

# THE ORANGE

# STANDARD

"Lift up a standard for the people."

(Isaiah 62:10)

OCTOBER, 1976

Price 10p



A group of Orange Sisters attending Banbridge Bible and Crown Defenders LOL service in the local Free Presbyterian Church. Photo: Roy Clements Studio, Banbridge.

## Eire's National Debt Exceeds

# £3,000,000,000!

The inflation rate is 18%, the worst in Europe.

The unemployment rate is 10%, the worst in Europe.

The economy's growth rate is ½%, the worst in Europe.

The National Debt is more than £3,000 million (over £1,000 for each man, woman and child in the country) and is, proportionately, the worst in Europe.

The long term prospects are much worse, suggesting serious social upheaval here within a decade.

No, these statistics do not relate to Northern Ireland, under civil war conditions for the past eight years, nor to Great Britain which lies under the heel of rampant Socialism.

### NO REPUDIATION

They relate to the Republic of Ireland, and they were printed in the "Sunday Independent" on September 5.

Since that newspaper has not carried any repudiation of the statement it must be taken that the writer fulfilled the elementary rule for journalists that they must first get their facts right, and then twist them to suit their requirements.

But these are facts which require no twisting... they speak for themselves.

In the face of such a dreadful and fearful position, not to mention other reasons, is it not logical for the people of Northern Ireland to state that they do not see any valid reason for departing from their resolution not to have anything to do with the (re) unification of Ireland?

As the "Sunday Independent" comments, these are the real statistics of the emergency, an obvious reference to that other emergency created by the IRA and the Provos.

The "Wigmore" columnist, Vincent Browne, adds that the position "is actually a good deal worse than the official figures on inflation, unemployment etc., would indicate."

"In the first place the unemployment rate is probably about 20 per cent, as the official figures do not include

school-leavers, women who would work if they could find employment and thousands of people underemployed, mainly in agriculture — in 1973 the OECD estimated that the elimination of underemployment in agriculture would require a reduction of about 80,000 in the agricultural labour force. (This would add about 7 per cent to the unemployment rate).

### 300,000 MORE JOBS NEEDED

"But more seriously it is estimated that if employment is to be kept within manageable levels over the next decade more than 300,000 new jobs will have had to be created between 1971 and 1986. In the five years since 1971 we have made no progress whatsoever towards the creation of this number of new jobs, which leaves us with the target of creating 30,000 new jobs each year between now and 1986.

"About half of this target will have to be met by jobs in manufacturing industry and, yet, even in our boom period during the late 'sixties and early 'seventies the highest that was ever achieved in one year was a mere 3,000, as compared to the target of 15,000.

"It is quite possible that by the mid-'eighties there will be a quarter of a million people unemployed and may be closer to half a million if the figures are calculated realistically. (This compares with 111,000 currently on the dole).

The unemployed of the mid-'eighties will be relatively younger and better educated. They will be unlikely to settle quietly with life on the dole.

Those who profess to be concerned with the prospect of social upheaval should ponder carefully these prognostications."

## Archbishop of Canterbury Is A "Heretic" —MGR. LEFEBVRE

The Archbishop of Canterbury is a heretic and the Vatican should treat him as such, the rebel Roman Catholic Archbishop, Mgr. Marcel Lefebvre, has claimed in Lille, Northern France.

Mgr Lefebvre, who was celebrating a forbidden Latin Tridentine Mass in a sports stadium in defiance of the Pope's order restraining him from continuing his priestly function, denounced the dialogue between the Roman Catholic and non-Roman Churches. He insisted that, if a Roman Catholic approached a Protestant, it should be with one thought in mind: to convert.

Denying that he and his "traditionalist" supporters — who are said to represent

nearly a third of the Catholic population of France — had created a schism within the Roman Catholic Church, the Archbishop claimed: "We are not in a state of schism. We are the continuity of the Catholic Church. It is those who carry out reforms who are creating schism."

The Archbishop claimed that the reforms which had resulted from the Second Vatican Council were the "bitter fruits" of a "marriage of the Church with revolution and subversion," and that from such an "adulterous union" only bastards could be born.

"The new rite of the Mass is a bastard rite, the sacraments are bastard sacraments, and the priests who emerge from the seminaries are bastard

priests."

The six-thousand-strong congregation — made up of supporters from France, Britain, Switzerland and Germany — heard the Archbishop appeal to the Vatican in his sermon to a halt in the "destruction" of the Church.

### A THOUGHT FOR TODAY

Not for a day  
Can I discern the way,  
But I surely know,  
Who gives the day  
Will show the way,  
So I securely go.

— John Oxenham



## "CONDEMN, AND NOT CONDONE"

In a sermon preached to Orangemen at the Diamond Orange Hall, in Co. Armagh, close to where the celebrated Battle of the Diamond was fought in September, 1795, M.W. Bro. the Rev. W. Martin Smyth, Grand Master of Ireland and Imperial Grand Master, said that when we condemned Republicans for the destruction of property we could not condone it when it is carried out by Loyalists.

The service was conducted by Bro. Harold McCusker, M.P., and the lessons were read by Rt. Wor. Bro. J. A. Anderson, J.P., Grand Master of the Co. Grand Orange Lodge of Armagh.

# Scots "Blackmen" Celebrate Relief of Londonderry

The Provincial Grand Black Chapter of Scotland, held their annual demonstration to commemorate the 287th Anniversary of the Relief of Derry in Scotstoun Showground, Glasgow, on Saturday, August 14.

District Chapters from Greenock, Airdrie, Motherwell, Paisley, Ayrshire and local City Chapters, assembled in the Kelvin-grove area, under the host District, No. 4 Partick, prior to marching off at 11.30 a.m.

The P.G.M. acting as host to his officers and visitors, entertained them to morning coffee in the nearby Art Galleries and Museum Tea-room, a function which was thoroughly enjoyed.

Weather conditions were ideal for the journey ahead and Provincial Grand Chapter were honoured by the presence of the Sovereign Grand Master County Grand Master of Belfast, and many visitors from Ulster and overseas.

