

THE ORANGE STANDARD

"Lift up a standard for the people."

(Isaiah 62:10)

MAY, 1979

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PRESENTATION TO PASTMASTER

The above photograph was taken at the annual installation dinner dance of "The Earl of Erne Memorial True Blues" L.O.L. 1080. Bro Thomas Haire, (District Secretary No. 6 District L.O.L.) presented the outgoing Worshipful Master, Brother Thomas Bannister (left) with a Past Master's collarette, jewel and Past Master's certificate.

HORRIFIC MURDER OF R.U.C. MEN, WEDDING GUEST

SLAUGHTER

TEN years after they and their compatriots began their reign of terror and destruction of human life and property the Provisional IRA mounted their biggest single operation against the Royal Ulster Constabulary on Tuesday April 17, when they slaughtered four members of the Force in a single bombing outside the South Armagh village of Bessbrook.

Those who perished in the massive bomb blast were Constables Richard Alan Baird, 29, married with two children; Paul Moore Gray 25, who was due to get married in June; Noel Alexander Webb, 30, single and a Reservist, and Robert Archibald Lockhart, 45, a married man with three children.

18 DIE IN FOUR MONTHS

These four deaths brought to 18 the number of people killed by violence in Northern Ireland this year.

The usual condemnations came from the usual people and bodies, but perhaps the most telling of them came quite out of the blue and from the most unexpected source.

Prime Minister Jim Callaghan was addressing a Labour election meeting that evening in Birmingham when a heckler interrupted and shouted "What about troops torturing people in Northern Ireland."

An irate Mr. Callaghan immediately replied in treacherous tones: "When I hear about people tortured by troops, I wonder at anyone having the effrontery to come here and make a comment like that when four policemen have been slaughtered today."

There was a spontaneous burst of applause for this sharp retort, and Mr. Callaghan demolished the "Troops Out" advocate by declaring "You ought to hide your head in shame."

The deaths of the four policemen followed an equally devilishly conceived murder of a Roman Catholic prison warder who was attending the wedding of his sister at an R.C. church near Clogher in Co. Tyrone.

Two men singled him out from among the guests and fired four shots from their rifles into the helpless man's body.

NO—ONE IMMUNE

This hideous assassination brought home to those who have had doubts about the aims of the Provisionals and any possible reluctance that they would have in killing one who worshipped according to the Faith of the Roman Catholic Church. It happened a year ago or so at a wedding of a British Army officer to a Roman Catholic girl in the Irish Midlands. There, as at Clogher, the grounds of a Roman Catholic church were not immune from the evil machinations of these killers.

To crown their evil deeds they shot a woman warder and wounded three other women warders outside Armagh Jail.

Predictably these latest horrific murders have brought no comment from some of those politicians, doctors and commentators who have been vocal in their

protestations about "torture" tactics used by the RUC at Castlereagh and Armagh interrogation centres.

Meanwhile we join with all those who have not only uttered words of condemnation and expressed their sympathy with the families of

those who have made the Supreme Sacrifice, but also with those who have demanded that there would be an immediate stepping up of security in Border areas, particularly in the Bessbrook district which has suffered so tragically and so frequently in recent years.

ROYAL SUPREMACY LESS IMPORTANT

Lord Hailsham's Bill enabling a Roman Catholic to become Lord Chancellor opened to Romanists hitherto almost undreamed of vistas. With this and other current trends in mind, not surprisingly Romanists have been highly elated.

Mr. Enoch Powell's timely remarks about what might happen were Prince Charles to marry a Roman Catholic provided a severe jolt. Typically, the RC press leapt to the attack. After suggesting that Mr. Powell's pronouncement might add to Northern Ireland's death roll, the "Universe's" editor hoped "it will now be allowed to slide into obscurity along with its author."

Sneeringly, the *Catholic Herald* spoke of "buccaneering bigotry" and urged South Down constituents to "remove Mr. Powell once and for all from our political life which he has polluted for so long."

In the same journal, Norman St. John-Stevan, who expects the Pope will visit Britain, wrote of Mr. Powell's "outlandish outburst," and postulated that the Royal Supremacy "has become less and less important." "Historicus" in *The Churchman's Magazine*.

DID ANDY IMPRESS ORANGEMEN OF PHILADELPHIA?

A claim by Mr. Andy Terie, of the U.D.A., that "the Philadelphian Orangemen were very impressed with our case," is "fascinating," the Grand Orange Lodge of Ireland says in a statement.

The statement, issued in reply to criticism by Mr. Tyrle of Rt. Wor. Bro. Thomas Passmore, Grand Master of the City of Belfast Grand Orange Lodge, goes on:

"The case must be of doubtful strength when it has been paraded in Scotland, and America before being given public scrutiny in Ulster.

