

THE ORANGE

STANDARD

"Lift up a standard for the people."

(Isaiah 62:10)

Dec. Jan. 1977/78

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FOUR YEARS ONWARDS

With this issue the "Orange Standard" completes four years of publication.

The early trepidation has passed, and today the paper, the official organ of the Orange Institution in Ireland is favourite reading throughout the jurisdiction.

We go forward into 1978 with confidence and hope, depending as always upon the assistance and goodwill of so many friends in all

walks of life.

In our next issue we hope to publish an important speech delivered by M.W. Bro. James Molyneux, M.P., at Westminster on Employment, also the first of a number of old Orange songs and music from a book kindly loaned to us by Bro. W. C. Moody, M.B.E., J.P.

Two Portadown brethren have collected and filed a copy of every issue. Any other claimants?

ROYALTY GREETINGS

Greetings have been sent to King Carl Gustav XVI of Sweden and his wife, Queen Sylvia, on the occasion of their wedding by Bro. George William Robb, G.M. J.P., of Stortford, England who is international liaison officer to the Grand Lodge of England and Scotland.

He has received a reply incorporating the pictures of the Royal couple, and expressing their "sincere and deepfelt thanks" for this expression of kindness on their marriage.

City Grand Master Attacks

Moral State Of Ulster



COUNTRY IS IN A BAD WAY,

Bro Passmore

So That's Religion

The Australian Broadcasting Commission is considering a new definition of religion: 'Religion is any set of practices or ideas which one believes will lead to liberation or fulfilling of one's being.'

The Anglican Archbishop of Sydney points out that this could include Marxism, Yoga and weight-watching. "Network" U.S.P.G. Autumn, 1977.

We Wish All Our Readers A Merry Christmas And Happy New Year

Confusion reigned supreme in Ulster's political life with new "hair-brained" solutions for Ulster being proposed every week. This was stated by R.W. Bro. Thomas Passmore, J.P., Co. Grand Master of Belfast Grand Orange Lodge at the City's election of officers on Tuesday, November 8.

Reviewing the past year and taking stock of what had been gained and lost, Bro. Passmore said:

Inevitably we think of those brethren and friends who have been murdered by the cowardly enemies of Ulster, and our sympathy and prayers are with the bereaved families at this time of great sadness.

LIVES RISKED

We pay tribute to the thousands of our brethren and sisters who daily risk their lives serving in the U.D.R., R.U.C., Reserve Police, Prison, Ambulance and Fire Services. How right our Grand Master was when he said "Money can never really pay these men and women for the work they do" and I echo his call for the restoration of the death penalty.

1977, could be described as the year of confusion, because our people are perplexed by the rapidly changing situation in which everything of real value seems to be disappearing.

It would be wrong to think this confusion exists only in Ulster or even the United Kingdom; it is world-wide as I learned during my visit to America where lawlessness and murder is on a greater scale than we can even imagine. However, time dictates that I must confine

my remarks to the situation in our own Province.

POLITICALLY Confusion reigns supreme, with new "hair-brained" solutions for Ulster being proposed almost every week. Someone wants the Government to give us all £1,000 if we will vote ourselves into the Irish Republic while the Liberals are offering us two votes each if we will accept four extra M.P.'s on the proportional representation system.

By far the most dangerous suggestions are those which propose some form of independence outside the United Kingdom. The Peace People call it a Northern Irish Identity, the S.D.L.P. say it is an Irish Dimension, some so-called Loyalist groups are simply demanding Independence. The I.R.A. talks about a Protestant Provincial Government in a Federal Ireland. Dr. Robb claims it is a New Ireland Movement, Jack Lynch wants a British withdrawal and even the British Government has suggested that there is a growing Ulster Nationalism.

INDEPENDENCE IS HOME RULE

Let us tear the fancy wrappings off the Independence Package so that the Ulster people might recognise it for what it is. In large letters for all to see are the words **HOME RULE** and we

all know what that eventually means.

Without doubt we could have a devolved Government in Ulster tomorrow if we were to accept the terms laid down by the S.D.L.P. for a power-sharing Cabinet, but after hearing Gerry Fitt last Saturday anyone with a spark of Unionism in them would give him the answer in one word "NUTS!"

CRIPPLING STRIKES

ECONOMICALLY. The whole Kingdom is at sixes and sevens with the value of the pound going up and down like a yo-yo while crippling strikes are called almost daily. Because Ulster is on the fringe of the U.K. we suffer most with a higher cost of living and generally lower wages.

But the one thing causing most frustration and anger is the deliberate destruction of so many shops and businesses which puts more workers on the dole, and makes our economical situation worse. Don't for one moment fall into the trap of thinking these are mindless acts of destruction. It is all being worked to a carefully laid plan by the I.R.A. which leads me to the next subject.

SECURITY. Even in this field there is confused thinking mainly inspired by Press speculation as to whether or not there is going to be an I.R.A. ceasefire for Christmas. Last year we were given an assurance by the Secretary of State that there would be definite measures taken to improve security throughout the Province which would become evident at street level, especially during the Marching Season and the Queen's Visit.

Giving credit where it is due there has been an improvement but this is only the beginning. The Government must be continually reminded that the I.R.A. has to be defeated before the war is won. Let there be no talk of ceasefire. One Feakle episode was enough. The security forces must intensify pressure in a search and destroy campaign that peace may be restored and Ulster people can live normally again.

MORALLY. Ulster is in a bad way, with drunkenness, gangsterism, broken homes and juvenile delinquency increasing at an alarming rate. Notice I put drunkenness at the head of the list because I am convinced that drink is responsible for a great deal of the misery in our community, especially as it is affecting our young people.

MILLIONS SPENT ON DRINK

With a reported £6,000,000 worth of booze being sold by clubs alone in Belfast last year, one can safely assume the overall total spent on drink in our capital city was at least £24,000,000. We support our politicians in their efforts to defeat the proposed change in our law regarding homosexuality and divorce, and we would urge them also to oppose any move towards opening the pubs on Sunday.

SPIRITUALLY. How confusing it was to the minds of ordinary Protestants to see so-called Protestant Church leaders at the Roman Mass for the enthronement of the new Roman Catholic Arch-

bishop of Armagh, while another Protestant clergyman acted as the unofficial spokesman for the I.R.A. These men do not speak for the rank and file members of the Protestant Churches in Ulster and it is up to the Church members to let them know it.

I believe the best way to stop any Romeward trend by Church leaders would be a massive Churchward trend by all who call themselves Protestants. One excellent report I have connected to our 12th July celebration concerns its Gospel Witness carried out on that day when I understand that almost 200 people committed their lives to Christ.

Having looked at the past year we must consider the way ahead for our Institution and the part it must play in shaping Ulster's future. For that reason the County Grand Lodge of Belfast will be organising a Conference early in February when representatives of all our Belfast Lodges will be able to discuss the problems we must face in the days to come. There will be no press at that meeting neither will there be any press statements issued from it.

In conclusion I take the opportunity of congratulating one of our East Belfast Lodges for its effort in supplying Bibles to Africa, I pray that the Lord will bless this work abundantly and may we as Orangemen not only be the people with the book. God grant that we may be in reality the people OF the BOOK.

Faith and The Wrath Of God

(Study Passage: Romans 1: 16—23)

St. Paul's excitement is patent here as he thinks of his faith in Christ and his conversion to Christianity. He is not describing a new experience, a discovery of that moment. His initial encounter with Jesus is long past; for his Christian witness since then he had been jailed at Philippi, chased for his life at Thessalonica, smuggled out of Beroea, and made to look a buffoon at Athens. His message had been resisted by both Jews and Greeks at Corinth. In spite of everything that had happened to him — his successes and failures — he was proud and privileged to preach the Gospel.