On arrival at the venue the Districts marched past the saluting base, accompanied by their bands in brilliant sunshine, and banners were carried in masterly style.

Lunch followed in the nearby hall and during same the junior boys from Ulster were playing the Scottish boys a football match which ended in a draw — one goal each.

A public meeting followed at 3 p.m. when the chairman, Sir Knt. David H. Boyd, P.G.M., invited all to take part in short in a short religious service. The hymn — "O God our help in ages past" was sung, and prayers

offered up by Sir Knts. William Gray, and A. A. Thompson (Lay Chaplains).

An address of welcome to the Provincial Chapter was extended by Sir Knight James Hamilton, R.W. District Master No. 4 Partick and this was very much appreciated by all present.

Resolutions then followed. No. 1 was moved by Sir Knt. James H. Molyneux, J.P., M.P., S.G.M., "that we the Sir Knights of the Provincial Grand Black Chapter in public meeting assembled on the 14th August, 1976, respectfully submit to her Majesty the assurance of our affectionate devotion. We pray that the Blessing of Almighty God may be upon our Queen and all the Members of the Royal Family." This was seconded by Sir Knight Rev. A. Forrester, P.G. Chaplain, and carried unanimously.

No. 2 Resolution was moved by Sir Knt. Rev. Victor Ryan, M.A., R.W. Grand Master of the City of Belfast G.B.C.: "We declare our unwavering acceptance of the principles of the Reformation, and our determination at all costs to maintain the integrity of the British Commonwealth. In view of the persistent efforts to bring Ulster under the rule of the Roman Catholic South of Ireland, and to separate her from the Commonwealth, we stand pledged to resist any such attempts to the uttermost."

The resolution was seconded by Sir Knt. Peter Downie P.D.G.M.

The Third Resolution was formally moved by M.W. Sir Knt. Thomas Orr, Grand Master, G.O.L. Scotland:

"We rejoice at the continued prosperity of Imperial Grand Black Chapter throughout the world, and we pledge ourselves to do all that we can for the furtherance of its Christian principles."

Sir Knt. George McNeer D.D.M. No. 4 Partick seconded.

A vote of thanks to No. 4 District, Partick, was formally moved by Sir Knt. William Miller, P.D.G.T., on behalf of Provincial Chapter, for the excellent arrangements made.

The singing of the National Anthem concluded a very successful demonstration.

There were no untoward incidents, and the estimated attendance was placed at 5,000.

At the conclusion of the Black Demonstration the officers and members of Bon Accord R.B.P. 150 entertained their visitors from Ulster to a first class meal in the Wickets Hotel, Partick.

Sir Knt. Albert Price R.W.M. welcomed a deputation from R.B.P. 1109, Ballymena, also Sir Knts. Rev. Victor Ryan, M.A., Wm. J. Buick, Belfast and Mrs. Buick.

Sir Knt. John Surgenor R.W.M. 1109 expressed his sincere thanks for the hospitality extended his members and Sir Knt. Sam O'Neill praised the good work of host member, Sir Knt. M. Campbell who had looked after his guests.

Sir Knts. Ryan and Buick, also D. H. Boyd P.G.M. responded for the visitors.

The singing of the National Anthem concluded a pleasant and enjoyable evening.

## "Black" Saturday in Co. Down



Some of the  
Preceptories  
in the  
Banbridge  
District  
setting out  
for Killeel

The W.D.M. of Banbridge Royal Black District Chapter, Sir Knt. James Baird, B.E.M., leading last Saturday's parade. Behind him is Sir Knt. Cecil Magill, Deputy County Grand Registrar. Photo: Roy Clements Studio.



## Scottish GM Urges Same Penalties For IRA Membership

A demand that the British Government empower courts to impose fixed penalties for membership of the IRA, similar to those proposed in legislation being considered by the Dail, has been made by M.W. Bro. Thomas Orr, Grand Master of the Grand Orange Lodge of Scotland.

In a letter to the Home Secretary, praising the courageous women of the Northern Ireland peace movement, Bro. Orr said that members of the Orange Institutions in Scotland earnestly requested that legislation be brought into effect as urgently as possible throughout the whole of the UK to enable fixed penalties to be

imposed in courts for IRA membership.

"We would respectfully suggest that the penalties should be along the lines of the new legislation in the Republic of Ireland," he said in his letter to Mr. Jenkins, a copy of which has been sent to the Northern Ireland Secretary, Mr. Merlyn Rees. "We feel that it is essential at this time to support the brave women of the Ulster peace movement who are courageously rejecting the

men of violence who have for so long dominated the many enclaves of the province," he said.

"It is also essential that the Government of Ireland be given support by the Government of the UK at this time when it has shown a firm resolve and responsible maturity in its policy in bringing in this legislation to stamp out the cult of the violence and terror which have for so long found a haven within its borders."

# People For Peace Comment

The media publicity, and the professional assistance of media people, have guaranteed that the Andersonstown originated campaign has made world headlines. It has attracted interest and support from women in many countries who have a fellow feeling with women in distress here as elsewhere.

The rallies have been of considerable importance, not only for their size and spread, but because they confirm the often stated contention that most Ulster people are anxious that terrorism should cease.

Among the critics of the campaign are those who remember past peace campaigns which promised as much and accomplished so little because they failed to persuade the terrorist to abandon his violence.

The present effort which has enthused so many has done nothing to stay the hand of the gunman and the bomber.

While it is encouraging to see this further evidence of the

people's desire for peace we have to recognise that those who perpetrate the evil to bring death and destruction on people, property and prosperity are not affected by peace marches.

There remains the need to defeat the IRA militarily and to destroy the prime cause of Ulster's troubles.

The peaceful settlement of the Province always requires two things — the defeat of the IRA, and a political settlement which is geared to meet the needs of the people as the present "Direct Rule" administration does not.

Whatever may be accomplished by the peace women, and anything good must be thankfully received, the settlement of the "Ulster Problem" will not come by marching in the streets for peace however useful that may be as psychological release from tension.

We commend all those who are presently making positive suggestions for political settlement here. They deserve the sympathy of the Government and the support of the people.