"To imply that Mr. Passmore does not know what is happening obscures the facts. Perhaps Mr. Tyrle would deny the comment of a sympathiser in the U.S.A. that 'our own people are not interested' in a reference to the fact that Americans of Southern Irish background and sympathy were prepared to meet them, but Ulster Scots were not rushing.

"Some Philadelphian Orangemen were prepared to listen. Perhaps they got a similar answer to some Scottish questioners who ask 'What do you want us to do?' A deafening silence! Mr. Passmore knows not only what the right hand is doing. He keeps an eye on the left also!"

CAN ONE MAN SERVE TWO MASTERS

The General Election campaign has affected the hustings for the European Elections. Whilst the candidates have been going the rounds and saying their pieces, those who are pleading for support on May 3 have been very busy.

Any comment we might make on the General Election would be too late even for conversation for the fate of Westminster aspirants will be known about the time this issue is published. The June EEC election is different. We have time to say a wee bit on it. The number of candidates promises to be large. And there will be a few surprising nominations.

The Rev Ian Paisley has intimated his intention to stand for Westminster and Europe. Now it seems that Jim Kilfedder will do the same. The cases are not alike and the chances of success are not equal. Perhaps the biggest difference is that the Rev Ian Paisley will have a party machine of proven worth behind him while Mr. Kilfedder with his new independence, has to produce a team of workers who will further his interests with the same commitment he had from the North Down party people in the past.

There are those who are convinced that no man can hold down both seats and do a proper job in each of them while maintaining other interests as well. It is hardly arguable that the demands of Westminster itself are such that a member has a time and labour absorbing job there.

Whether we can have a European MP who is against the Common Market and whose campaign will be a negative one, as Mr. Paisley promises his will be, is also likely to be questioned. Because it seems most likely that the U.K. will stay in the EEC and we must not allow Ulster's needs to be overlooked, it could be that voters will decide to support those who will fight for EEC benefits to which we are entitled.

The position is very open and pollsters can be expected to have an exciting time with their permutations before the people declare their preferences at the polls.

THE FOUR CONSTABLES WHO DIED



Reserve Constable Robert Archibald Lockhart.



Constable Noel Alexander Webb.



Constable Richard Alan Baird.



Constable Paul Moore Gray

AS JAMES FLED IRELAND FROM DUNCANNON FORT ...

King William Rode in State For Prayers in Dublin Cathedral

From His Majesties Camp at Finglas, July 6. The King Encamped yesterday in this place, being two miles from Dublin; where His Majesty was informed that the late King James (who went from Dublin with a small attendance on Wednesday about Four in the morning and rode that Day 65 miles) Embarked on Thursday in the Evening at Duncannon Fort in the River of Waterford, whither Sir Patrick Trent was sent the Day before the Battel to get a ship ready.

The Duke of Berwick and Mr. FitzJames came not to Dublin in Two hours after he was gone, but they followed him in all haste, and the Lord Tirconnel, the Lord Powis, and the Count de Laufun arrived there about two hours after them, at the head of their Flying Troops, which marched through Dublin towards the Curragh of Kildare.

By our best information the greatest Body of them bent towards Athlone, and perhaps some will take to Sligo, others to Galloway; and we hear that also that some are gone to the Ports in Munster, whither it is thought the Count de Laufun will endeavour to retire in order to his getting off.

This is certain, that within a 25 Miles round of Dublin there is not an Enemy in Arms: And we are assured that there cannot be any where above 5,000 together, whereof the French may be supposed to make 3,500 the rest of these being killed or scattered, and 300 of the Germans come into us.

The Town of Waterford has declared for His Majesty; and the manner was thus. Colonel Butler Lord Lieutenant of that whole Country hearing that the late King James was gone by on Wednesday last, he posted after him and from Duncannon wrote for his Son to come to him, and to follow the late King James to France; he wrote also another Letter to Captain Kelly, to come away with his Company, and to set the Castle of Waterford on Fire which was under his Command; but this letter falling into the hands of an English Merchant, where Colonel Butler was quartered, he did not deliver it, but told the Captain how he was sent for, concealing that part of the Letter about Burning the Castle.



WE REPRINT an historic account of the visit of King William The Third to Dublin after his victory at the Boyne and the flight from Ireland of the defeated and dispirited King James who made his way to France from Duncannon Fort, a few miles outside Waterford.

The account appeared in "The London Gazette", dated from Thursday July 10 to Monday July 14 1690. The original paper is in the possession of a Co. Armagh collector who bought the prized journal while on a visit to London last year.

