to unionists and nationalists alike, the destruction of the PIRA would put them out of business.

To say this is to express the hope that those with the responsibility of bringing peace to this torn country will be more successful than they have been till now in bringing the assassins to justice. We have always been aware of their problems when faced with foes who always have the benefit of the unexpected strike.

The Orange Institution constantly displays its determination to support the forces of law and order. It wants Northern Ireland to be a happy, peaceable, prosperous country for all its citizens. Its philosophy for community living can be summed up in the frequently quoted Orange slogan, "Civil and religious liberty for all: special privileges for none". The record of the Order over these troubled years is the evidence that the words are accompanied by deeds.

## Bishop Raises An 'Old Hare'

The Church of Ireland Bishop of Meath and Kildare, the Most Rev. Walton Empey, used a sermon at the annual pilgrimage service at Clonmacnois on Sunday 27th July to express the hope that his church would reconsider its relationship with the Orange Institution in the light of what happened at Portadown.

If what the bishop says means that he blames the Orangemen for what occurred there on July 12-14th he would have been wiser to have left the Primate, as Archbishop of Armagh, to make whatever comment was necessary on what happened in his diocese, for he is in the position to speak accurately and sensitively about the events of those days. The happenings at Portadown were caused by people and influences which involved Orangemen. And Portadown was exceptional, for the very many other and much larger processions and demonstrations of those days throughout the Province went over peacefully and happily as they are wont to do.

It is patent now that had the Orange Order leadership not acted as responsibly as it did the situation in Portadown would have been much more violent. The last minute RUC and Orange Institution agreement on rerouting turned away what promised to be a much nastier situation.

The Chief Constable's decision to change the route from

Obins Street to Garvaghy Road was a rational one. It allowed the seven lodges which meet outside the town and one in Corcrain Orange Hall to march and join up with the rest of the District procession at Portadown town centre en route for Armagh where the county demonstration was held. The Roman Catholics, unlike in Obins Street, live some distance away from Garvaghy Road and were not compelled to see and hear the parade, short and quick as it was. If the objections of some citizens should close a road to others who would use it, the right to talk on the Queen's Highway is likely to be denied anywhere at any time.

To blame the Orangemen for provoking trouble by processing peacefully from Corcrain Hall to the town centre as their forefathers have done for about 160 years is to be unjust, and regardless of community responsibility. Provocation is wrong: to claim provocation in order to restrict another's freedom is also wrong. There was much evidence of the latter in the conduct of the nationalists of Portadown on the Twelfths of 1985 and 1986.

The Order's report by the Grand Master's Commission on the Portadown affair having been published we hope that Bishop Empey will read it and get a better view of what really happened there.

His plea to his church to take another look at its relationship with the Orange Institution is an attempt by another churchman to raise an old hare. It happens periodically.

We are accustomed to these outbursts from those whose ignorance of Orangeism is incredible. They make no attempt to understand why so many churchmen, totally loyal to their church, find membership of the Order compatible with their commitment to the church. They are not going to be told by anyone that they are lesser churchmen than those who criticise them.

On the contrary they question the aims and aspirations of those who, unlike them, are questionable Anglicans with their watered down Protestantism and their accommodations to patterns of worship, belief and practice, alien to the ethos of the Church of Ireland.

What is needed in the church is not an attack on Orangeism, for the contributions of Orangemen to their church is very considerable, but an attempt to understand an organisation which will continue to be one of the most powerful influences in Northern Ireland society. Such a study by people competent to judge on performance would find ready co-operation from the Institution.

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# Bishop Lashed on Criticism of Orangeism

Continued from page 1

was an Anglican, the Dean of Exeter, who wrote 'The Qualifications of an Orangeman,' and also the liturgy used to this day at the opening and closing of a Lodge. It is interesting to note that, when the Grand Lodge of Ireland was held in Cork in 1823, the Primate of All Ireland, assisted by two Bishops, opened the two-day meeting with Prayer and Scripture reading.

### "DIPLOMACY LACKING"

"For over 40 years I have served Armagh Diocesan Synod and Council, not to speak of Committees, and for almost as long the General Synod. I am also a member of the Standing Committee. At this difficult time in Northern Ireland, it does no service to anyone, except our enemies, to read your comments.