## EXIT MERLYN

The Merlyn Rees removal has not made many Ulstermen sad. His work here has been singularly unfruitful in the things which he planned to produce — political settlement and peace. The policies he pursued could not do these things. For some considerable time he must have felt defeated and despairing so that his promotion was a relief. Like many another politician here and over there he was deaf to the people who had things to say which were worth hearing.

Roy Mason comes as something less than an unknown quantity. He had an Ulster connection through the Defence

Ministry and earned a reputation — which Gerry Fitt regrets — for supporting the Army in Ulster. Political observers seem to be agreed on the opinion that Mason is likely to be stronger on security than Rees. More determined to defeat Ulster's enemies he will find many people who will congratulate and thank him for that.

The U.U.P. and the S.D.L.P. Talks have ended. Many Unionists who were nervous about them have now been assured that the Grand Master and Bro. Ardill stood four square on the Convention Report. Powersharing remains the prime issue in dispute — the immovable object?

## WORK

Let me do my work from day to day  
In field or forest, at the desk or loom,  
In roaring marketplace, or tranquil room;  
Let me find it in my heart to say,  
When vagrant wishes beckon me astray:  
"This is my work; my blessing not my doom;  
Of all who live, I am the one by whom  
This work can best be done in the right way."

Then shall I see it not too great nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the labouring hours  
And cheerful turn when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best.

— Henry Van Dyke

★ ★ ★ ★ ★

## HARVEST OFFERING

No tiller of the soil, I have no gifts  
That are the yield of laden plant or tree  
Or fullness of the vine, instead, my Lord,  
These are the offerings I have for Thee —

A little patience reaped from suffering,  
A bit more understanding for a friend,  
A quicker smile to lift another's heartache,  
A bigger share of sympathy to spend,  
A warmer love for those who lean on me,  
A brighter song with which to start the day,  
A flame of hope which burns more steadily,  
A firmer faith when I take time to pray.

These are my harvest gifts — my year's small store.  
Oh, may I toil to give Thee more and more.

— Marie Doerr

★ ★ ★ ★ ★

# "He Lived For His Family And His Work"

## FUNERAL OF MR. THOMAS PASSMORE, SEN.

Orange districts all over Northern Ireland and the Dublin and Wicklow district were represented at the funeral of Mr. Thomas Passmore, father of the Belfast Orange leader R.W. Bro. Thomas Passmore, from his home in Belfast to Carnmoney cemetery.

Mr. Passmore died in hospital after having been

attacked in his home a week previously shortly before midnight by a terrorist who broke in and shot him five times.

Mr. Passmore, Snr., was not a member of the Orange Order and Orangemen present at the funeral did not wear regalia.

The Grand Master of the Grand Orange Lodge of Ireland, M.W. Rev. W. Martin

Smyth, officiated at the funeral ceremonies at the house and at the graveside, assisted by the Rev. Desmond Hanna, chaplain of No. 6 District, and of St. Christopher's Church, Mersey Street, and by Pastor C. S. Bradley, of

Cliftonville Baptist Church.

M.W. Bro. Smyth, in a brief address at the graveside, said that Mr. Passmore had not been an organisation man, but had lived for his family and his work.

Those who said they were fighting for a fair and just society and committed crimes such as the murder of Mr. Passmore, would have to answer before God for the death and destruction they had caused, he declared.

Present at the funeral

were Captain Austin Ardill, Chief Whip of the Ulster Unionist Party; Mr. Ernest Baird, leader of the UUUM; Mr. John Carson, MP; Mr. John McQuade, former MP; Councillor Billy Bell, and Councillor Hugh Smyth.

Mrs. Betty Williams, one of the co-organisers of the Women's Peace Movement, which held a major meeting after a parade in the Shankhill Road, said of the late Mr. Passmore: "God rest him. He was another tragic victim of violence."



W. Bro. John Wright, J.P.

## 30 Year Term as Master

CORCRAIN ELECT OFFICERS

For the first time in nearly 30 years a new W.M. was elected by Corcraire Puple Rocket L.O.L. No. 339, Portadown.

Bro. James Lutton succeeds the retiring W.M. Bro. Alderman John Wright, J.P., who said he enjoyed his term of office and wished the new W.M. every success.

The election was conducted by Bro. A. Greenaway, Dist. Lecturer and Bro. R. Guy of L.O.L. 322. They wished the newly elected officers of L.O.L. 339 every success in the coming years.

The other officers are: Bro. Ken Love D.M., Bro. Alan Milligan Treas., Bro. Roger Gill Sec., and Bro. Robert Fleming Chaplain.

## SIR KNOX CUNNINGHAM

An appreciation by James Molyneux, M.P.

Few people in Northern Ireland are aware of the real extent of Sir Knox's influence on the political and public life of the United Kingdom.

This developed long before he became Member of Parliament for South Antrim and undoubtedly reached its peak during the four years when he served as Parliamentary Private Secretary to the then Prime Minister, Mr. Harold MacMillan.

Oddly enough, this was the very period when he was most criticised for observing the silence which must of necessity attach to that particular position. Later when MacMillan's retirement released Sir Knox from his self-imposed silence he derived great amusement from the fact that he was then rebuked, by the same critics, for speaking out so

fearlessly during his last term in Parliament.

More than anything, it was this integrity and adherence to principle which won him such respect in the House of Commons, where, contrary to popular belief, these qualities are at a premium.

There was, however, another side to his character which was hidden to all except those very close to him. This was shown in his warm sympathy and kindness to those for whom the going was rough. In my six years in Parliament, and more particularly in recent days, countless colleagues and officers of the House have quietly told me of the kindly actions of which only they had knowledge.

Young people had a very special place in his affections and he was never happier than when he was

working on their behalf through such bodies as the Masonic Schools, and Drapers Company and the YMCA.

Since I succeeded him in South Antrim there was scarcely a day when we were not in touch by telephone or letter. To the very end he remained a faithful son of Ulster and he was always eager for news of the Province and concerned about its future.