And so soon as he and his Company were gone the Protestants there rose, disarmed the Papists, and sized the Castle; and at their humble Request by two Messengers His Majesty is sending some Force to secure them.

They affirm, That one Regiment of Horse will carry all before them on that side, even to the City of Waterford, and the Fort of Duncannon, on which last there were three Companies of Foot, before that came from Wexford.

This day, being Sunday, His Majesty rode in great Splendor to the Cathedral at Dublin where all the Services of the Church were Solemnly performed. The Bishops of Meath and Limericke were there, and Dr. King Preached an Excellent sermon; the old Mayor and Aldermen attended His Majesty, and the People received him with great Acclamations, and with all the Demonstrations they were able to express, of the Sense they have of their Great and Happy Deliverance.

The King returned by the Castle, and Rode in to see the place, but did not alight.

Colonel Wolfe took after the battle 300 small Carts, laden with Baggage.

From His Majesties Camp at Crumlin, near Dublin, July 9. The account we had of the late King James's Embarking at Waterford is since confirmed, though with some alteration of Circumstances; For we are now told that coming to Duncannon Fort on Wednesday Night, he would not lye there, but went immediately on Board; and all agree that the Duke of Berwick, and Mr. FitzJames were with him; and some say the Lady Tirconnel, the Count de Lauzun, and the French Brigadier, the Marquis de Lery; and that some other Ships that were there being thronged by the French and their Goods, the late King James gave directions that they should be kept for Persons of higher Rank, but they would not harken to Orders.

'Tis said there came News to Waterford on the 3d, That some French Ships were arrived at Kinsale, whereupon many that had fled from the Battle posted thither to get Embarkations.

This morning Lieutenant General Douglas is marched with 10 Regiments of Foot, 4

of Horse, and 2 of Dragoons towards Athlone (of which old Colonel Grace is Governor), and to enter into Connaught. Sligo, we hear is already Deserted.

His Majesty decamped this Morning from Finglas, and is come three miles on the South-side of Dublin; and has sent Horse with Arms and Ammunition to Wexford. In all these parts as far as Duncannon and Waterford, there is no fixed Body of the Enemy, but a Rabble of Irish mixed with some Dragoons, who commit much violence.

Our transport Ships that were at Carlingford and Carrickfergus are all in Safety."

Then followed "The Declaration" which was published by their Majesties from the camp at Finglas, Dublin. It read:

THE DECLARATION

Of William and Mary, King and Queen of England, Scotland, France and Ireland.

To all the People of Our Kingdom of Ireland, whom it may Concern.

William R.
As it hath Pleased Almighty GOD to Bless Our Arms in this Kingdom with a late Victory over our Enemies at the Boyne, and with the Possession of our Captal City of Dublin, and with a General Dispersion of all that did Oppose Us: We are now in so Happy a Prospect of Our Affairs and of Extinguishing the Rebellion of this Kingdom, that We hold it Reasonable to think of Mercy, and to have Compassion upon those whom we Judge to have been Seduc'd. Wherefore, We do hereby declare, We shall take into Our Royal Protection all poor Labourers, Common Soldiers, Country Farmers, Ploughmen and Cottiers whatsoever; As also all Citizens, Townsmen, Tradesmen and artificers, who either remained at home, or having fled from their Dwellings shall by the First day of August next repair to their usual places of Abode, surrendering up what Arms they shall have, to such Justices of the Peace as are, or shall be appointed by Us, not only to Receive the same but also to Register the Appearance of such of the said Persons as shall come and submit unto our Authority.

For Our Royal intention is and We do hereby Declare, that We will not only Pardon all those poor seduced People, as to their lives and Liberties, who shall come in by the time aforesaid, for all Violences they have done or committed, by the Command of their Leaders, during the War, but we do also promise to secure them in their Goods, their Stock of Cattle, and all their Chattels Personal whatsoever: Willing and requiring them to come in, and where they were Tenants, there to preserve the Harvest of Grass and Corn for the supply of the Winter.

But forasmuch as many of them had a Legal Right to the Tenancy of several Lands; some stolen from Protestants; and some held from Popish Proprietors, who have been Concerned in the Rebellion against Us; Our Will and Pleasure is, that all those Tenants who held from Our Good Protestant Subjects, do pay their Rents to their Respective Landlords; and that the Tenants of all those who have been concerned in the present Rebellion against Us, do keep their Rent in their Hands, until they have notice from the Commissioners of Our Revenue, unto whom they are to Account for the same.