I am reminded of Peter Pienaar in John Buchan's "Mr. Standfast" when he said: "But the big courage is the cold-blooded kind, the kind that never lets go even when you're empty inside, and your blood's thin, and there's no kind of fun or profit to be had, and the trouble's not over in an hour or two but lasts for months and years. One of the men was speaking about that kind, and he called it 'Fortitude'. I reckon fortitude's the biggest thing a man can have — just to go on enduring when there's no guts or heart left in you. Billy had it when he trekked solitary from Garungoze to the Limpopo with fever and a broken arm just to show the Portugooses that he wouldn't be downed by them. But the head man at the job was the Apostle Paul...."

With a fine economy of words Paul gives us three foundation pillars of his thought and belief.

Salvation. It was the predominant theme of his time. Seneca, a contemporary had said: "We need a hand let down to lift us up." The salvation men wanted Paul argued Christianity offered them. To the apostle salvation was physical as well as spiritual. Rescue was of body and soul. He was to feel safe no matter the danger.

"Safe shall be my going, secretly armed against all death's endeavour; safe though all safety's lost; safe where men fall; And if these poor limbs die, safest of all."

The salvation of God is relief from loneliness, escape from the tyranny of sin, and safety from the wrath of God. There is always the element of judgement. Without the salvation which Jesus Christ brings a man stands condemned. Salvation leaps over the boundary of time to give an expectation of life beyond the grave. It is salvation for time and eternity.

Faith. To Paul faith meant the enduring loyalty and fidelity which should mark the real Christian. It had belief in it and hope. It could best be described as total acceptance of, and absolute trust in God. R. L. Stevenson said: "I believe in God and if I woke up in hell I would still believe in Him." "Faith is the act of trust by which one being, a sinner, commits himself to another being, a Saviour."

Justification. Paul uses the word of the relationship with God which has love and trust in it to reciprocate the love and forgiveness of God to man. It comes by what God had done for him. It is the corollary of faith. God reckons to a sinner, through faith, the righteousness of God in Christ, declaring the sinner just and right before Him. "By grace are you saved through faith and that not of yourselves it is the gift of God."

We are justified freely, by grace, (Romans 3:24); meritoriously, by Christ (5:19); instrumentally, by faith (5:1); evidentially, by good works (James).

With his phrase "The Wrath of God" (A.V.) Paul moves from considering the relationship a man may have by his faith in God to what may happen to the man who refuses God. The wrath of God against law breakers is clearly seen in the Old Testament and as continuous action against the disobedience and neglect of the Chosen People. Paul only uses the phrase three

times (the other, Eph 5:6; and Col 3:6). He speaks often of "The Wrath" as a kind of impersonal force at work in the world. That there is a moral order to live by for good, and to ignore for bad. That moral order is the wrath of God at work.

Into this dilemma comes that love of God which lifts man out of the consequences of sin to save him from the wrath he has incurred.

Paul believed that no one could plead ignorance of God for He has shown Himself to the world. But man will not look out to God because he looks in to himself. His wisdom is foolishness. His standards are wrong. They are not God's. Many try to run away from God but there is no escaping Him.

And Paul faces us with the fact that the essence of sin is to put self, and people, and things before God in our lives.

We cannot look at the passage without wondering about the place of judgement in the preaching of the Gospel. A modern preacher has made the point that "the notion of judgement is falling more and more into disuse. It plays hardly any role in the public discussion on the nature of Christianity." To omit the thought of judgement is to refuse an emphasis of Jesus the preacher.

A Christianity which has not the idea of judgement is mutilated. For Christ has more to say about hell and eternal loss than we find elsewhere in the Bible. "From everything he said one fact shines clearly, that sin, if persisted in, has consequences which reach beyond this present world of time, and that everyone of us at the least shall give an account of himself to God." (J.S. Stewart)

This is the Johannine emphasis (c.p John 3:17-21). It is not God who condemns man; God only loves him; man condemns himself.

"The Wrath of God" is the totality of the divine

reaction to sin. The wrath is against everything in man's rebellion against the moral order and which causes him suffering of the body; hardening of the heart; blinding of the inward vision of goodness. And man is punished not by God but by himself.

Leslie Weatherhead explained that "God's wrath is God's love in agony." He defines the wrath of God as "His anger against those forces which lure men with false rewards and lead them down paths which only end in frustration, disillusionment and grief. So a man might hate the cancer which is eating away the fair body of his beloved, and who hates it the more because he loves her so much. His wrath is an expression of his love. So is the "wrath of God."

"God hates evil because it deprives man of the highest joy of which he is capable and the fulness of life for which he was designed. But his attitude to the sinner is unvarying love and compassion, a longing that he may turn from his wickedness and live."

Paul's unvarying prime proposition is that life is in Christ. "Believe on the Lord Jesus Christ and thou shalt be saved."

(This is the first in a short series of Meditations in "Romans" by the Imperial Grand Chaplain, M.W. Bro the Rev. S. Ernest Long)

LIMAVADY RAPC ELECTS LEADERS

Limavady District Royal Arch Purple Chapter No. 6 held their annual meeting in the Orange Hall, Limavady, on Friday October 28.

The chair was occupied by the Worshipful District Master, Bro. William Morrison, assisted by the Deputy District Master, Bro. James Bond (Sen).

The District Treasurer, Bro. Samuel Simpson, presented his financial Report which showed the District Royal Arch Purple to be in a very sound position.

The Worshipful District Master thanked the District officers and private Chapters for their loyal support during the past year.

He called on Bro. Edward White of Royal Arch Purple No 699 Ballykelly to preside

and conduct the District election for 1978 with Bro. Oliver Martin of Royal Arch Purple Chapter No. 255 Limavady, in the Deputy Chair.

The following were elected: Worshipful District Master, Bro. William Morrison; Deputy District Master, Bro. James Bond; District Registrar, Bro. Harold Glendinning; District Treasurer Bro. Samuel Simpson; District Chaplain, Bro. Rev. D.J.H. Brown; Lay District Chaplain, Bro. John Mitchell; District Lecturers, Bros. Henry Hull and Joseph Neely; Inside Tyler, Bro. John King.

A vote of thanks was passed to Bro. White and Bro. Martin and conveyed by the Worshipful District Master.

"Nothing Learnt By Jack"

Rt. Wor. Bro. Thomas Passmore, J.P., County Grand Master of Belfast and Chairman of Woodvale Unionist Association, declared in a statement last month: "Jack Lynch appears to have learnt nothing since his disastrous speech of August 13th 1969. His stupid interferences in Ulster's affairs have always been less than helpful. Democracy means majority rule and this principle cannot be turned upside down even for Mr. Lynch.

"It would be easier for him to appoint Garret Fitzgerald as his deputy or Jim

Callaghan to choose Margaret Thatcher than for Ulster Unionists to accept Gerry Fitt as deputy Prime Minister of Ulster."

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JUST IN CASE YOU HADN'T SUSPECTED!

Joe Haines in "John Bull's Other Island," chapter 6 of his book, "The Politics of Power." (1977), has a revealing piece on the Labour Government's attitudes to the Province and his own reading of how the matter should be tackled.

"British Withdrawal Totally" is his main premise. It finishes, "After the resuscitation of the Convention early in 1976, followed quickly by its final collapse, we started to look again for a solution and we were no nearer to it than we had been in August 1969. The search for a policy for peace was as fanciful as trying to trap a leprechaun.