"According to St. Paul's definition, a Bishop must not be 'quarrelsome.' He must also have a good reputation with outsiders. Living, as I do, in peace and harmony with my Roman Catholic neighbours, with whom I do a considerable amount of business as an insurance broker, I have learned the language of diplomacy. Your Sir, by your

unduly biased remarks, have shown a lack of diplomacy which could cause a split in our ancient Church, which to me would be a terrible catastrophe.

"I await, with interest, to hear your proposed action in. I presume, the General Synod or Standing Committee, to carry out your threat to expel the 75% Orange members of our Churches in Ulster and further afield.

"I am passing a copy of this letter to His Grace, the Archbishop of Armagh, with a complete account of the members of our Order, who are also prominent in our Church in Ulster, Dublin and Wicklow".

A Grand Chaplain of the Orange Institution, Rev. Canon Michael W. Dewar, Ph.D., also answered the Bishop's criticisms by accusing fellow churchmen who criticise or question church links with the Order of not understanding what they were talking about.

Dr. Dewar, a leading Orange historian, said: "Someone whose bishopric is entirely south of the Border does not understand."

He said he would not be reviewing his 44-year membership of the Orange Order and would not expect other clergymen to do so.

## Orangeism

"I joined the Orange Order seven years before I joined the church, and I joined it as an Englishman, as my accent betrays.

### RELIGIOUS AND A POLITICAL BASIS

"The Orange Order is both religious and political, and very much part of Northern Ireland life," said Dr. Dewar, a canon of St. Patrick's Cathedral, Dublin.

Last month he preached there on the subject of Schomberg, William Prince of Orange's main strategist at the Battle of the Boyne.

He said: "The Church of Ireland, and to some extent the Methodists, are all-Ireland churches in the geographical sense, with strong southern links.

"Of the 12 bishoprics in the Church of Ireland 10 are entirely in the Republic or partly in it. Only two, Down and Dromore and Connor are entirely in Northern Ireland. That does make a big difference. The South has

become more republican in outlook and southern churchmen accept that and fit in.

"There are no Orangemen in the South outside a smattering in Donegal, Monaghan, Cavan and Leitrim, with a few in Dublin. So I do not think our critics, particularly those in the South, understand our position in regard to that," said Dr. Dewar.

A prominent Orangemen has supplied us with the text of a letter which he addressed to Bishop Empey. It stated, *inter alia*:

"I enclose a cutting from the 'Belfast News Letter' in which my friend, Rev. Dr. Michael Dewar, comments on the sermon which you delivered at the open air Service at Clonmacnois.

### "INCOMPREHENSIBLE"

"Without in any way wishing to be impertinent towards or consorious of a Bishop of my

Church — and apologising in advance should you consider that I am — I find it incomprehensible that you should have used a traditional Service at one of Ireland's historic sites to launch an unprovoked, unmitigated and undeserved broadside against the Orangemen of Portadown for walking — not marching — in processional order to and from Drumcree Parish Church.

"Having resided in Portadown for the past 44 years I can lay claim to having some personal knowledge of the local situation during what has been frequently and erroneously described as 'the marching season.'

"This year, on Sunday, July 6, the processional route for 1,500 Orangemen returning from Divine Service in Drumcree Parish Church, was along Garvaghy Road, not THROUGH an almost exclusively Nationalist — cum — Republican, IRA dominated area, consisting of three housing estates which, incidentally, are set back quite some distance from the roadway.

Page 4 of the 'Orange Standard,' a copy of which I enclose, makes it abundantly clear that the circumstances of which you thought fit to complain, were not at all like what has been publicly advanced by Foreign Minister Peter Barry and others of similar political outlook.

"You must now be aware of the dreadful murder of a Church of Ireland contractor in Co. Tyrone last week. He was assassinated in licensed premises when offering a job to a Roman Catholic tradesman. This was a heinous crime, a

million light years away from what you deign to describe as 'Orange triumphalism.'

"No-one, need I say, was ever assassinated or injured by the Orangemen of Portadown traversing the Queen's highway on their way to or from church.