And as We do hereby forbid all violence, Rapine, and Molestation to any, who shall thus come in, and remain Obedient to Us, so for those of this or any other Rank or Quality, who are already in their Quarters and within Our power, and Obedient to Us; We do hereby Charge and Require that they be not disquieted in any sort, without Our particular Command. For the Desperate Leaders of the present Rebellion, who have violated those Laws, by which this Kingdom is United and Inseparably Annexed, to the Imperial Crown of England; who have called in the French who have Authorised all Violences and Depredations against the Protestants and who Rejected the Gracious Pardon We offered to them in Our Proclamations of the Twenty Second of February, 1688: as we are now by God's great Favour, in condition to make them sensible to their Errors, so are We Resolved to leave them in the Event of War unless by great and manifest Demonstrations, We shall be Convinced they deserve our Mercy, which We shall never Refuse to those who are truly Penitent.

Given at Our Royal Camp at Finglas near Dublin, the Seventh Day of July, 1690. In the Second Year of Our Reign.

In a later issue we shall be publishing some excerpts from the "London Gazette" dealing with the arrival of His Grace the Duke Schomberg "at Bangor in the County of Down" in August, 1688, as well as a report on the battle of "New Town Butler."

Please order your copy for these most interesting reports of two important episodes of the Williamite Wars.

Diamond Jubilee Dinner

Over 200 guests attended Rhonehill Temperance R.B.P. 987 Diamond Jubilee Dinner Dance held in the Cambridge Rooms at Park Avenue Hotel on St. Patrick's Night. One foudner member Sir Knt. Andrew McFall recalled that the Preceptory was founded in April 1919, and the dues were sixpence 6d a month. "Our first Black March was to Windsor Park," he said. Photos by Allan J. McCullough.



Officers and members of Rhonehill Temperance R.B.P. No. 987.



Visiting Sir Knights from Armadale, Scotland.



The top table officers and guests.



Some of the members and guests.

Scots Call For Death Penalty

A meeting of the executive of the Grand Orange Lodge of Scotland, held on March 31 decided, in the light of the horrible murder of Mr. Airey Neave M.P. by evil men, to call on the Prime Minister, Mr. James Callaghan, and the Leader of the Opposition, Mrs. Margaret Thatcher, to introduce the death penalty for acts of terrorism.

There was also a call for a tight screening of all House of Commons employees because it has been known for some time that there is a proportion of employees whose background makes them vulnerable and suspect.

It also decided to ask Mr. Jack Lynch, the Prime Minister of the Republic of Ireland, to prove the sincerity of his words of sympathy to the family of Mr. Neave by signing and implementing the European anti-terrorism agreement.

PROVOS PLUMB DEPTHS

We can depend on the Provos to keep their promises to kill and destroy.

They threatened increased terrorist activity during the hustings for the General Election. Their callous killings of policemen, soldiers and prison guards has revolted right thinking people everywhere. They plumbed the depths of pathological cruelty when they murdered the woman prison officer in Armagh.

The Orange Standard adds its voice to those organs of opinion which having denounced the murderers are anxious that stronger actions be taken to secure the safety of those most at risk in our society and to step-up efforts to bring the murderers to account for their foul deeds.

The security forces must be prevented no longer from capturing the criminals by any niceties of political policy.

We are with those who want a restoration for the death penalty for terrorist murders. These killers have forfeited the right to life.



CHAMPION OF PROTESTANTISM

It was about the mid-1920's that as a very small boy I listened to the Reverend T. C. Hammond preach at an Orange service in my parish church.

Even now after the lapse of so many years I can still remember him clearly. Even more than my recollection of his commanding figure in the pulpit is my remembrance of the courageous, indeed prophetic things he said on that occasion.

He said that in 40 years time Southern Ireland — by that he meant the Irish Free State as the Republic of Ireland was then known — would be assailed by Communism. Since the Communist revolution had taken place in Russia in 1917, only a decade or so before, Hammond's words of prophecy were truly remarkable. (A Russian Embassy is now firmly established in Dublin and the Republic enjoys full diplomatic relations with Moscow).

I remember him telling the congregation of how the work of the Irish Church Missions, then centred in the Townsend Street building was a target for the zealots of the Roman Catholic Church, then at its most militant.

The main door had to be kept on a chain: indeed I remember going in there in the pre-1939 days and seeing the chain still in position, and being "checked out" before I was allowed to enter.

Fortunately, saner counsels

prevail today, but it is well to remember those whose courage and determination kept the door "on the chain" and admitted those who were in search of truth and guidance, and indeed a safe passage out of Ireland because they dared to look to people other than the priests for help in solving their religious problems.

But back to T. C. Hammond. He was born in Cork in 1877 and in early life was ordained to the Church of Ireland ministry.

His work took him eventually to Dublin to an incumbency and eventually to the superintendency of the Irish Church Missions. In 1926 he went on a visit to Australia and one of the places he visited was Sydney. He liked the country so much that in 1936, at the age of 60 when most men are thinking of retirement, he was appointed Principal of Moore Theological College in Sydney. He held this position until 1953, and at the time of his death, in November, 1961, he was rector of St. Philip's.