"The ruthless men on both sides of the sectarian

barrier continued to commit crimes which were as idealistic in their commission as were Capone's, Dillinger's and Jack the Ripper's. eighty per cent of violent crimes in Ulster were listed by the security authorities as the work of gangsters, criminals in any country or in any language.

"Many of those elected to represent the people of Ulster — or claiming to represent them — continued to betray them with bigotry. Not the least advantage of a British withdrawal might be that those who are leaders in Ulster would have to start working for the Province's recovery rather than prolong its agony, or give way to decent,

able, and responsible citizens who today play no part, out of fear or distaste, in community life.

"Left to themselves, the people of Northern Ireland will one day find a solution to the disease that is killing them. The English never will. It is a lesson we will have to learn."

(Haines was Harold Wilson's Press Secretary from January 1969 to April 1976. His book should be read by everyone who wants to know about U.K. politics for its revelations and perceptions. Not many of the big named people whom he knew well come out of his examination with pass marks. Certainly not Wilson.)

Dr Dewar Recalls Life Of A Royal Grand Master

The November 5 meeting of the Loyal Orange Lodge of Research was held at Dunmurry Orange Hall when W. Bro. Jack Cowan presided, and the principal guest was the Grand Master of Ireland, M. Wor. Bro. the Rev. W. Martin Smyth, B.A., B.D.

The speaker was W. Bro. the Rev. Dr. Michael W. Dewar, Rector of Helen's Bay, and his subject was "A Royal Grand Master: Ernest Augustus, Duke of Cumberland and King of Hanover, 1771-1851."

The Royal Duke, who succeeded his second brother, "The Grand Old Duke of York," as Orange Grand Master of England, and became King of Hanover in 1837, was the subject of Dr. Dewar. Incidentally this was the essayist's fourth paper to the lodge. His earlier papers were "The Glorious House of Orange" (1965); "The Dis-establishment of the Church of Ireland" (1970); and the "Scarva Sham Fight" (1972).

MISUNDERSTOOD

This, the latest paper dealt critically, but not unsympathetically, with a generally misunderstood

figure, who has invariably had "a bad press", from Whig and Radical pamphleteers, from the early 12th century onwards.

A consistent Tory, brave soldier and staunch Protestant, it has to be admitted that his outlook was essentially Constitutional. But like all members of the House of Brunswick, the Duke of Cumberland was deeply conscious that they owed the British Crown to the Protestant succession and Bill of Rights (1689) and Act of Settlement 1701.

Together with Lord Eldon (after whom L.O.L. No. 7 in the County of Belfast is named), he was in the forefront of the opposition to the movement for Catholic Emancipation, which was eventually passed in 1829.

But Cumberland's essential loyalty to the British Constitution was shown in the years 1835-36; he agreed as Imperial Grand Master of England the dissolution of Grand Lodge. This had been the result of heated debate in Parliament and of a Select Committee. The Duke disclaimed any suggestions that he had signed or authorised lodge warrants to regiments in the

British Army. This had been alleged by his political enemies, who also accused him of seeking to oppose the Princess Victoria's accession to the Throne.

ONLY KING OF HANOVER

On the death of his next elder brother King William IV, and the accession of his niece, Queen Victoria, to the Throne of Great Britain and Ireland, the Duke of Cumberland became King Ernest the First (and Last) of Hanover. The Kingdom was swallowed up by Prussia in 1866.

Regarded by Liberals as an autocrat in London, he was well beloved in Hanover where a statue to him is inscribed: "To the Father of his Country, from his faithful folk."

The charges of disloyalty to Princess Victoria when heiress to the British Throne, were already disproved during the Duke's own lifetime, and on his own word of honour as "The finest specimen of an English gentleman."

Dr. Dewar referred to an out of print booklet by A.M. Barker, published by the

Grand Orange Lodge of England titled "Two Royal Grand Masters and a Noble Deputy." The title refers to their Royal Highnesses the Duke of York and Cumberland, and to Lord Kenyon, D.G.M.E. Should any reader have a copy of this booklet he is asked to contact the secretary of the Lodge of Research, W. Bro. Aiken McClelland, c/o The House of Orange, 65 Dublin Road, Belfast, so that a photo copy can be taken of it.

ACKNOWLEDGMENT

The Grand Master and Br. McClelland among others took part in the discussion which followed the reading of the paper. M. W. Bro. the Rev. Ernest Long thanked the essayist on behalf of the lodge for his most excellent paper which was at once educative and entertaining in its content and presentation. The expression of thanks was seconded by W. Bro. Jim Hawthorne.

The annual dinner of the lodge was held later in a Lisburn hotel at which the main speaker was the Grand Master.

A Warrior Bold

In time of tribulation,
God raised a warrior bold,
'Twas William, Prince of Orange,
Whose memory dear we hold.
He fought the foe with courage,
The popish hosts o'erthrew,
He is the joy and pattern
Of all good men and true.

He stood before all nations,
Truth's champion to be,
'Twas he who saved our country,
From Priests and Popery,
The blessings that he left us,
Our Church and liberty,
From Rome and Ritualism
Forever we'll keep free.

'Midst battle, strife and bloodshed,
But one grand aim had he,
The Protestant Religion
And English liberty.
So may the Orange Brethren
When danger threatens near,
Around our glorious banner,
Defend the Faith so dear.

Ye Protestants of Ulster,
Disown Rome's baneful sway,
Join with the Orange Brethren,
To keep our foes at bay,
There's work to do and plenty,
To clear our Church from stain.
Revive the Reformation,
Within her walls again.

(Submitted by Bro. Wm. Belshaw, Lisburn)

From The Daily Telegraph

ORIGINS OF CIVIL VIOLENCE

AT THE TIME of the Lewisham and Ladywood riots, this newspaper pointed to certain disturbing parallels between them and the "civil rights" disorders at the start of the Northern Ireland crisis. In both cases the police were denounced as needlessly brutal, which in turn was explained as the result of their alleged bias against Ulster Roman Catholics and young West Indians respectively. As for the undeniable violence of the demonstrators, was this not the best possible evidence of the discrimination and other abuses which they presumably suffered? What else would stimulate them to inflict, and risk, such horrors?

This was the conventional analysis of Ulster riots in 1968. And in the conventional analysis of Lewisham, the argument is varied only slightly, "urban decay" being submitted for religious discrimination and gerrymandering. But in a profound account of how civil disorder grows, delivered yesterday, Mr ENOCH POWELL identifies the two conditions for civil strife as a divided community and the belief that violence has a fair prospect of achieving its aims. Once violence has produced concessions from government those in the community—whether Catholics or West Indians—who are its alleged beneficiaries are, in Mr POWELL's acute term, "willy nilly conscripted" for some degree of tolerance or support. Genuine grievances have little to do with all this. If such exist and are removed, they are immediately replaced by manufactured ones.