In the Palace of Westminster when our long days of work are over, an old custom is observed as the cry echoes along the lobbies "Who goes home?" For many of us this now has a special significance. For Knox Cunningham has gone home. But he has left us all an example in his public service for which he fitted himself and in which task he worked and died.

## OBITUARY

### THE REV. ST. G. C. H. LUNDY

W. Bro. Lundy died suddenly at the Vicarage, Glenavy, on Saturday, 11 September.

Rector of Glenavy for the past 15 years after incumbencies at St. Silas, Belfast, and Ballintoy, Co. Antrim, he was highly regarded as a diligent pastor and teacher.

His interest in the Orange and Black Institutions — he was chaplain of Glenavy District L.O.L. No. 4 and the Red Cross Volunteers R.B.P. 286 — was deep and committed.

Bro. Lundy's enthusiasm for the Institutions was an example to everyone who

has appreciation for whole-hearted devotion to a cause.

A peculiarly studious person he often spoke with sound sense on matters of concern to his brethren. He was always anxious that the Orange and Black should live up to their own high standards in committal and for membership.

He is survived by his wife, Harriet, sons Peter and Christopher and daughter, Ruth.

They, and the family circle, have the sympathy of the Institutions which he loved so much and served so well.

# ULSTER CLEARED OF "TORTURE" AT HOLYWOOD CAMP

## It Was The British Government Who Ordered Those Hoodings!

There was not a little irony in the fact that hours after the Government in Dublin had gained a major success in the Dail and Senate on the new measures required to counter the IRA and kindred bodies in their attempt to subvert good order in the Republic there should come the news that Britain had been found guilty by the European Commission of Human Rights of violating the regulations governing the interrogation of terrorist suspects.

### NATURAL REACTION

No-one, least of all the Loyalists of Northern Ireland, will seek to justify the use of inhuman methods in eliciting information from terrorists on terrorism, but what seems to have been forgotten is that the use of hooding and noise was a natural reaction at a juncture when terrorism was rampant and every legitimate means to put an end to it had to be employed.

As it so happened the use of such methods, even in the limited period they were used, did little or nothing to end the state of affairs which then existed.

But the pilloring of Britain and its Army and the Royal Ulster Constabulary was initiated by the Lynch Government — the Fianna Fail Party — and not by the Government of the Fine Gael and the Labour Parties led by Mr. Liam Cosgrave.

But in retrospect how serious was the offence in Hollywood Army Camp when compared with the murders and the torture methods employed by the Provisional IRA in such places as South Armagh? Well do we remember the hideous torture of one member of the security forces, a local man whose poor body bore marks of bestiality too terrible to record. We did not have any debate in Leinster House on the horrible deeds of which this was an outstanding example, a death which puts the entire country to undying shame.

If the present Government in Dublin did not put the case of the Hollywood Barracks hoodings and noise treatment to the European Commission on Human Rights they might well have let the matter drop and not proceed with the investigations by way of taking the matter further.

### EIRE PROTESTANTS — AN INVESTIGATION?

That is where the Eire Government is skating on thin ice, for having done so the Protestants of Ulster may well consider taking the Eire Government on a similar trail in order to establish how the numerical strength of the Protestant population in the 26-Co. area has been decimated in the past half century.

There has been no overt move in Dublin to suggest how this decimation has been effected. Surely it has not come about by the will of the Protestant people.

**The plain fact is that the authorities in Dublin, no matter how many tributes have been paid to the fairness and integrity of the respective Administrations in Leinster House, have stood by and watched the massive diminution of a section of their people whom Ireland's greatest writer — a Protestant, by the way — William Butler Yeats, once described in the Eire Senate as being "no petty people."**

The internees who suffered the hood and noise treatment are alive today, and in some cases enjoying handsome compensation.

Not so the Loyalists, decent men and women of courage and tenacity, who lie in Ulster clay, slaughtered from behind the safety of the assassin's bullet and bomb.

But for the Unionist Party in Northern Ireland there is one ineradicable fact — the Hollywood episode was engineered not in Stormont or at Royal Ulster Constabulary Headquarters but by the British Army with the full knowledge and, apparently, the prior consent, of the British Government, headed by none other than Mister Edward Heath!

### HOW TED AND WILLIE SUCCEEDED!

How Mr. Heath and his henchman, Mr. Willie Whitelaw from the cattle rustling countryside of Penrith, ably supported by that strangest of all immigrants, Sir Arthur Young, told us they were out to "reform" Ulster. And how they succeeded! How now Mr. Edward Heath? How now Mr. William Whitelaw? How now Sir Arthur Young, wherever you are? (at the height of our troubles Willie went shopping in Belfast and bought himself a strap for his watch!)

Truth has a knack of coming out in the most roundabout ways. I have a suspicion that the British Government's opposition to the Dublin decision to have the Hollywood "torture" methods taken to the Continent for investigation is based not so much on their being found out as it is connected with Ulster's having been cleared of complicity in the matter.

For that reason only the outcome will be welcomed in this part of Her Majesty's United Kingdom.

target for the bomber and arsonist at different times.

There is a valuable lesson for other organisations which have material which can never be replaced if it should so happen that the building in which they are stored come under attack.

One Orange Hall, at least, has had all its Lodge records destroyed when it was attacked by terrorists using a bomb and later that day was blown up by the Army to avoid danger from another possible device.

Orange Lodges would do well to have another look at the safe keeping of their records.



## Glengall Street HQ Will Rise Again!

Last month's disastrous fire at the Headquarters of the Ulster Unionist Party in Glengall Street, Belfast, cut, temporarily we are glad to say, a link with the distant past when the infant State of Northern Ireland came into being.

Home of a once united Party, now sadly fragmented, Glengall Street, originally just another street at the edge of the city centre, came to have a different connotation, one which was loved or despised according to which "side of the house" one belonged.

We who hold to the concept of unity within the United Kingdom have long been cognisant of the weather beaten sign which sprawled across the front of the building, "Ulster Is British," proclaiming to all and sundry that come what may, British political parties and politicians and those who would lay claim to be statesmen, notwithstanding,

Ulster stands four square for the Union.

Was it not the great Lord Randolph Churchill who thundered from the platform of the Ulster Hall:

The combat deepens; on ye brave,  
Who rush to glory or the grave.