### PAINFUL SURPRISE

"I trust that you appreciate that I find no pleasure in writing to you direct, thus avoiding recourse to the public prints, but in doing so I believe that I am articulating the opinions of tens of thousands of members of the Church of Ireland and those of members of the other Reformed Churches who have been painfully surprised at the tone of your irrelevant utterances on this occasion.

"Sadly and regrettably your sermon at Clonmacnois will inevitably be interpreted as reflecting generally the views of the Bench of Bishops and other clergy of the Church of Ireland, particularly by a few political and religious leaders and spokesmen who invariably use every opening to defame our historic Church of Ireland.

"Your sermon, therefore, will undoubtedly cause embarrassment to those clergy and laity who most certainly do not share your sentiments."

In a leading article in the "Irish Times" (August 4) there is, not surprisingly, support for the Bishop's outspoken views on Orangemen walking to church in processional order.

Under the heading "Cross and Sash" the Dublin paper, once known as "the Protestant paper," had this to say:

### DUBLIN VIEW

"Bishop Walton Empey speaks out clearly in the marching season of 1986 with words of warning for his Church: it should review its connection with the Orange Order. The bishop's suggestion is not before its time.

"The connection, as far as most people know, is largely that clergymen of Bishop Empey's Church of Ireland (and other Protestant denominations) are members of the order and march with their lodges on the Twelfth of July and on other such occasions. Some of them may address the gatherings from the platforms.

"The presence of Protestant ministers has often been explained away with the excuse that they might be restraining influence on the brethren. Anyone who has followed the Northern news of recent years will be certain that some of the most aggressive and inflammatory words have come from Protestant clergymen. That argument of restraining influence won't wash.

"In this year of grace, too, has become startlingly clear that the intention of the order is not just to march where they have marched for generations but to march with deliberation where they know they are not wanted — in Catholic areas. This, to the archaic mentality of the Orange Order, seems to be civil right. And, as Bishop Empey told the annual open air service at Clonmacnois recently, the offence may have been made worse by the fact that the Orangemen are sometimes marching to a religious service.

"Christ, said the bishop, do not need organisations like the Orange Order and the Church of Ireland needs to examine its position.

"The IRA killings have caused such deep feeling among the Protestant community in the North, that perhaps some people who are indifferent to the Orange Order or even antipathetic to it, do not feel that they should speak against any organisation, Protestant.

"That is wrong. They will speak against Loyalist killers but what of those who feel potential killers with a debased narrow view of their Catholic neighbours? This is what the Orange Order so often does. This is the prime reason why Dr. Eames, Church of Ireland Archbishop of Armagh and Primate, should start a campaign to lead his people out of this murky, anachronistic mental fog".



Picture taken at a meeting of the Lodge of Research in Drumbo Orange Hall. Front: Officers of Drumbo Lodge; Back: Officers of the Lodge of Research.

## Lodge of Research

The Lodge of Research and guests.



# Letters to the Editor

Bro. Raymond A. Kemp, Arva, Co. Cavan, writes: "Since the Reformation many vicious attacks have been launched on Protestants and the Protestant way of life. We remember especially the Spanish Inquisition which put to death more people than we can imagine, and the genocide directed against French Huguenots.

"There is no doubt about it that both episodes constituted mass slaughter and could only be compared with the deaths of six million Jews in the last war.

"While we had these desperate reminders of Rome's cruelty we also have a more subtle and devious campaign against Protestantism. We remember here the formation by Ignatius Loyola of the Jesuits who were pledged to destroy the Reformation at any cost, and also that in 1833 John Henry Newman launched an internal attack on the Reformed Established Church of England. So, in one way or another we have a history which cannot be compromised or diluted.

"Again we face attack, this time from a Bishop of the Church of Ireland. On Sunday, 27th July, the Bishop of Meath and Kildare, Walton Empey delivered an address at the annual open air service at Clonmacnois, beside the River Shannon.

"He claimed that Orangemen were 'insensitive' because they walked through areas where they were not welcome.

"Well, our Lord Jesus Christ when He was on this earth often had to go to areas where the crowd were hostile, but this never stopped Him from going about His task, and it should not stop us either.

"Bishop Empey believes that Roman Catholics are offended by Orangeism over its principles or more to the point if Roman Catholics feeling offended by our Order's stand, it is because we profess Christian and Biblical beliefs. This is the reason why Bishop Empey dislikes our Order so much; he feels the Orange Institution is exposing him for what he really is, a wolf in sheep's clothing.