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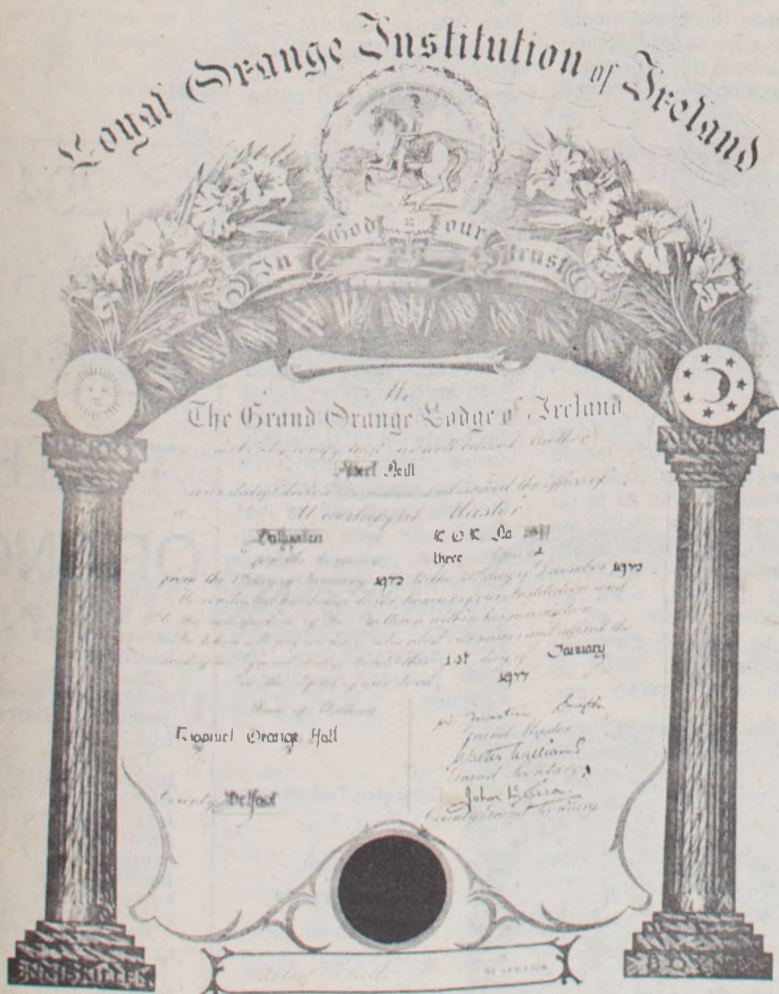
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Remember that outside Agencies are charging at least £10.00 to enclose Certificate in Wallet form. Large Size Framing, Mounting, etc., costs even more. This is an opportunity for Lodges to deflate their expenditure.

Bro. George William Robb, G.M., J.P., of Stortford, who is international liaison officer for the Grand Orange Lodges of England and Scotland, has sent two chalices to the President of the Republic of Togo for use in his church, asking him to dedicate the gifts to the Glory of God.

In his reply the President, General d'Armeé G. Eyadema, writing in French, expressed the great pleasure it gave him to receive the gifts, saying how very much he has been touched by this generous gesture.

Both chalices, he said, would be dedicated to the Glory of God for use in his church.





By **STANWARDBEARER**

CARTER SILENCE ON ULSTER

Wasn't that a charming gesture of President Jimmy Carter, the President of the United States of America, a man so powerful that with the flick of a finger he could plunge the world into Armageddon, to send a message of personal congratulation to Betty Williams and Mairead Corrigan on winning the Nobel Peace Prize.

One supposes that in the nature of international politics this was an obvious thing to do. After all, the peace women did receive all those thousands of pounds and the accompanying publicity, also, one presumes, a further addition to

the coffers of the peace movement.

THE IRISH VOTE

And since the Irish vote is so influential and such an important factor in American public life any such note of congratulation is bound to have favourable repercussions among the emigre Irish in the Republic of the West.

Curiously, however, we haven't heard of any Carter message to the Army of Her Britannic Majesty or the Ulster Defence Regiment or the Royal Ulster Constabulary who are on virtually a war footing in this part of the United Kingdom.

Nor do we remember any

such message to the doctors, surgeons and nurses who have performed near miracles of healing in the course of their devoted, self-sacrificing and, at times, very dangerous work for those wounded in one way or another.

Nothing at all from the White House or the nuts factory in Plains, Georgia. Silence reigns.

No expressed sympathy for those who suffer, those who perform long hours of dangerous vigil, those who defuse the bombs or render aid when bombs are timed to go off, and people in danger.

But wasn't it also wonderful that Mother Carter, the

matriarch of the Carter family, found time to come over to Dublin with a party of 250 women, to further international understanding.

DUBLIN WELCOME

Miss Lilian, as she is known to her family and friends, landed at Dublin airport, and despite her age, was able to jogtrot from the aircraft along the red carpet to the lilt of "When Irish Eyes Are Smiling." Whose Irish eyes, one may well ask?

The parents mourning a lost son or daughter or other relative, the relatives of those who sadly remember a loved one shot down in the

uniform of the Army, the RUC or the Ulster Defence Force, or just innocent civilians who happened to be in the wrong place . . . or the right place . . . when the bullet took its flight?

They too died with their boots on, as an American film was titled some years ago.

But withal, Mrs. Carter must be feted, even if her flight home was delayed by an industrial dispute.

Someone once coined the jingle: "To hell with the future and up with the past. May the Lord in His mercy be good to Belfast." May He also remember the American nation, . . . and the Carters.

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TENDENCY TO FRAGMENT

One of the remarkable phenomena arising from the past eight years of turmoil through which the people of Northern Ireland have passed has been the further fragmentation of Protestant denominational life, religious and political.

It might have been expected that with the plight of our

country in the face of Provisional IRA plans to kill and to destroy property, almost exclusively Protestant owned, there would have been a welding together of the elements which in the past have gone towards providing that stability which we have hitherto known.



HAROLD WILSON'S DEVIOUSNESS

For some years Northern Ireland's destiny lay in the hands of one man, James Harold Wilson, Prime Minister of the United Kingdom of Great Britain and Northern Ireland.

In this column over the years it has been necessary to draw attention to the devious methods of this strange politician. We now bring in the late Richard Crossman to our aid to highlight just how devious Wilson was.

Crossman speaks through his diaries:

'At 4 o'clock we had to break off because the others were due to come in. Harold, very characteristically, ordered the postponement of the Management Committee for a quarter of an hour and said to us, "Slip out so that nobody notices you and come back as though we haven't met." Although we had our inner Inner Cabinet, Harold's fear that others would see the three of us had been there and would think the worse of him made him contrive this little piece of deception. When we came

back, he greeted us with "Hallo, Barbara, how are you?" and "Hallo, Dick, where have you been?", elaborately trying to pretend that we hadn't been with him five minutes before. In came the full Committee and we worked out the schedule, with Callaghan all meekness and mildness and collaboration.'

John Junor of the "Sunday Express" now tells us that Wilson out of his private purse has made a £60,000 provision to establish a trust fund for the

two children of Marcia Williams by her former marriage to Mr. Walter Terry.

As Junor states: "This can only mean that his (Wilson's) wife, his own two children, his own grandchildren are being deprived of that amount of money in God's name why?"

Is it any wonder that Ulster loyalists have cause to remember James Harold Wilson with nothing but disdain and sorrow.

Disgruntled And Disaffected

Far from it. Seldom in the space of one decade in the history of Northern Ireland has there been such a tendency to split up into little, ineffective factions and form little coteries, made up of disgruntled and disaffected worshippers.

For a quarter of a century or so, we have known of the existence of the Free Presbyterian Church, and in the past few years there has emerged the Free Methodists, who, I gather, renamed their organisation "Independent Methodists" when it was seen that the Free Methodists of America were, dare it be revealed!, connected with the World Council of Churches.

It is a little ironic that

those who sneer at the unifying activities of the Protestant Churches and churchmen, clerical and lay, many of them members of the Orange Institution, are the very people who, by their own actions bring about the weakening of the Protestant voice which they so clamantly and vociferously declare is of such paramount importance.

Only the other day I read that there is to be a new faction. It is to be the first Free Free Presbyterian Church, a splinter of Free Presbyterianism.

To your tents, Oh Israel. Don the sackcloth and pile on the ashes. Surely this is the last straw!

Labels Which Mislead

Addressing the Gilnahirk Unionist Branch, on November 1, M.W. Bro. Jim Molyneux, M.P., Leader of the Ulster Unionist Parliamentary Party, said:—"We have been successful in eliminating personal abuse from the language of Ulster politics."