Wave, Ulster, all thy banners wave,  
And charge with all thy chivalry!

Following the fire last month we were all impressed by the voice of the lady member of staff who, in the midst of what must have been a very distressing morning after the bombing, declared almost with a note of commendable defiance that Glengall Street HQ would rise again.

There was something symbolic in the fact that when the fire had died out and the worst horrors of the terrorists were seen in broad daylight the Union Jack still survived at the top

of the flagpole on the roof of the gutted building.

That simple example of durability is itself symbolic of the spirit of Ulster which has surfaced day after day during this calamitous eight years civil war against the people of Northern Ireland.

We are no cowardly people, and one day that spirit will finally triumph when ways and means are found and applied to put a stop to the men of violence. It must and it will happen.

Meanwhile it is reassuring to learn that the destruction of irreplaceable material dealing with the Unionist role in the history of Northern Ireland is not so serious as was at first imagined. Many of the treasures are known to be safe in the Record Office and these will be available for future reference.

But one must ask why even at this late hour so much of value remained in a building which has been a

Tradition dies hard even in the Republic of Ireland. The Dublin Corporation has just restored the Lord Mayor's coach for use on ceremonial occasions.

The history of this vehicle is interesting, especially when there are forces in the Republic which are using every legitimate and non-legitimate means of cutting the ties which still bind that State to the United Kingdom, even after 54 years of self-government.

It was decreed at a city assembly held in Dublin on July 17th, 1789, "to prepare a new coach for the use of the Lord Mayor of the city."

The coach was built by Mr. William Whitton of Dominick Street, Dublin, and made its first appearance on November 4, 1791, for the annual celebration of the birthday of King William, which the then Lord Mayor, Henry Gore Sankey, attended in state.

The coach is 24 feet in length, 8 feet in breadth and

1½ feet high. The cost of the coach was £2,690.13.5.

At a council meeting in 1975, Dublin Corporation decided to restore the state coach, and the restoration work was entrusted to the craftsmen employed in the mechanical section of Dublin Corporation, who, assisted by CIE and the National Art Gallery, restored it to its former glory.

It appeared in the St. Patrick's Day parade, 1976, and was on display at the RDS for the duration of the recent Home Show by kind permission of Dublin Corporation.

Incidentally, the medallion on the chain of the Lord Mayor of Dublin bears a picture of — believe it or not! — King William The Third . . . of Glorious, Pious and Immortal Memory. It could only happen in Ireland . . . where "the impossible always happens, the inevitable never."

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BY "STANWARDBEARER"

# WHISTLING JIGS TO MILESTONES....

The month of August saw the emergence of the spontaneous desire for peace which manifested itself in the formation of a powerful Women's Peace Movement.

In a matter of three or four weeks it gathered enormous support from every section of the public, particularly in the city of Belfast where it had its origin following the horrific death of the three Maguire children at the hands of the

Provisional IRA who were being followed in a chase by the security forces.

This movement is all to the good, and it is interesting to know that a consignment of hundreds of whistles has been sent from the Continent of Europe so that the women can use them to advantage if they see any sign of terrorism.

All this is very constructive, but does it go far enough? How far are the ladies of the Province now

enlisted in this expression of disgust for the men of violence and the "god-fathers" who send them out on their devilish missions?

Does it mean that in addition to blowing whistles a call will be put through to the police and army if miscreants are known to be about to carry out a bombing or a shooting?

I do not suggest for one moment that there would not be difficulties and dangers in carrying out

what is plainly one's duty in this regard, but the issue is a clear cut one. Either we blow whistles and leave it at that or else co-operate with the security forces who, over the years, have been appealing for information to identify wrong-doers and bring them to justice.

Understandably, and commendably so, the Women's Peace Movement has avoided any temptation to get identified with a political party or to express political

views. To do so would be to wreck the organisation before it even got into gear. But the genuineness of their work will be more credible if they were to define at an early moment where they stand on this vital matter of co-operating with the security forces.

If they fail to take a definite stand here then all their campaigning for peace will be as profitable as whistling jigs to milestones... or just blowing whistles.

## People of the Book?

Bible-ownership in Britain has dropped by five per cent in the last three years according to a national opinion poll conducted for the Bible Society. Poll results suggests that many young people between 16 and 34 appear to have swapped their Bibles for paperback novels, the society's report says. But 84% of the over-sixteens questioned in the poll live in households where there is at least one Bible.

The report shows that only four out of every 100 people read the Bible daily. Another eight per cent read it every week and a further eight per cent every month.

## BISHOP CANNON FIRES A METHODIST BROADSIDE

Very many of my Methodist friends and others will have read or heard some remarkable statements made by Bishop William Cannon of the United States of America, who was one of the speakers at the meetings of the World Methodist Council which met in Dublin.

The Bishop told the Conference that these last ten years of conversations with Roman Catholics "have shown us how much alike we are with them in so many ways, both in spirituality and in our views of moral attainment here on earth."

The Bishop is quoted as stating that "Methodism is closer to Roman Catholicism than to the Protestant Churches of the Reformation. 'Goodness' for Martin Luther and Calvin, and other 16th century reformers was always in hope and aspiration — man being dependent constantly on the

righteousness of Christ to cover the leprosy of his sin. But Wesley and the great teachers of Roman Catholicism taught an ethic of human realisation in the here and now — believing that the God who forgives sin likewise effects righteousness in the lives of them who believe."

Other points made by the Bishop included this astounding statement: "Methodists and Roman Catholics have seen how close we are in our understanding of the nature of the Holy Eucharist."

### MANY WILL TAKE ISSUE

A footnote to the newspaper report points out that the Bishop was a member of the Methodist team on the joint commission between the Roman Catholic Church and the World Methodist Council set up in 1972 to

carry on discussions between the two churches and which recommended further discussions. The Council also decided to have discussions with the Lutheran and Orthodox Churches.

There will be many people not only of the Methodist Church in these islands but members of other Reformed Churches who will take serious issue with Bishop Cannon who, if I may say so, has fired this broadside across the bows of Protestant opinion.