The Bishop must remember that by his remarks he has also offended decent Christian people, both North and South of the Border and indeed further afield. It seems, however, that the Bishop does not mind who he offends so long as they belong to a Protestant Church or organisation, so he must believe 'what's sauce for the goose is also sauce for the gander'.

## PRINCIPLES TO PROFESS

"We profess certain principles in the various Orders to which we may belong and the defence of these principles is paramount to the welfare of our Faith and outlook. So long as these principles are Christian and Biblical then God will be our Guide and Protector.

"As a free people we naturally cherish freedom and honesty. In recent months it would seem that our people are being denied both these fundamental rights. I believe the God who brought the Israelites up out of the land of Egypt and out of the house of bondage, the God Who brought Joshua over the Jordan, and later brought him

to victory against the city of Jericho and their mighty men of valour will be the God, Who will lead Ulster to victory in the days and months which lie ahead.

"So it does not matter what may be hurled against us; the God of Moses, of Joshua and Martin Luther still reigns. It does not matter what Bishop Empey or Mallon, even Barry or King may think, we still have our heritage which is worth defending today. If we depend all on physical force then we must think again. Our God whom we serve is able to deliver us. Dan 3, 17.

"If we put our trust in the Lord then these words that the Lord spoke to Joshua might well be the driving force for our resolve and power. 'There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so I will be with thee: I will not fail thee nor forsake thee'. Joshua 1: 5.

## ORANGEISM "IS A BULWARK"

As a Church of Ireland lay reader and also an Orange officer in both Junior and Senior branches of the movement, I was rather incensed by the recent derogatory remarks of Bishop Empey concerning the Order in general and the Orange parade in Portadown in particular.

We are all aware of the general unsympathetic attitude of most of our bishops to the Orange movement and particularly those bishops in the south of Ireland, and, no doubt, Bishop Empey was voicing the sentiments of his fellow bishops there.

No one is in any doubt that ecumenically - orientated clergy are opposed to the Orange tradition, as Orangeism is the one solid bulwark against the encroachment of the Roman Church, who still regards itself as the only true Christian Church. The fact that the Orange Order is so dramatically opposed to the ecumenical movement is the fundamental reason why high ranking clerics, like the Bishop of Meath, see the influence of the Orange Order in the life and witness of the Church of Ireland as a tremendous obstacle to ecumenism as it is strongly opposed to dialogue and eventual unity with the Church of Rome. Hence Bishop Empey's call for the Church of Ireland to review its connection with the Order.

I feel it is necessary to put the bishop's criticism of the traditional Orange parade to Drumcree Parish Church in its proper perspective.

So many of the bishop's countrymen in the South and, sad to say, a sizeable number of so called Protestants in Northern Ireland as well, see the Orange Order as a sectarian and bigoted organisation. Nothing could be further from the truth. Orangemen have got nothing against Roman Catholics as individuals. As a Christian organisation founded on principles enshrined in Holy Scripture it condemns the idolatrous and erroneous teaching of the Roman Catholic Church and their prayer is, as always, that the members of the Church may be delivered from error

"Bishop Empey has the cheek to travel to Northern Ireland and preach in Church of Ireland churches, mostly in the diocese of Connor. People went along to St. Anne's Cathedral in Belfast and protested when Cardinal Willebrands made an appearance in this Reformed church.

## PROTEST METHOD

"I would totally support the people concerned in this action, but these people if they are claiming to represent Protestantism must surely protest the next time Bishop Empey goes across the Border to preach his ecumenism.

"I have already written to Bishop Empey, telling him that I totally disagree with his statement, and I tried my best to show him the way to salvation. It is hoped that as many people as possible should get in touch with Bishop Empey whose address is Ivy House, Leixlip, Co. Kildare, and demand a reply".



## Links Across Irish Sea

Sister Sandra Crone, L.L.O.L. No. 79, Liverpool writes to thank the "Orange Standard" for finding her an Ulster pen pal.

She is Sister Maureen Bell, J.L.O.L. No. 38, Ballymacarrett, Belfast, who accepted Sandra's invitation to visit Liverpool for the Twelfth of July celebration—the Ladies and Juveniles walk and

Church parade.