"We might now profitably set about removing the confusion caused by the use of misleading labels. Why complicate debate with constant reference to administrative devolution; interim devolution; interim integration and upper tier local government

when the only thing practicably attainable in the near future is a simple, elected body to run those services which affect the citizen most?"

"It is nonsense to claim that such a body would prevent the restoration of Stormont or lead to faster integration. Nor should we be unduly influenced by the argument that it would be doing the 'dirty work' for Parliament. After all, a directly elected European Parliament will result in Westminster merely per-

forming the chores for Brussels.

"Of course, any progress can be obstructed by republican spokesmen on behalf of the 16 per cent. of the electorate who, it is claimed, desire a United Ireland. But let them clearly understand that the result will be that direct rule, with modifications, will continue inexorably until, despite all denials of intent, Northern Ireland becomes indistinguishable and inseparable from the other parts of the United Kingdom."



Duncairn Temperance Junior L.O.L. members celebrate their 50th anniversary at a dinner in the McCrea Home, Donaghadee.

Photo:

Allan McCullough.

294 YEARS' SERVICE TO THE ORANGE

A total of 294 years' service to the Orange Institution.

That's the proud record of one family, all members of Derrycrew LOL 228.

The four Currie brothers, from left back, Richardson, George, Isaac, and Harry, seated from left, with their brother-in-law, Ben Beattie, are proud holders of the Order's 50-year service jewels.

The three younger boys, Richardson, George and Isaac, received their awards from the County Grand Secretary Brother J. A. Anderson, at a special meeting in Cranagill Orange Hall.

Ben and Harry joined in for the family photograph, both having over 60 years' service in the Order.

COMMENT

THE CROSSMAN DIARIES

The talks which the Northern Ireland Secretary has been having with representatives of the political parties are another Westminster attempt to move the politicians to do something about devolved government.

The Government's position has not changed since the Convention in that the stipulation for progress is "partnership," the now preferred word to the emotive "power sharing." "Six of one and half-a-dozen of the other" is about it. For the intention is the same, i.e. that majority and minority should participate in government.

The Newcastle November SDLP conference heard Leader Gerry Fitt say again that there must be an SDLP presence in any future N.I. Government. Whatever may be the value of shared government — the short lived Executive of the Assembly had too little time to prove anything even to those who were most partial to it — it has no claim to being democratic in origin or intention.

The permutations take less account of Fitt's fellows. The suggestions are that the Official Unionists, other Unionists, and the Alliance should get together to form a government. But the "to-ing and fro-ing" of Alliance makes that a most unlikely proposition. There appears to be some reason for Unionist hope in the submission from some of our Westminster M.Ps that there is no longer the strong antipathy to their cause over there. They claim that their colleagues are better versed now in the causes and effects of Ulster's violence and no longer so easily impressed by republican propaganda. It has taken a long time for the facts about Ulster to be accepted, if indeed accepted they are by those who have responsibility for governing us.

The recently published volume of Richard Crossman's Diaries is a devastating revelation of the incompetence of

Wilson and Callaghan to understand the Ulster situation — incidentally it is a justification of those of us who contended at the time of the Downing Street, Government and N.I. Government, encounter that our men totally mishandled the affair — and their mistakes have cost us dearly ever since.

There is always justification, too, for feeling that there is a mental block when Englishmen think about Ulster which prevents them from ever really understanding what is happening here.

There is a sizable number of people who have come to the conclusion that to accept the present "Direct Rule" arrangement is wise. It being preferable, in spite of its weaknesses especially in relation to local government, to any of the alternatives. They feel that we are far away from that state of mind which would produce an administration acceptable to more than two thirds of the population. A one third unwilling, and vocal, citizenry would make devolved government a hardly workable thing.

To cite the successes of Stormont, and they were many, in spite of that kind of situation in the past is unconvincing, for time and trouble has changed, and hardened, attitudes to such an extent that a Stormont-styled government is impossible. The splintering of unionism is the one thing which complexes the recognition of the reality.

And while there are signs of a coming together of Unionists the position of the D.U.P. is indelible. It will not join with the others. In view of the fact that its leadership has never been old party unionist that attitude is perfectly understandable. More Ulster M.Ps at Westminster would help to confirm the pro-Direct Rule people in their stance. The Independent Ulster cause has no appeal for the major parties.

SEX REVISION

The debate on Homosexuality continues with mounting opposition to law change in Ulster. While the subject must be of minimal interest to the very great number of our people — they have much weightier problems to exercise their minds — the media has given time to the argument.

We commend Bro. the Rev. Robert Bradford particularly on his radio and television appearances when he has pleaded the case of those opposed to change in the terms of the English Act of 1967. His strong theological, biological and ethical arguments were thoughtfully presented and not well answered in most cases by those who take a different view.

The matter was handled by Roy Mason when he went on the air to explain that a Government paper on the subject will be published and the opinions of the people asked for before anything is done by Order in Council. Those who feel strongly on the subject should make their views known. The consequences of parity with Great Britain on this one could have dire consequences for Ulster society.

BID FOR NEW INDUSTRIES

The struggle goes on for new industries. Bro. Jim Kifedder, M.P. for N. Down, has made the American trip in the wake of the N.I. Secretary, who had promises of growth from Du Pont, and of interest elsewhere. He found sympathy for Ulster's economic ills and used the opportunity to explain accurately the "Ulster Problem" to Americans in positions of power and influence.

The attempts to obtain American aid to industry must be commended, though there are economists here who have greater expectations from Europe and the East. Because much Ulster industry was home produced in other days we commend the Government when it encourages, and our industrialists when they produce schemes of self-help.

We hope that the plea to scientists and others to put their ideas to the test here in the starting of businesses rather than going abroad to a lucrative job after expensive, and extensive, training here will not go unheard. The labour resources, good labour relations, and the native capacity to learn new trades, are inducements to prospective employers whatever their country of origin.

Unemployment, and its ancillary problems, is such a scourge on our society that every effort must be made to obtain work for the people.



Two members of the Ark of Safety LOL No. 1901 Gilford, Bro. Harold Tomlinson (left), Bro. John Turkington (right), who received wrist watches in appreciation of services rendered. Making the presentations is Bro. Joseph Willis, P.D.M. of Gilford District LOL. Photo Saul Barr, Banbridge.

Friendship On A Street

Called Hope

The Streets of Liverpool are jammed with people making their way from the Anglican cathedral to the spaceage Roman Catholic cathedral of Christ the King.

The occasion is a day of prayer led by Bishop David Sheppard and Archbishop Derek Warlock. Both cathedrals are packed and the joyful procession from one to the other along Hope Street is a living witness of the faith and loyalty of the people of the north.

A special feature of the day's celebration (held in June) was a meditation presented by USPG in the Roman Catholic cathedral. Part 3 of 'Let there be Life' formed the basis of this meditation.

Its theme is the Kingdom of Christ, and this theme was presented through slides, narrative, music, electronic sound and song for all. The flexibility of 'Let

there be Life' allowed many photographs of the Liverpool scene itself to be included.

There is only One World. People were encouraged to see the Kingdom in the aspirations of Merseyside as expressed through graffiti, living conditions, urban development and industrial expansion. Constant reference was made to development in the world elsewhere, relating the tensions and hopes of the people of Liverpool to similar situations overseas.

The friendships that are growing along Hope Street between the two cathedrals are another cause of joy in Jubilee year.

"Network," U.S.P.G. Autumn 1977.

(Note: Right in the middle of Hope Street is the Masonic Hall where the World Orange Council met in 1973. Ed.)