I do not know of any broad understanding between the Protestant Churches and Rome — even recognising the Anglican — R.C. statement a year ago or so on the nature of the Eucharist — which admits of Transubstantiation as a valid theological argument.

The last has apparently not been heard of this audacious claim by Bishop Cannon, and we shall await with interest to see and hear what official Irish Methodism will have to say on this matter. Sufficient to say that Irish Methodism for more than two centuries in this land and elsewhere has been studiously firm in the enunciation of Protestantism, as was its founder, the Reverend John Wesley.

## SIX YEARS OF NONSENSE

During the past few weeks we have had a great deal of comment on the allegations of "torture" in Army barracks in Northern Ireland during interrogation of terrorist suspects.

Naturally there has been the expected attack on the brutality of the British troops — custom dies hard — but the other day a Mr. Eamonn McEnery of Dublin provided yet another view which I feel should be given an additional airing here.

In a letter to a Dublin morning newspaper Mr. McEnery wrote:

"Sir, — How can those who purport to be our

leaders be so far removed from reality by parochial politics as to bring these charges against the British Government? What real army in the world would have put up with the nonsense of Ulster for six years? What do our rulers imagine is going to happen to them and the rest of us under the all-knowing sway of Soviet bureaucracy, unless some outside force is prepared to defend us?"

I like the reference to a possible Soviet bureaucracy in the Republic of Ireland at some future date. The straws in the wind are becoming more discernable.



Members of Curran R.B.P. No. 446 en route to the field.



Office-bearers and members of Moneymore R.B.P. No. 313 on parade.

## TOBERMORRE "BLACK" ON PARADE



Members of the recently-formed R.B.P. No. 576 pictured in Desertmartin before heading off for the Demonstration in Tobermore.



Photos "Mid Ulster Mail"

# The Reformation In Ireland

By S. E. LONG

The Reformation in Ireland must be seen against the backcloth of the English Reformation, for the two countries were tied politically and religiously. In the last years of Henry's reign (the VIII) the Pope ceased to have any power in Ireland, though there were a few cells of Roman influence in the North. They can not have been very influential or sizable for when the first Jesuits came to the area in 1541 the people were so hostile to them that they left hurriedly.

It was then "Protestant Ireland."

But Ireland in the reign of Henry was not a nation but a population of clans having little affinity with one another.

## LAND OF IGNORANCE

Religiously the country was in a bad way and education was practically non-existent for the great number of the people. There was ignorance everywhere of the Christian Faith and the people were politically and morally illiterate. Reformation, in religion and politics, was much needed.

## KING HENRY VIII

Often maligned as a man of coarse habits and no morals Henry was a statesman of ability. He was prevented from making Ireland a much better country by lack of money. His intentions were good. He wanted the material prosperity of all his people.

And he gave Ireland a religious impetus by his appointment of the strong

Protestant, George Browne, Archbishop of Dublin. His leadership produced a strong Protestantism which promised a good future for reformed Christianity in the country. Regrettably, from the Protestant point of view, the Protestant preachers often alienated the people with their hard line theology which had more of wrath than grace in it.

The Reformation suffered from two other things, the Irish love of the mendicant friar, and their preference for the old Celtic patterns of monastic houses to the English parochial system. They had depended a great deal on the charity of the monks in a country economically poorer and nothing like as well integrated as England. The English style of churchmanship was not acceptable in the Irish situation.

The Reformers had their greatest handicap in that they were unable to speak the Irish language. The Irish needed a Prayer Book in their tongue extra to the English book which was used by English speaking people.

## KING VERSUS POPE

Henry's overthrow of papal power began a struggle between King and Pope which was to be played out in Ireland. Rome sent emissaries to woo the people. At first they had little success, for the people were loyal to the reformed Church of Ireland. Roman pressure won out in the end when the people were encouraged to hear services in the Latin tongue, to which they had always been accustomed, in the Mass-

houses which were opened by the Church of Rome as alternative places of worship to the churches of the Church of Ireland. The growth of Romanism in Ireland brought to the country its titular bishops and the Roman Catholic Church of today.

## "The Effects of Reformation"

Any assessment of the Reformation must take into account the fact that in common with all other good things there were unfortunate repercussions. On the credit side it gave a renewed and proper emphasis on the need for an individual approach to God.

It made the Christian religion again a personal business, a matter of a man's relationship with God. A relationship which is not dependent on the involvement of priest or church. It gave Christ His place as the only Saviour of men. It made people conscious of the insufficiency of the forms and ceremonies in worship which lacked the essential, and integral, recognition of Christ and His work of salvation.

The Reformation made religion a more practical, realistic and necessary part of life. It took away many of the Church's symbols and superstitions to uncover the real heart of the faith. It argued for a lofty conception of man and his place as a servant of God, serving his fellowmen in honesty, justice, sympathy, and with generosity.

The Reformation argued for the dignity of man before God and man with man. It gave the laity a big place in the work and witness of the Church with its emphasis on the priesthood of all believers.

On the debit side some of the things which were intended only for good had other results. When the Reformers taught men the way to God they expected them to use the way. But the freedom they gave to men was itself a snare. When they knew they had a choice

they chose not to worship. When the Reformers purified the Church they raised its status. The men they freed were to devalue it. They reformed the Church to give impetus to the Faith. Their intention was not to divide the

Church. But division came when refusal to change made separation inevitable.

## DESIRE FOR UNITY

The desire among Christians for unity is the continuing recognition that the break-up of the Body of Christ was a regrettable if inevitable circumstance. But there can be no unity until the great truths which the Reformers taught are

acknowledged by all Christians. New Reformation! There is always need for the churches to examine themselves over against the demands of God and people upon them. Willingness to change to meet the needs of people should be a characteristic of a church whose commission is to make Christians, to make better Christians and to represent Christ in the world.

## TRADE UNIONS

### The Christian's attitude

With the constant references to trade unions in the press, and especially with recent criticism of the actions and affairs of some unions, a Christian man or woman may well be wondering what his attitude should be. One might ask if it is right on moral grounds for a Christian to belong to a trade union at all.