"I finished these parades with ten blisters," writes Sandra "and Maureen had only one. I have been walking in these parades for over 12 years."

The photograph reproduced here shows Sandra (on left) and Maureen looking very elegant indeed. Congratulations.

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## London Parades 1986

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On Saturday 8th November 1986

Assemble at Embankment at 1 p.m. Route and further  
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GUEST SPEAKERS FROM ULSTER,  
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Come along and support the cause and once again show  
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South of England District Black Chapter  
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## Annual Church Service and Parade

Sunday 7th December 1986

At St. Anne and St. Agnes Church,  
Gresham Street, London.

Assemble at 11.15 p.m. (behind Smithfield Market) and  
parade through London, via St. Pauls to Church.

Preacher: Sir Knight Pastor

Maurice Lawson (District Chaplain)

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and false doctrine and be led to the truth of God's Holy Word which is able to make them wise unto Salvation.

When Orangemen marched in Portadown on Sunday, July 11, they were, as always, witnessing to the truth of the faith of their fathers and when they attempted to take the most direct route to the place of worship as their fathers had always done, they were in no sense acting in a triumphalist fashion, as Bishop Empey and, indeed, Tom King, too, seem to think.

It is shameful for a bishop of my Church to accuse Orange brethren of contradicting the Gospel of Christ by marching as they always do, in a disciplined and orderly manner along the Queen's highway to attend a religious service. Their march was neither provocative nor insensitive. On the contrary, it would be argued that it was the arrogant republican residents along the route, encouraged by the sympathetic overtures of Peter Barry, Seamus Mallon and Brid Rogers, who were really rejecting Christ's command to

love their co-called enemies, when they tried to prevent a peaceful procession along a traditional route from taking place.

Totally ignoring this march by staying in their own homes, would surely have been the Christ-like thing to have done in the circumstances.

Irrespective of whether the district happened to be nationalist or loyalist, the Orangemen had no wish to give offence to anyone. Had it not been for the ridiculous tactic employed by RUC chiefs as the parade entered the Tunnel area, the inevitable confrontation and mayhem that resulted would certainly not have taken place and the orderly parade to Drumcree Church would have passed off peacefully, as in former years.

W. BREEN,

Clanabogan,  
Omagh.

## A Family Tradition

Lisclaird Purple Heroes LOL 1488 walked a little prouder at this year's Twelfth demonstration in Newtown Stewart (Co. Tyrone) for among their ranks were three generations of brethren.

Thanks to the Hamilton family, none prouder than Ian his son, Drew and grandsons Keith and Ross who completed the 'treble' when they joined the ranks earlier this year.

The boys and their dad are also members of the pipe band, and their grandfather in former years also piped in the band. He is presently Lodge Chaplain.

## Ancient Irish Hero An Orangeman

According to a letter in a Belfast newspaper a great discovery has been made by a "Gaelic Scholar", in Larne.

He wrote: "A recently discovered 12th century manuscript in Trinity College, Dublin, has produced lively discussion among Gaelic scholars.

"It relates to the history of Cuchulainn and a brief extract is given here:

"Broad as the Boyne River were the shoulders of Cuchulainn, and from each shoulder hung an orange band, and each band met at the navel. A giant jet-black dome was on the head of Cuchulainn, with a rim attached, broad enough to contain the marching men of Ulster.

"And Cuchulainn beat on a mighty drum with sticks made of tree trunks. Oh great was the sound of the drum in the hands of Cuchulainn and Ulster trembled to hear it".

Ah sure we always thought that Orangeism began before 1795! And what a grand Lambeg drummer he would have been.

## Presentation in Alberta



The Orange brethren in the Province of Alberta, Canada, had hoped to celebrate the Boyne anniversary as usual with their annual Provincial July church parade, but this unfortunately had to be cancelled because of very inclement weather. However, they still were able to commemorate the anniversary by attending a United Church service, which was very well supported. Seen in our picture is the presentation of a Past Masters Jewel to the Immediate R.W. Past Grand Master of Alberta by the current R.W. Grand Master, Bro. Roy Moore.

(Photo: Courtesy of the Grand Lodge of Alberta, Canada).