Orange leader is re-elected

Mr. Herbert Whitten was re-elected district master of Portadown District LOL No. 1 at the annual election of officers in Carleton Street Orange Hall.

His deputy will be Mr. John Toal, of Brackagh, who succeeds Mr. Joshua J. Bell, who died in July.

Mr. Jack Brownlee of Edenderry was elected treasurer and fills the place held by the late Mr. Walker Whitten, who died after being shot by gunmen while walking to his work.

The election was conducted by the county grand master Mr. J.A.

Anderson, and the complete list of new officers is: District Master, Mr. Herbert Whitten; deputy district master, Mr. John Toal.

Chaplain, the Rev. T. Henry Holloway; lay chaplain, Mr. George Robinson; secretary, Mr. Dawson Thompson.

Treasurer, Mr. John Brownlee; lecturers, Mr. Albert Greenaway and Mr. Harold Gracey; inside tyler, Mr. Thomas Woods;

Assistant secretary, R. Kerr; assistant treasurer, S. Thompson.

Committee, J. Benson, A. Neill, R. Tedford, W. Stewart and T. Carrick.

LOYAL ORANGE INSTITUTION OF IRELAND

"ORANGE RADIO CLUB"

All brethren, Senior and Junior, interested in forming a RADIO CLUB please send name and address and Lodge No. to

Grand Secretary's Office
House of Orange, 65 Dublin Road,
Belfast, BT2 7HE.

(All envelopes to be referenced on Top Left Hand corner "O.R.C.")

Orange and Black men remembered

Over 1,000 members of the Orange and Black Institutions paraded to a service of remembrance and thanksgiving in St. Mark's Church, Portadown, on Sunday, for the lives and witness of two leading district officers who died during the past year.

Extra seating has to be provided to accommodate the overflow congregation, which included members of the families of the two men — Mr. Robert Walker Whitten, and Mr. John Joshua Bell.

Mr. Whitten, who was district treasurer of Portadown Orange District, died from wounds received when he was shot by IRA gunmen on his way to work.

Mr. Bell, who was deputy district master of Portadown, was also grand treasurer of the Imperial Grand Black Chapter of the British Commonwealth.

Among those who took part in the huge parade were, Mr. H. A. Cushnie, grand registrar of the Black Institution, a colleague of Mr. Bell's for many years who travelled to Canada with him as guests of the Canadian Black Institution, Mr. Walter Williams, grand secretary of the Orange Institution in Ireland, Mr. J. A. Anderson, county grand master, and Mr. W. C. Moody, county grand secretary.

The district colours and those of the ex-servicemen's lodge were carried at the head of the procession watched by large crowds in the town centre.



Mr. Bell



Mr. Whitten

the Rev. J. C. Combe, and prayers were led by the Rev. J. R. N. Porteus.

The lesson was read by Mr. J. A. Anderson and four items were rendered by Portadown Male Voice Choir.

The Rev. W. S. Magee, minister of Armagh Road Presbyterian Church, who delivered one of the addresses, referred to the fine example set in life by Mr. Walker Whitten.

"He supported me as minister to an unusual degree and offered me a friendship and loyalty for which I will always be a debtor," said Mr. Magee, who referred to Mr. Whitten as a man of extreme modesty.

Mr. Magee said they were making history that day in that they had a Methodist and a Presbyterian being remembered in the Parish Church.

"If your Order needed someone to commend it, you could not have chosen a better advocate than Walker Whitten," said Mr. Magee.

PROVE

Mr. Magee said that sometimes the Bible was used as a kind of happy hunting ground to prove themselves right, and others wrong. It was not so with Walker Whitten. He read his Bible daily, and put himself into its Word. For him, it was indeed the living Oracle of God, which had moulded his thinking and his life, and this had shown in his behaviour.

Mr. Magee said it was so easy to fall into a

negative Protestantism which was only concerned with proving the other side wrong, and their side right. It was not a very fertile exercise, and it was not the sort of exercise which Walker Whitten had indulged in.

Walker Whitten had been faithful to his Protestant tradition. He had never missed his church, morning or evening.

In his illness, he had told his son to leave him and go to church, because, he had said, there weren't enough who do it.

VIEWS

The Rev. T. Henry Holloway, deputy county grand chaplain, and former superintendent of Portadown Methodist circuit, in a tribute to Mr. Joshua Bell, said his Christian faith had expressed itself in his home life "and if a man is not seen to be a Christian in his home life then he is not a Christian anywhere."

Stressing Mr. Bell's service to his church, the minister said he had not been a man who got a kind of pleasure in mocking the church, as many people were inclined to do to-day.

While reserving his right to express his views on the issues of to-day on church life, he was seen to pull his weight wholeheartedly for the building of the kingdom of Christ.

Mr. Holloway said Joshua Bell had never withheld his hand in working for the church whether it was his own denomination or another denomination, because for him, the church was far bigger than any denomination.

INDUSTRY

Mr. Holloway said they needed men of his sort in the life of industry to-day, both in management and the shop floor, and if men were moved by the spirit of the Christ who worked in a carpenter's shop there would be less industrial strife in the community, and less talk about strikes and threatened strikes.

The offering at the service, which concluded with the National Anthem, was on behalf of the County Armagh Protestant Orphan Society, the Presbyterian Orphan Society, and the Methodist Orphan Society.

After the service, the Orange men, accompanied by the bands, paraded through the town centre to Carleton Street.

BANDS

Two bands took part — the newly constituted Parkmount Military Band, and Edgarstown Accordion.

Most of those on parade wore Orange collarettes, but the officers of the various Royal Black preceptories in the district wore their RBP regalia.

The call to worship was issued by the rector of Portadown,

Lawyers' Protest

In a statement R.W. Bro. Thomas Passmore, J.P., County Grand Master of Belfast and chairman of Woodvale Unionist Association, declared:

It is just too much of a coincidence that a group of lawyers should issue a statement attacking our police the night before Thames Television screened its programme.

"Can anyone now doubt there is a carefully orchestrated propaganda campaign designed to take the pressure off the I.R.A. I deplore such programmes

which amount to 'trial by television' and inevitably weaken the position of the R.U.C. Only the terrorists benefit when the forces of law and order are held up to public ridicule.

"The I.R.A. does not need an excuse to murder policemen but the allegations of brutality in this programme will be used effectively as propaganda when the next policeman dies. Where Ulster is concerned Television unless wisely directed can finish up with blood on its hands."

Let Me Be a Giver

God, let me be a giver, and not one
Who only takes and takes unceasingly;
God, let me give, so that not just my own,
But others' lives as well, may richer be.

Let me give out whatever I may hold
Of what material things life may be heaping,
Let me give raiment, shelter, food, or gold,
If these are, through Thy bounty, in my keeping.

But greater than such fleeting treasures, may
I give my faith and hope and cheerfulness,
Belief and dreams and joy and laughter gay
Some lonely soul to bless.

MARY CAROLYN DAVIES

BIBLES FOR AFRICA

Any Brother or Sister having a Bible which they could spare, would they send same to:—

Bro. John Smyth P.M. Secretary
L.O.L. 1934, c/o Ballymacarrett
Orange Hall, 178a Albertbridge Road,
Belfast, BT5 4GS.

or, if more convenient, please leave them at the House of Orange, 65, Dublin Road, Belfast BT2 7HE

MASS UNSCRIPTURAL IN ANY LANGUAGE

WHILE Roman Catholic dignitaries argue about whether the Mass should be "said" in Latin or in a language people know, Protestantism stands firm in its opposition to either form.

It is absurd for some RC priests to claim that the "modernised" ceremony required by the Pope is a sell-out to Protestants. We reject the Mass on scriptural grounds — whether said in Latin, English or Swahili.