The thoughts expressed in this article are not an attempt to pass judgment on any action or policy of any particular trade union. Rather they are an attempt to see if a trade union, as such, is an organisation which a Christian can and ought to join.

First of all let us see what a trade union is. Basically, it is the banding together of a group of workers to ensure the sale of their labour at a fair price. The question then is whether it is morally lawful for men to band together in this way so that they have a greater influence in getting better pay and conditions, and to prevent themselves, and so indirectly their families, from being exploited.

The Bible teaches that every man is of value in the sight of God and so has a right to live. It would seem therefore that if a union of individuals with a common employment is the only way to ensure a fair livelihood then it must be right for a Christian to be a member of a trade union—and further, for him to take an active part.

The aim of such a union should be to get a fair day's wage for a fair day's work: it is in judging this that there is need for Christian voices to be heard in negotiations between labour and management. A union is wrong which uses its strength to demand an excessive wage or is not prepared to give a full day's work. But this raises another question. Basically the trade union is a moral thing—but is it right for a union to call a strike?

If as we have concluded it is right for men to unite to get a just price for labour, then as a last resort a man has the right to withhold his labour in strike action. But it is only to be used as a last resort, when all other forms of negotiation have been tried and have failed. A Christian views his employment as part of God's plan for his life and so has no moral right to withhold his labour unless his employer is making demands or giving rewards which are themselves unjust. In effect there are certain limitations on the right to strike.

A Christian has no right to strike if the withholding of his labour will cause direct moral and physical harm to others. Such people as doctors, firemen and clergymen have not the moral right to withhold their services. But because of this the community has a moral responsibility to ensure that such people are not exploited simply because they have not the right to strike.

A strike in certain industries may result in others in dependent industries being out of work. In such a situation it is not right to strike until others in those industries have been consulted so that they can lend weight to the negotiations. If however, these representations are ignored, it is right to strike (provided of course that the claim is in itself just). Other industries have been warned and are therefore liable for the consequences.

It can therefore be concluded that the Christian is quite right to join a trade union provided it is used as an instrument of justice. More than that, it is the responsibility of any Christian man to decide if the actions of any union to which he belongs are aimed at establishing and maintaining a just agreement between employer and employee.

F. A. BAILLIE.



# Tandragee Arch Purple Brethren



# Learning From Experience

BY S. E. LONG

Every experience should teach us something. We should be all, and always, students in the school of life. But most of us are not good learners from life. If we were we would not make the same mistakes over and over again, or be caught in the same dilemmas time after time, or be embarrassed by recurring wrong judgements. We would be growing spiritually, mentally, and morally by each new thing which happened to us, enlarging ourselves all the time.

Were we to learn from every experience, and to retain what we learnt, we would be on the way to being more fulfilled, more capable, and more useful people.

Humanity being as it is the chance of any of us becoming saints or supermen is remote. We do not learn as we should from past experiences. We forget things, misread cases and ignore facts. We are constantly indebted to other people for advice and encouragement.

The good life balances on what we retain from experience and what we learn from friendship.

## LAUGHTER LINES

While experiences make their mark — laughter lines or worry wrinkles — friendships make them enjoyable or bearable. Friendship at its fruition has been described as "four feet on a fireside fender."

The crises of one's life — birth, marriage and death — traumatic spiritual, emotional and physical

experiences govern one's thinking and alter the course of one's life.

Crisis experiences have lasting effects on character and conduct. Rightly used they ennoble. Wrongly used they debase. Young fellows and girls often shed their adolescence to become men and women on their marriage. New parents have been transformed and enlarged by the birth of their child. The death of relation or friend has caused mourners to accept greater responsibility and larger commitment.

But there are always those who have been defeated by piled-up problems, marred by bad marriage or blighted by bereavement.

People are what they allow their experiences, and friendships, to make of them.

## IMPRESSIONABLE

People are impressionable. We have to react to what happens to us. Imperturbability is not an ordinary human attribute. Few of us can close our eyes, or our minds, to what is going on around us. We shall not ignore our responsibilities. We will do our duty.

It is because most people meet courageously the calls of life on them that we have good husbands and good wives, good parents and good children, good friends; that we have love, sympathy, pity, generosity, loyalty, justice, honesty, decency and purity in the community. These are the things which make the person, the family and society civilised. They make us proud to be people. The person who is concerned for others will never

hurt them. He will want only their good.

Sometimes care for people makes one give one's whole time and talent to serving them. We call such service vocation. There are many vocations and each of them makes its contribution to meeting the needs of people. And there is the vocation which includes all vocations, just being of service as the opportunity arises.

The doctor has healing for his vocation, but anyone may save a life or tend the sick.

## SOCIAL WORK VOCATION

The social worker has care of the needs for his vocation, but anyone may give sustenance to the hungry, money to the poor and company to the lonely.

The Christian minister transmits the Word of God and the Sacraments of the Gospel for his vocation, but anyone may give another a word from God, and any act of faith and friendship can have sacramental value.

Caring for others is everybody's vocation.

It is unquestionably the vocation of the Christian.

In whatever terms Jesus is described He is primarily the supreme example of the one who cares for others. He said many things of value but nothing more important than this — man has one commission to help his fellowman. His great emphasis was on the Fatherhood of God and the Brotherhood of Man.

It is always an indictment of men, and Christian men, when they are more concerned with property than people; with principles than persons; with rights than relationships; with dogmas than diseases; with power than poverty.

## BROTHER LOVE

The single thing which characterised the first Christians was their brother love. They loved as brethren in Christ. They shared in common. They were a closely knit group, a body, which felt for each part with all the care the human body has for its constituent parts. They had dependence on one another. Poor people they were rich in their sharing, wealthy in their goodwill, and happy in their friendships.

They were man of faith together, one in Christ, and in their realisation that their faith was for all men everywhere, and should be relayed to them by those who believe. The greatness of their task, and the wonder of their message, made them little concerned for their own comfort but very concerned for the needs of others.