# Death of Schomberg Commemorated

A sermon dealing with the life of Frederic Armand, Duke of Schomberg, 1609-1690, Marshal of France, Victim of the Revocation of the Edict of Nantes, was delivered by the Rev. Canon Michael W. Dewar, on July 6th, in St. Patrick's Cathedral, Dublin, on the 296th anniversary of the Duke's burial there.

Taking as his text Hebrews XI, 25-27 "Preferring to suffer affliction with the people of God than to enjoy the pleasures of sin for a reason ... he endured as seeing Him who is invisible", Dr. Dewar, a chaplain of the Grand Orange Lodge of Ireland, said that a granite memorial at Groomsport, Co. Down, commemorates the spot on Bangor Bay where Marshal Schomberg landed in August 1689 to prepare the way for William of Orange, a man young enough to be his son.

It was erected by the King William III Club and, erroneously, his name is given as *Freveric*, instead of *Frederic*,

the correct French spelling. Groomsport is very proud of "the Duke" and so is Waringstown in the same county, where he stayed on his way to his rendezvous at Loughbrickland (now Scarvagh Demesne). An area in this village is known as "Dukestown", while "the Blue Stone" marks the spot where his army re-encamped itself.

Of German origin, though his mother was an Englishwoman, Schomberg had served during the Thirty Years War in Germany, and also in the army of the King of Portugal. He so distinguished himself in the French Army that, in spite of his adherence to the Reformed Faith, Louis XIV created him a Marshal of France.

Thus, militarily, he could be said to have rocked William of Orange in the cradle, as the heroic young Dutch Captain General pitted his armies against those of *le Grand Monarque* in the Low Countries.

In 1598 Henry of Navarre

had granted his Huguenot co-religionists freedom of worship by the Edict of Nantes. In 1685 Louis XIV revoked this Edict. Cynically he remarked "My grandfather (Henry of Navarre) loved the Huguenots and did not fear them. My father (Louis XIII) feared but did not love them. I neither love nor fear them!"

But such was his admiration for Schomberg, then close on four score years of age, that he offered to allow him to practise his religion in secret. But this was entirely alien to the character of this "faithful Protestant", who resigned his high office and served for a while in the forces of the Calvinist Elector of Brandenburg.

The Revocation of the Edict of Nantes, which took place three hundred years ago last October, saw thousands of Huguenots leaving their homeland for various Protestant countries, including Great Britain and Ireland, which greatly benefitted from their enforced exodus.

So it came about that the aged Marshal, having resigned his baton, now put his sword at the disposal of his former foe in the field, the Prince of Orange, who had now become King William III. Thus the two Commanders were at the head of a great military confederacy, which was set to overthrow the power of Louis XIV, whose aim had been to force the Dutch into submission, and the Huguenots into extinction or conformity. "He endured as seeing Him who is invisible".

From the Court of Versailles to Berlin, and from the Hague to Whitehall, and thence to Groomsport in Co. Down and Dundalk in Co. Louth, was a long march for this warrior of God. During the winter of 1689-90 he was in command of the Williamite forces in their water-logged and fever-ridden camp at Dundalk. They had been inadequately equipped by dishonest contractors, and it was this veteran's task to nurse them back to health, and to train them to take the field against the

Jacobites, whenever the hour should strike for King William and King James to meet on Irish soil.

On June 14th, 1690 King William dropped anchor at Carrickfergus, on the opposite shore of Belfast Lough from the spot where Schomberg had made landfall ten months before. They met at Whitehouse in Co. Antrim, and rode together to Belfast, which was then quite a small town. His name is remembered there by Schomberg Square, close to the Boyne Bridge, in the staunchly Protestant Sandy Row area of the teeming and bomb scarred capital of Northern Ireland.

Some sixteen days later "King Billy" in his prime, and "the Duke" in his vigorous old age, found themselves on the banks of the River Boyne. It had been a long haul from Belfast to Oldbridge via the Lagan Valley, Hillsborough, Banbridge, Loughbrickland, where they encamped in what is now Scarvagh Demesne, Newry, and the Gap of the North to King William's Glen.