The daily newspapers have carried stories that banned Masses in Latin are being conducted in many parts of Australia (as well as overseas) in defiance of the Pope.

The stories say there is reason to believe that the RC Church faces a split over the issue.

The Tridentine (or Latin) Mass has been banned by the Vatican. It seems that those who disobey the ban will either have to toe the line or face serious consequences.

One national daily said rebel groups overseas had already begun training novices for a new Catholic hierarchy in anticipation of the fall of the present order.

These are stirring times for Roman Catholicism — revolutionary in fact.

The Latin Mass, which was used in the church for centuries, must be more awe-inspiring to the congregation. There was a lot of magic about it for the older Roman Catholics — a mystical rite they could not understand and which seemed to give the priests special powers.

It was some improvement when the Vatican Council decreed, among certain other changes, that the Mass should be said in the language of the people.

Now it is being said by the sponsors of the Latin rite that this has been a concession to Protestantism.

People who think that way delude themselves.

We believe that Christ's sacrifice on Calvary was offered "once for all" and that when He cried "It is finished," God's plan of salvation for mankind was complete.

We reject the doctrine of transubstantiation — the belief that the bread and wine used in the Mass, at the command of a priest, become the actual body and blood of Jesus Christ.

We see no need for our Lord to be offered again daily on altars all over the world. The sacrifice on Calvary met all God's demands, and was all-complete.

For this cause, and in opposition to unscriptural claims of the Roman Catholic system, thousands of people gave their very lives. We think of Bishops Latimer, Ridley and Cranmer who were burned to death to witness to the truths of God's word in opposition to man-made doctrines and dogmas.

The Mass, according to Rome, is a sacrifice — the representation and perpetuation of the sacrifice on the cross.

Faithful members of the RC Church believe that in the words of consecration the priest brings Christ down "whole and entire" on to the altar and sacrifices Him there for their sins.

Nothing a priest can ever do — no Mass, no penance, no purgatory — can add anything at all to the perfection of Christ's finished work.

No merit or works of men, no priestly powers or service can add one iota to the completeness and eternal effectiveness of that divine redemption.

The sacrifice was offered once for all and forever — eternally acceptable and pleasing to God.

All God asks of us now is that we believe — believe that it has all been done and that Jesus has done it all.

"For God so loved the world that He gave His only begotten Son that all those who believe in Him may not perish, but have eternal life."

Therefore we need no priest and no Mass. It is of no consequence to us whether rites are in Latin mumbo-jumbo or any other language. By taking the elements of bread and wine we remember Him "till I come," as He asked His followers to do.

— "The Sentinel," Melbourne, Australia.

ORANGEMEN WILL NEVER FORGET

DEBT TO WILLIAM III

Part 2 of the address delivered by the late Bro. Dr. William Shaw at a Twelfth July demonstration at Sandy Bay, Larne in 1910. On the subject of "Papal Ascendancy":

From a very early period of the last century Ireland was disturbed by various illegal combinations, particularly so in the counties of Armagh and Tyrone, and for years these two counties were kept in turmoil by two rival factions, viz. Defenders and Peep O' Day Boys, the former Romanists, the latter Protestant.

For whatever purpose the Defenders originally associated, they soon became a body dangerous to the peace and tranquility of the country. They bound themselves together by oath, and extended themselves over the neighbouring counties, the Protestants being the victims of their most cruel persecutions.

UNITED IRISHMEN

The Association of United Irishmen was formed, and so early as the 10th May, 1795, three months previous to the formation of the first Orange Lodge, a committee of delegates met at Belfast and completed their Constitution. The Defenders readily co-operated in their views, and from them they received a more regular organisation. Then pressure was brought to bear upon the Protestants; isolated strength was no match for combined attacks, and they saw no protection but in combination.

That was the truth which was felt by the peasant philosophers of Armagh, and, acting on that principle, they formed the Loyal Orange Association. They united for the purpose of defence, and made loyalty the pledge of their union, and, true to their Sovereign and steady to their faith, while at the same time they desired to maintain the principles of that Constitution for which their ancestors had bled.

They assumed the name of him whose memory, in common with every lover of freedom, they held in rever-

ence; they called themselves the "Loyal and Religious Orange Institution." Although the Protestants combined to a certain extent, they were still without any organisation. In the open field they were a match for their enemies; but this did not suit the Romanists, who preferred to carry on the campaign by sudden nightly attacks on unprotected houses.

However, an opportunity at last came of a stand-up fight. A small village or townland called the Diamond, about six miles distant from Armagh, was the destined scene of conflict, which to this day is remembered by the Protestants with pride and by the Romanists with horror and resentment.

DEFENDERS' AIM

An immense number of Romanists assembled at this place from various quarters. It is generally believed that the object this assembled multitude had in view was entirely to destroy every Protestant house in Loughgall, Kilmore and their vicinities.

The Romanist party commenced operations by pulling down the house of a man called Daniel Winter, and would have continued their plundering had not the Protestants been summoned to protect their property. Some of these were volunteers (about 36 in number), the remainder six or seven hundred, were armed with such weapons as they could lay hands on.

After a severe and protracted combat, the Defenders gave way. A truce was arranged, on the faith of which the Protestants disbanded, but to be again summoned the next day by a report that, breaking faith, the Defenders had again attacked the village. Once again the Protestants were victorious, and they drove their cowardly assailants from the field, leaving 30 of them dead, and thus ended the Battle of the Diamond on the 21st September 1795.

In consequence, of these events Mr. Thomas Wilson assembled a number of his

friends who met at the house of Mr. James Sloan, of Loughgall, and held a consultation as to the formation of a society, which would be for mutual protection. Twelve or more lodges were constituted, and so arranged that No. 1 was established in the Dyan village in County Tyrone.

The first rules printed contained the following declaration:

"This Institution is formed by persons desiring to the utmost of their power, to support and defend His Majesty King William IV, the Protestant religion, the laws of the country, the succession to the Throne in His Majesty's illustrious house, being Protestant, as well as for the defence of their own persons and property and the maintenance of the public peace for these purposes.

The members hold themselves obliged when called upon, to be at all times ready to assist the civil and military powers in the just and lawful discharge of their duty. They associate also in honour of King William III, Prince of Orange, whose name they will perpetually bear, as supporters of his glorious memory, and the true religion by law established in this United Kingdom."

TOLERANCE

This is exclusively a Protestant association, yet detesting an intolerant spirit, it admits no person into its brotherhood who is not well known to be incapable of persecuting, injuring or upbraiding anyone on account of his religious opinions. Its principles are:—"To aid and assist all loyal subjects of every religious persuasion by protecting them from violence and oppression." Those were the glorious principles for which they stood that day, and they would maintain those principles to the last. (loud applause)

The clouds of doubt and jealousy
Long since have passed away;
Of Protestants, but few are found
In treason's vile array.
The sons of Knox and Calvin bold
With Luther's sons agree
To rally round the sacred ground
Where grows the Orange tree

And there beside that noble tree.
Shall float as o'er the seas,
"The flag that braved a thousand years,
The battle and the breeze";
And Orange William's true-born sons
Will crush the rebel tail;
Then Protestants of Ulster cry
Hurrah for no Repeal.

Whether viewing King William III as the saviour of Holland, the champion of truth, the powerful foe to the reckless ambition of the Bourbons, the patron of the celebrated men of his time, or the glorious deliverer of our land and our fathers from the most despicable tyranny that ever mocked at human liberty, he was lifted up with one consent to enthronement among the brave and the great.