The Sentinel, official organ of the Loyal Orange Institution of Victoria, Australia, in its January-February issue, which has just come to hand, contains a striking tribute to the great champion and fearless exponent of Irish and Australian Protestantism.

It reminds its readers that "T.C." "lived in a period of religious controversy, and was himself a major protagonist. Rome was his arch-enemy, followed by High Church Anglicans and adherents of

theological 'liberalism'."

One very interesting incident in which he was involved concerns the election of an Archbishop of Sydney who is *de facto* head of the Church of England in Australia. Among the names mentioned was that of Donald Frederick Coggan, then Bishop of Bradford. T. C. Hammond rose and seizing the microphone declared: "I have been reliably informed that the Bishop of Bradford no longer believes in the verbal inspiration of the Bible." The man they rejected is now the Archbishop of Canterbury.

During his years of active ministry in Australia Canon, later Archdeacon, Hammond, was widely known for his weekly broadcasts on Radio 2CH, being a reply to "Question Box" broadcasts by Leslie Rumble, a Roman Catholic priest.

The Sentinel recalls Archdeacon Hammond's propagation of views concerning the validity of the Book of Common Prayer and the illegality of other forms of worship in his church.

When he died, having, the *Sentinel* says, mellowed somewhat, the Bishop-Coadjutor Marcus Loane, now the Most Reverend Sir Marcus Loane, Archbishop of Sydney, had this to say of the forceful and controversial Irishman. "A preacher, author, scholar and controversialist — a great man whose like we may not see again."



ARCHDEACON T. C. HAMMOND, M.A. (T.C.D.) Th. D.

Sadly no biography of T. C. Hammond has appeared in print. He is surely deserving of one, certainly in his own home country where he upheld the principles of pure Protestantism with zeal, learning and an inordinate amount of courage in a time of real testing for his church in particular and the Protestant churches in general. But he is remembered in a tangible way in the land of his adoption. A plaque has been unveiled in St. Philip's Church in York Street, Sydney. The service at which the ceremony took place was conducted by Bishop Kerle who spoke of the Irish cleric's work for the Protestant Cause.

A Victorian link with Archdeacon Hammond is the fact

that the Gold Order of Merit medallion awarded to him on April 9, 1947, is among the souvenirs of the past housed at Loyal Orange House in Melbourne. It was the first one to be awarded by the Federated Grand Council, and bears the name of V. Worshipful Brother Canon T. C. Hammond. *Sydney Morning Herald* writer Alan Gill, in a tribute, called him "one of Australia's more colourful Anglican clerics."

Colourful, indeed, but a man called to be courageous and fearless seems more appropriate. Bishop Kerle was nearer the mark: "Men of his stature in the cause of Protestantism are rare today." How true, sadly how very true.

BBC PLAN 12-PART DOCUMENTARY ON 1916 EASTER RISING

A member of the Orange Institution has sent me a cutting from the *Radio Times* which I feel is worth reproduction here. It stated: "Wanted: Irish eye-witnesses."

"BBC Television is preparing a 12-part documentary series on the history of Ireland and the Irish to be written and presented by Robert Kee, the author of *The Green Flag*."

"They would very much like to hear from survivors or eye-witnesses, on either side, of the Easter Rising in 1916, the subsequent Anglo-Irish war, and the Civil War between the pro-Treaty and the anti-Treaty forces."

"Please write, giving a summary of your experience, to Gordon Watkins, BBC Television, Room 2064, Kensington House, Richmond Way, London, W14."

EXTRAORDINARY

Isn't this an extraordinary decision of the BBC to portray, at this period of Ireland's troubled history, the action of IRA desperadoes whose actions in 1916 and later in 1920-22 were to take 26 Counties of Ireland out of the ambit of the Mother of Parliaments, set up a rebel State by force of arms (when the rebellion had in fact been quelled) and eventually lead to the final break-up, effectually, of the British Empire.

Mr. Kee, who has written a lengthy account of that period in his two-volume *The Green Flag*, is, I suspect, an Irishman, or of Irish (Co. Donegal?) extraction. And he is a distinguished writer whose documentaries on television, and possibly other sections of the media, have attracted considerable attention in recent years.

Of course the BBC have blundered on many occasions in the past, and it would seem they are about to do so in the very near future.

Over the door of Broadcasting House the founder and father figure of the BBC in its embryo days, our Scotsman Sir John Reith, placed, or was, with others, instrumental in placing the motto "Nation Shall Speak Peace Onto Nation."