The story of this epic battle is well known. It is enough to say that many French Huguenots found themselves, as did Schomberg and Ruvigny (known as la CailleMOTE) their own commanders, facing their former comrades in arms across the river. The Williamites, by a peculiarly Irish irony, wore green branches in their hats. The Jacobites, in compliment to their Master, Louis XIV, wore white favours as the emblem of the House of Bourbon.

With King William commanding the left wing at Drogheda, and the Younger Schomberg on the right wing at the Bridge of Slane, the Marshal Duke held the centre at Oldbridge. The Boyne Obelisk, blown up during the earlier Irish "Troubles" of the 1920's, marks the spot where he fell. The scene has been immortalized on canvas by Benjamin West, and is portrayed on hundreds of Orange Banners as "the death of Schomberg".

But it was a Pyrrhic victory with the veteran second in command laid low in the moment of his master's triumph. Sadly the victorious Williamites took the road to Dublin, bearing with them the embalmed body of Marshal Schomberg.

He was laid to rest with full religious and military honours in St. Patrick's Cathedral. Still Schomberg's Tomb is one of the sights of this shrine of Irish Protestantism, together with the colours of the disbanded Southern Irish Regiments of the

British Army, and the standards of the Knights of St. Patrick, which hang above the prebendal stalls of the Dean and Chapter.

But the story has a somewhat bitter ending. Although the Younger Schomberg was created Duke of Leinster, the family proved unworthy of their distinguished sire. Nearly half a century later Jonathan Swift, Dean of St. Patrick's, whose own sympathies had been Tory rather than Whig (Williamite or Hanoverian), erected a memorial to the dead hero.

In aupertive Latin the Dean called Posterity to witness that on many occasions he had tried to persuade the family to do this but that owing to their unfilial neglect, he had resolved to do it himself, and that Frederic Armand de Schomberg was thus more honoured by strangers than among his own people.

King George II, who knowing that he owed his throne to the Act of Settlement of 1701, nevertheless, accused Dean Swift of trying to embroil him with his quarrelsome nephew, Frederic the Great of Prussia, under whose rule the Schomberg family were then living!

Be that as it may, there seems to be Biblical precedent for a prophet not being without honour save among his own people ... and the Irish Protestants have long since taken to their hearts this intrepid alien, whose name is a household word in Ulster, and whose last resting place is in the National Cathedral of the Church of Ireland.

We may say of Schomberg,

as of his English contemporary, Sir Christopher Wren in St. Paul's Cathedral, "if you seek his memorial look around you"

The translation of the Latin inscription on Schomberg's Tomb, close to the red velvet Throne occupied by King William III on 6th July, 1690 reads: "Here beneath this place is the body of Frederic, Duke of Schomberg, killed at the Boyne A.D. 1690".

Again and again the Dean and Chapter sought eagerly to persuade the Duke's heirs to devote themselves to the erection of a monument in remembrance of this ancestor.

But repeated requests through letters and acquaintances having affected nothing eventually they set up this stone in order that you, stranger, may at least know where in all the world the ashes of Schomberg lie buried.

"Greater was the esteem given him by strangers than by his own kith and kin. A.D. 1731"

## Celebrations in Togo Republic



The celebration of the anniversary of the Battle of the Boyne was held in Lome, the capital city of the West African republic of Togo, on Saturday 12th July 1986, and took place under the auspices of the Grand Lodge of Togo.

This important event took place indoors at the House of Orange in Victoria Hall, immediately after the close of the 4th Annual Session of the Grand Lodge of Togo. The

ceremony was conducted by Rt. Wor. Bro. Dr. Attoh-Mensah, the Grand Chaplain, assisted by Rt. Wor. Bro. F. K. Fiase, the Deputy Grand Master.