Religious men have been known to do works of mercy for the good of their own souls, but Jesus and the first Christians were utterly unselfconscious. They were without vested interest in doing good. They gave people the message of the loving God and Father, the caring Saviour and the family; the Holy Spirit and the power to help them live life to the full. They showed a selfless concern for people, and pointed them the way to peace, joy and happiness, the benefits of faith in God. By their lives they persuaded others to believe in God, and to become followers of Christ who lived to be men's example for faith and life, and who died for their salvation.

## THREE QUALITIES

There are bigger and better influences in life than beliefs, ambitions and possessions. There is faith, hope and love. There is God.

"I sought my soul,  
But my soul I could not see.  
I sought my God,  
But my God eluded me.  
I sought my brother,  
And I found all three."  
(Anon).

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# 30 PIECES OF SILVER!

In a letter to a Dublin newspaper, Flann O Riain of Baile an Fhiteirigh propounds a simplistic remedy for the solution of the Irish "problem."

He states: "Sir,—Both the Unionists and the Nationalists firmly hold that only their own brand of government is acceptable to them, and if neither side yield then there is no government ever.

But why not have both

forms of government? Toss a coin to determine who has first go — if the Unionists win then it will be majority rule for three years, followed by a power-sharing Government for two years. Each side will be so anxious to prove that their form of government is best that a more permanent solution might result from increased trust in each other."

What about 30 pieces of silver instead of a coin?

# BISHOP'S RESEARCH

The September meeting of the Loyal Orange Lodge of Research was held in the Orange Hall, Dungannon.

The W.M. W. Bro. Jack Cowan presided.

Expressions of sympathy were expressed to the relatives of W. Bro. Samuel Magowan, J.P., P.M., and a founder member of the lodge; and Bro. Charles McDowell, Inside Tyler, who had passed away since last meeting.

The lodge officers were

re elected for a second year. They are Bro. Cowan, W.M.; Bro. Meharg, D.M.; Bro. Aiken McClelland, secty.; Bro. Lindsay Smyth, treas.; Bro. the Rev. S. E. Long, chaplain. Bro. George Crawford was elected Inside Tyler in the place of Bro. McDowell.

The Bishop of Clogher Bro. Rt. Rev. R. W. Heavener, read his paper "Monaghan — a Border County" to an appreciative company. An expression of the thanks of

the Lodge was conveyed to the Bishop by Bro. the Rev. S. E. Long, P.M. and Bro. Kenneth Watson, P.M.

The "Standard" hopes to publish the paper which deserves a wider "audience" than this specialist lodge.

Incidentally the Lodge of Research, which had a most enjoyable trip to Scotland this year, hopes to visit England for a like Orange purpose next year. Negotiations are presently in hand.

Photos: "Ulster Gazette"

# and Sisters Parade to Church



# "BLACK" STEP OUT IN COOKSTOWN



Gravesend R.B.P. No. 65 pictured on their way through Cookstown



A section of the parade.

Photos: "Mid Ulster Mail"



Donaghribisk "Red Cross Knights" R.B.P. No. 31 make their way to the field.

## Hurrah For The Irish Lads in Green!

On 12th August, 1976, the Junior Grand Orange Lodge of Ireland football team, consisting of 14 players and 5 officials, departed for Scotland to play in the annual football competition of the International Junior Orange Association against teams from England and Scotland.

The Irish team arrived at the Nautical College, Glasgow at 5.00 p.m. to be welcomed by the Grand Master of Scotland. This is where the boys were to stop for the duration of the Tournament, together with the teams from England and Scotland.

The College offered many facilities, including a swimming pool, and was the ideal spot for bringing together the three jurisdictions for an informal exchange of views and fellowship under one umbrella. Accommodation was excellent, each member of the Team being allocated a separate room which was fully equipped.

The first match was between England and Scotland and was at Coatbridge. This is where a much improved English side was seen in action, although Scotland won by 4 goals to 2.

On the Friday morning the Irish team went for a training session in one of Glasgow's many parks and after lunch travelled to Helensburgh on a sightseeing tour. The match against England was in the evening at Larkhall when Ireland won 2-0.

On Saturday the annual rally of the County Grand Black Chapter of Glasgow was held at Scotston Showgrounds, Glasgow — this was also the venue for our match against Scotland. After watching some of the Preceptorries arrive it was time for the Team to get changed for the kick off.

The match was played before a very large crowd (not all of whom were shouting for Scotland) and turned out to be an excellent hard fought game of football in which Ireland were unfortunate to be held to a 1-1 draw to become joint Cup Holders with Scotland for 1976/77.

A social evening was held at the College where the teams were presented with medals and a tie specially designed to commemorate the occasion by the Grand Orange Lodge of Scotland. The trip was brought to its conclusion when we returned back to Larne Harbour at 2.00 p.m. on Sunday, 15th August 1976.

Overall the competition proved to be a worthwhile success with many friendships made. The behaviour of the Irish team was beyond reproach, with the members proving a credit to their respective homes, to this Junior Grand Lodge and worthy ambassadors for our beloved Province. Indeed the Grand Master of Scotland paid tribute to the team on their conduct both on and off the pitch.

The team, which played in traditional Irish International Colours of green and white presented by Ballymacarrett Juniors F.C. were:— Thomas Quinn; Mark Brown, John Scott; Brian Craig (Capt.), Sam McDowell, Jim Childs; Alan White, Edward Fleming, Jim Branagh, Tom Harkness, Philip Adamson, David Berry, Stephen Leckey and Brian Maxwell.

FOOTNOTE: Any junior brother born on or after 1st April 1961 who would wish to be considered for future games should complete the undernoted slip and return it without any delay.

Name: .....

Date of birth: .....

Address: .....

Telephone Number: .....

Title of Lodge: .....

Return to: Junior Grand Orange Lodge of Ireland, "House of Orange," 65 Dublin Road, Belfast, BT2 7HE. 1FT/77

### SONGS FROM LITTLE BIRDS

*It's little songs from little birds  
That please us in the spring,  
It's little chats with kindly folk  
That many comforts bring,  
Although big things we cannot do  
To win both fame and praise,  
God grant we have the grace to serve  
In countless LITTLE ways.*