A programme such as is intended, one may hazard a guess is unlikely to speak peace to anyone. More likely it will be used as a stimulus to the IRA, the Provisional IRA, the Irish National Liberation Army and any other sectors of illegal motivation in these islands to greater endeavour to campaign and act in pursuance of their aim to end British suzerainty in Northern Ireland.

The BBC ought to think twice, or thrice, about this projected programme, and ensure that before it is put on our TV screens it is not likely to exacerbate an already explosive (sic) situation.

TELL THE B.B.C.

Perhaps you might feel it useful to tell the BBC to forget about this idea at the present time, or at least to hesitate about putting the completed programme on public view until the situation hereabouts is more stabilised.

CHORUS OF ALLEGATIONS ON RUC INTERROGATION

During the past three or four months we in Northern Ireland have been regaled with what appears to be a carefully concerted and orchestrated chorus of allegations about interrogation centres run by the RUC for the investigation of criminal activities involving the Provisional IRA and its allies.

THE FORGOTTEN BENEFITS

Doctors have resigned, politicians have joined in the clamour, and members of the Police Authority have severed their connection with that body. Allied to all this is a stream of propaganda which has poured from the Press, not only here but across on the other side of the Irish Sea.

All else that the Northern Ireland Office at Stormont has done during the years of Direct Rule, or what the Government of Northern Ireland did during the 60 years that this State enjoyed the benefit of its own Direct Rule is forgotten. We don't hear of the millions of pounds diverted from the public purse into the building of new schools whose managements always refuse to fly the flag of the country on any occasion.

We don't hear of the thousands of jobs which have been provided, or the remarkable socialisation of the economy where poverty has been eradicated, at least to the extent that those in dire need may have all their requirements met by Government aid.

Again there is not a word from these people who vilify the Government and the Northern Ireland Office, as well as the Army and the RUC, of the community relations system which has been built up to keep young people out of trouble.

It all amounts to a very despicable and reprehensible attitude by those who see only the point of view of people who create the havoc which has plagued our Province for the past decade.

The time has come when authority must cease to pander to discontents who seem to have nothing else to do but point the finger of scorn and derision at Ulster, and either deliberately or through oversight fail to place blame where it really lies, and to also fail to show consideration and sympathy with those who have suffered the worst horrors of the Troubles.

THE ALTERNATIVE

If people do not like the treatment they receive in Castlereagh or Armagh then there is one obvious alternative... ensure that by their conduct they do not ever enter the portals of such establishments. In Northern Ireland today there are more than a million and a half people, Protestant and Roman Catholic, who have never been "inside" and who will never be. To adapt a well known British politician's practical advice "if the Centre is too hot then don't go in!"

Stripped, Dragged Through Gravel, Curragh-Style

Curiously, whilst the current campaign against the Maze Prison and interrogation centres is proceeding we do not notice the protagonists engaged in it referring to conditions in prisons in the Irish Republic.

A 27 years old man, Eddie Cahill, who entered Mountjoy Prison in Dublin, has been relating in the *Irish Times* his experiences of being "inside" now that he is out.

He alleges that before he went in for two years "a whole army" of Civic Guards went into his house in Rathfarnham, "crashing through the front and one of them took a swing at my dog with a baton." A baton? Weren't they discarded for use by the RUC many moons ago? Send for the media!

Eventually Eddie landed in Mountjoy and "there was talk that he would get 14 years. He got two, but who told him 14 years? Complain about that too, for he was frightened.

Naturally, Eddie did not relish his sojourn in the 'Joy. "The screws (warders) they're on your back the whole bleeding time." If you err then, according to Eddie, you are put down in the basement, the punishment block, and "it's as quiet as hell." That's where "the knackers" are put, "piled in." "Twelve months is enough to put you round the bend. But after 14 years that's it. It's all over."

But the spell in Mountjoy was only the beginning. Eddie was sent next to the Curragh, another place of imprisonment. Let him tell in his own words how life is lived there, that is by a prisoner.

"They keep the handcuffs on you till you're right in the cell. It's very quiet. No one talks to

you. When you come in you have to pass through this gauntlet of military screws. They just look at you and thump their nightsticks into their hands. They're armed guards all round. I tell you it's worst place I ever saw in my life.

"There was trouble straight away down there. There was some argument that developed into a row and me and this other fellow ended up having a fight. Then they called the whole guard out. Riot squad and all.

"I was dragged across the compound. Then they stripped me down and dragged me through the gravel by me hair into the punishment cell. Ripped all the skin off me back.

"They left me without clothes for an hour. It was November and the wall was ice cold. And they had some sort of incinerator going outside where they burned all the slop so the stink came right through into the cell.