For pre-eminence in the valour and virtue that conquered a nation's wrongs and guarded its rights, all who knew the dark and bright of England's history carved his heroic name on a tablet of diamond purity above all other Royal names, and wreathed it with flowers no other might wear. To him they owed the basis, beauty and bulwark of that Constitution which made our land the envy, wonder and admiration of all the nations around.

It was the thunder of his cannon that scattered the proud powers of Popery, which at that stormy crisis threatened to eclipse the civilisation of the world. He raised the standard of Protestant defence and defiance against the greatest generals and strongest armies bled in freedom's cause, wrung from the pride and chivalry of France laurels that would wave in eternal green above his honoured grave.

TRICKERY ROUTED

He outmatched the trickery of the most ambitious schemer of modern times during an eventful life, and when dead, as if by a voice from the grave, wrought his defeat and neutralised his plans of plunder in the clash and thunder of Blenheim.

By gallantry when living, and by skill that lived when he of the age, and with hearts as brave as ever battled or was dead, he reduced the haughty court of Versailles to have fasten-end in chains of the most grinding bondage. In spite of all that was bitterly spoken of his stiffness, coldness, and want of manners, he was, both as a man and as a monarch, a model to all the Crowns and Cabinets of Europe.

He did not fly from side to side at the wink or wish of either Whig or Tory. In a word, he had courage enough to be singular in the rare qualities of common



governed from inside and outside foes, and by God's help broke down Romish ascendancy in Britain for ever.

Hearty thanks were offered him by all the Reformed Churches of the Continent, and Orangemen that day united to re-echo those thanks, not that they could enhance his reputation, but that they could give a little of that debt of gratitude that time could never cancel.

NEVER TO BE FORGOTTEN

They would establish his fame and keep green his memory by holding that birthright of freedom untarnished. There was no fear that England or Ulster would forget him.

The forest birds might forget their songs, the ocean might forget the tides that keep it pure, the night might forget the stars, the flowers of Summer might forget the dews that made them fair, the patriot his fatherland or the mother her babe, but, while Boyne had a stream, Britain a history, or memory a place, the loyal Orangemen that day assembled could not forget William III of glorious and immortal memory, and Derry's deathless "No surrender."



Make Me a Captive, Lord

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.

I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.

My heart is weak and poor
Till it a master find;
It has no spring of action sure—
It varies with the wind.

It cannot freely move
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.

My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign;

It only stands unbent,
Amid the clashing strife,
When on Thy bosom it has leant
And found in Thee its life.

GEORGE MATHISON



Bro. Pierce McGaughey (P.M.) L.O.L. No. 1080, No. 6 District. Presentation of 50 year Jewel by Brother James McMillin (W.M.) on November 4th 1977.

SCOTS' BLACK NEWS

The half-yearly meeting of the Provincial Grand Black Chapter of Scotland was held on Saturday October 22, in the Orange Hall, Govan, Glasgow. Sir Knt. Allan Lindsay P.G.M. presided over a good attendance, assisted by Sir Knt Peter Downie D.G.M. in vice-chair.

Sir Knt. William Gray P.G. Chaplain led the devotional exercises, ably assisted by Sir Knt. Alex Thomson.

Apologies were intimated and several bereavements, since last meeting noted. In

token of respect, a silent vote of condolence was observed. Routine business was transacted and a report of Imperial meeting submitted by Grand Registrar.

Report of Demonstration Committee was given by Sir Knt. W. Walker, Chairman, who referred to the 1978 demonstration at Motherwell as a very satisfactory arrangement.

The provincial Divine Service will also be held in Motherwell on the first Sunday of August 1978.

The Secretary of the

Examining Board reported on many activities, including the Scottish Lecturers Conference in Motherwell on Saturday, January 14, 1978.

The Installation of Officers was carried out by Sir Knights R. Brennan and B. Boal.

Delegates were appointed to attend Grand Council Meeting in December, 1977.

Tea was served and a vote of thanks was accorded P.G.M. and D.G.M. for their conduct in chair.

Music Galore At Gillygooley

Gillygooley Sons of William L.O.L. 339 held their sixth annual dinner dance in the Royal Arms Hotel, Omagh on Friday, October 28.

Bro. George Smyth, W.M. welcomed members, friends and guests.

In proposing the toast to the guests who included the members of Gillygooley Pipe Band, their wives and friends, the Lodge Secretary, Bro. Andrew Scott, thanked the members of Band for the time and effort which they put in throughout the year and for their

smart and pleasing performance on many parades in which they took part.

He said they were fortunate in having two good leaders; James McGavigan for teaching the pipers, and Samuel Hall for teaching the drummers. But no individual could make a Band and it was only the co-operation and team work which existed among the members which had brought the Band to its present standard.

Looking to the future the Band showed nothing but signs of strength for there were now as many begin-

ners learning as the present membership of the band.

In referring to another guest, Bro. Joe McCormick, Secretary, thanked him for his support and assistance throughout the year.

Bro. Robbie Donald, drum major, replying on behalf of the Band, thanked the Lodge for the delightful meal and the most enjoyable evening which they had provided.

After dinner the evening continued with dancing to the music of Herbie, Flora and the Ramblers.

GILFORD CLINCH MP'S SOCCER TROPHY

The Co. Armagh Junior Orange five-a-side football competition took place on Saturday, November 19, at the Seagoe Playing Fields, Portadown.

Edenderry, Gilford and Tandragee competed for the Queen Elizabeth II silver Jubilee Cup, these teams having won their own individual sections.

The preliminary rounds took place at the same venue on October 28, when eleven teams went into the first round.

Gilford Lodge emerged winners of the cup, and were presented with it by the

donor, Bro. Harold McCusker, M.P.

Edenderry were runners-up and they also received medals from Bro. McCusker. Senior brethren displayed special interest in the events and some donated medals and footballs.

After the finals were over the teams went to Edenderry Orange Hall for the presentations, and for refreshments.

It is hoped that next year a League will be formed from Lodges in Mid-Armagh area, this year's event having proved to be so successful.

Round 1

Corcrair "B" 0, Edenderry "B" 3.

Round 2

Corcrair "A" 4, Edenderry "B" 3. Parkmount 0, Edenderry "A" 2. Clounagh "A" 0, Gilford "A" 3. Clounagh "B" 0, Gilford "B" 2.

Round 3

Corcrair "A" 3, Edenderry "A" 6. Gilford "A" 5, Gilford "B" 0.

Finals

Tandragee 0, Edenderry "A" 5. Gilford "A" 4, Edenderry 1. Tandragee 2, Gilford 4.

	P	W	L	Pts
Gilford	2	2	0	4
Edenderry	2	1	1	2
Tandragee	2	0	2	0



Bro Harold McCusker M.P. second right in back row. Who presented the cup to the winning team.

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MAN is incapable of listening in to man because he is less and less capable of listening in to God. Freedom of speech is a sacred right which too many regimes have denied. But why is it so unfruitful in those countries where it can still be exercised? Because everybody talks and nobody listens. Each individual lives, as in a cell, in the narrow world of the words he utters. Every individual, and every group. Words are no longer bridges linking the one to the other. Speech which is not heard only intensifies isolation and increases the babel of tongues. The clever ones profit by this. Less and less a helpful servant and more and more an instrument of propaganda, speech has become the vehicle for the uneasy consciences of men.

Words must be purified in a redemptive silence if they are to bear the message of peace. The right to speak is a call to the duty of listening. Speech has no meaning unless there are attentive minds and silent hearts. Silence is the welcoming acceptance of the other. The word, born of silence, must be received in silence.

Pierre Lacout (from *God is Silence*)



The Currie brothers of LOL No. 228 who have 294 years service with the Orange Order. See Page 4.