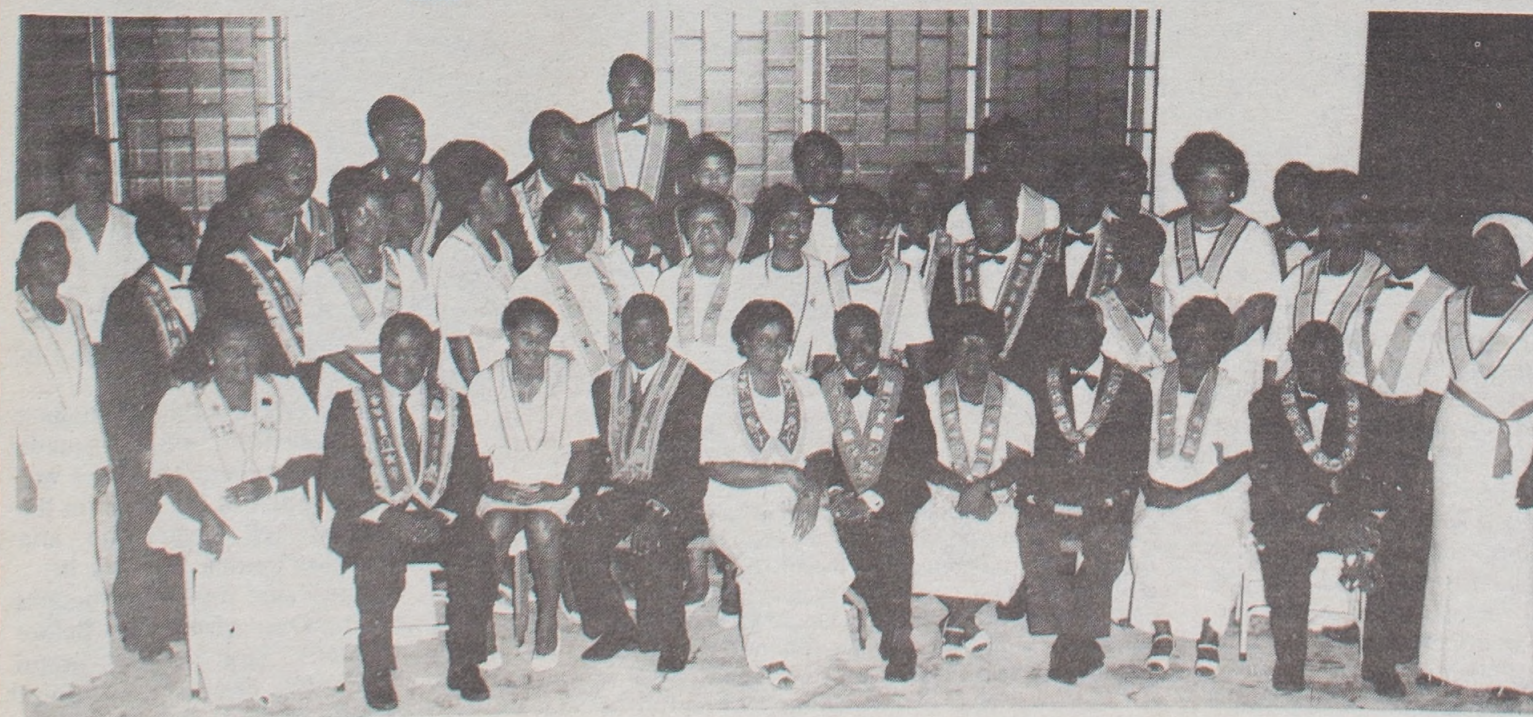
Most Wor. Bro. Aboki Essien, the Grand Master of Togo, recounted chronologically the important events which ended with the Battle of the Boyne, and stressed that the battle was a symbol of the confirmation of the Protestant faith.

Later in the proceedings, special prayers were said for the progress of the Imperial Orange Council, for the advancement of the Protestant religion in the world, for the security, peace and stability of Ulster, and for the Orange Association of Togo.

At the close of the ceremonies the members retired for light refreshments, after which photographs of the officers

were taken by the various groups in attendance.

Such is the keenness and enthusiasm of the brethren in Togo that they were the first overseas Orange jurisdiction able to respond to the request for photographs and details of their Twelfth celebrations, and for this we are greatly indebted to Rt. Wor. Bro. K. K. O. Rhodes, the Grand Secretary of the Grand Orange Lodge of Togo.



The poem  
"Keep The Union Flag Flying"  
appears in the book

"Poetry For Everyone"

(Second Issue)

Published by the Dickens Publishing Company Limited, available on request from any public library. See also the article in the "Newtownards Spectator" of the 29th May, 1986, under the heading "Two Queens" concerning Queen Mary the Second, the wife of King William the Third.

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