They kept me in the cell for three days. The screws would go by and throw pebbles on the roof just to keep you awake.

The food was always cold. "They never gave you no jacket or shoes even though it was November. I lost 14 days remission on that one.

"Somebody was beaten up in the cell block. Now that really upset the screws because they couldn't find out who did it. They were so surprised they never even sounded the alarm off. But then they all had their leave cancelled over Christmas over that and they took it out on us.

"They ripped out the Christmas tree. They'd regular mess up the cells all sorts of searches, interfering with visits. They'd stop you getting stuff through for the craft work

and that was what we were supposed to do there.

They'd even tap on the grills of the windows at night to keep you awake.

"I thought the screws at the Joy were bad but they were nothing compared to that lot.

"We even ended up having a strike down there. We had our own cleaning rota for the prison worked out but they went and stopped it and changed it all around. They made us do it the way they wanted it. So we stopped eating the food and all that was a right carry on. They were just starting some other protest when I got out. It's always like that down there. Always aggro.

"No, I didn't believe I was going home till the day they let me out. What did it feel like to be out? Well I'll tell you. It was like stepping out of hell and into heaven.

Allowably Eddie is a "tough nut," but his offence was for theft and assault, not for murder or bombing. And he "earned 10 weeks for loss of remission."

But how much better off he would have been in Crumlin Road or the Maze? Television, radio, newspapers, schooling and occupational training, et al.

A DOCUMENTARY?

He ought to come North and relate his experiences to some voluble anti-Unionist politicians, and, of course, the television and radio people. What a fine documentary Eddie could provide.

Who are the doctors in Mountjoy and the Curragh. They might also be asked North to substantiate or deny Eddie's story. For there's always two sides to any story. Indeed.

Ecumenism - A Snail's Pace

The British Council of Churches Spring meetings in Belfast, at Stranmillis Teacher's Training College, 2-5 April — the first time in Belfast for thirty years — got their quota of media coverage. The one thing which was not said, but was implicit in much that was said, is that the ecumenism of B.C.C. and of I.C.C. for that matter, though the situations of the two councils are very different, is having a poor enough time of it.

These organisations have done some good in shared experiences and the development of better understanding among Christian people. They have helped towards providing forums where differences can be examined and efforts made to know and to value the work and witness of the several Communions. There is the advantage of sharing ideas and experiences. Their studies and researches have been helpful in the various fields of personal relationships and social concerns.

But whilst they have done these good things they have had little effect on the thinking of the people in the pews, who remain loyal to their church and denomination and little interested in other churches. They have also failed to enthuse communions at leadership level with their philosophy of togetherness. It is not that church members find it difficult to share with their neighbours of other churches, it is just that sharing stops at community friendliness and ordinary Christian

good will. Sometimes it involves co-operation in worship, but often it does not. The friendliness among the ministers is generally a tangible thing bringing benefit to them in their common task. It has depth to it only occasionally. It is nevertheless a valuable personal thing, but not something which noticeably affects denominational relationships.

And the three "main" Protestant churches are making very slow progress in their inter-church relations — reports to General Synod, General Assembly and Methodist Conference make that clear.

What seems to be increasingly apparent is that there are those in the churches who find ecumenism a cause to which to be committed and the meetings of ecumenists pleasurable events in their lives. They are not many in number, but they are often people of standing. They are articulate, liberal-minded churchmen, who want the unity of the Church, but who are powerless to persuade their churches to follow their thinking.

When I say that I have not overlooked the few cases of denominational sharing at parish level. In areas where this has been attempted the results have been uneven. There have been good experiences and some which have not been so good. It is apparent that much more time is needed to assess their chances of real success in unity. Indeed the question is, what effect will such sharing have on Church unity in the future? Will it be consequential? Will it be pattern-making for others to follow? The effort to take the competitiveness out of religion is commendable.

There is an irrationality about denominations competing with one another for the allegiance of people and giving them churches little different in appearance and little more different in liturgy and ministry. People of the reformed churches have no difficulty in accepting any liturgy, simple or complex, for a few weeks will make ease of use with any of them. If this seems to be a contradiction of my earlier point that people are denominationally minded it just seems to be so, for inter-denominational sharing is only in a few cases and in areas where many have to discover their spiritual home and to find their church loyalty.

Inter-church marriages among Protestant people have

proved that differences in worship are more apparent than real. The ease with which church people can adapt to a different form than that to which they have been accustomed is no cause for surprise any more. Those who change their denominations often become committed members of their new church and willing subscribers to its forms and ceremonies. This seems to argue that loyalty to Christ and the Church is bigger than any denominational loyalty and of more interest as a study in ecumenism than many have recognised it to be till now. It is a matter to be considered, because a denomination is often strengthened by its new members from other churches.

Like many another thing in this country it is easy enough to state the position. It is much harder to explain why it should be so and what it means for the future. This is the problem the ecumenists, evangelical and liberal, are required to face. And we are those who have always valued sharing in and by the reformed churches.

While the BCC was in session the Press reported the likely-to-be-soon application for membership of that body by the Roman Catholic Church and the RC spokesman at Stranmillis spoke of the likelihood of such an application in the next few years. Dr. Eric Gallagher, an Irish member, denied that the matter was ever raised in the meetings. Whatever may happen in this particular with the BCC the situation of the ICC is not similar. There is no evidence of any enthusiasm for ICC membership in Irish Roman Catholicism. And as the Ballymaseanlon talks have come in for much criticism, and by participants, any suggestion of closer relationships Protestant and Roman Catholic appears to be unrealistic. Here the matter rests.

Unity can only be in truth with Christ the ground of it. It is only covering cracks to try to bring together in anything more than friendship those who disagree on fundamental Christian beliefs and practices.

There is a long road to be travelled before there can be anything more than the kind of sharing which the Councils encourage, that is sharing in non-controversial things where a united Christian voice may be needed to be heard.

Tribune Told : Provos Want N.I. Out of U.K.

Two letters criticising Jim Callaghan's policy on Northern Ireland and allegations of brutality towards prisoners in Northern Ireland and people under interrogation appear in the April 6 issue of "Tribune," organ of the Tribune Group, the vocal and active Left wing of the Labour Party.

But one other letter in the same issue places the matter in better perspective. It was written by a contributor, signing himself David Morrison. Belfast 15.

It stated:
Your Editorial (Tribune, February 23) claims that the continuing violence in Northern Ireland is due to the Provisionals continually pointing to the danger to the minority Catholic population from the armed camp which is represented by the Ulster Defence Association and other Loyalist terrorist organisations.

That is simply not so: the Provisionals have a single clearcut political objective — to have the Government expelled from Northern Ireland from the UK — and their ability to maintain themselves as a military force is determined by one crucial factor, namely the likelihood of the Government acceding to their political objective.

That factor has also been crucial to the existence of Protestant paramilitary forces and their level of activity. They first came to prominence in 1972 after the suspension of the Stormont Parliament when there was a widespread belief on all sides that the Government was about to do a deal with the Provisionals.

Stormont, which according to the 1949 Government of Ireland Act would have to consent to any change in the constitutional status of Northern Ireland, had been abolished at a stroke in the

middle of a military campaign to get Northern Ireland out of the UK. Provisionals were being released from internment even though their campaign was continuing and the Government even entered into negotiation with them. It was against this background of uncertainty about the Government's intentions that Protestant paramilitarism became a major element in the war.

A high point of Protestant paramilitary activity was 1972. Likewise in the period 1975-76 when, as the *Sunday Times* detailed last year, the

Government was intent upon establishing an independent state in Northern Ireland and officials of the Northern Ireland Office were engaged in talks with the Provisionals, another highpoint was reached and a state of near civil war existed here. The spectacular trials of recent days date from that period.

Today, however, Protestant paramilitarism exists as an echo from the past. Over the past couple of years Protestant paramilitary activity has been virtually non-existent. The reason is not hard to find: since Roy Mason became Secretary

of State in September 1976, the Government has behaved as if it means to uphold the overwhelming wish of the people of Northern Ireland to remain in the UK. It has been repeatedly emphasised that the Provisionals' political demands will not be acceded to and, most important of all, Northern Ireland has been granted fair representation in the House of Commons. As a consequence, the *raison d'être* of Protestant paramilitarism has disappeared — and furthermore, the Provisionals' ability to make war has been seriously undermined.

PARTICK LOSES A JUST MAN

words: — "home, Faith, Church."

"Above all he was a family man. A devoted husband and loving father and grandfather, who delighted in the comradeship of his daughters, and grandchildren. He was always ready to take part in, and enjoy, their fun. He was a man strong in his faith. He believed fervently in the Sovereignty of God, the love of Jesus Christ, and the guidance of the Holy Spirit as revealed in Holy

Scripture. He was proud to be an Elder and assistant treasurer of this congregation on whose behalf he was a consistent propagandist.

His sudden, tragic and untimely passing afflicts us all with a great sense of loss, yet our thoughts and prayers are with his wife and family, whose loss is all the greater." Mr. McKay said.

Among the large attendance of mourners, were over sixty colleagues from deceased's workshop.

Members of both Orders in the Partick District of Glasgow have lost by death a very valuable and important member, in the person of Bro. and Sir Knt. Albert Price.

He died with tragic suddenness, during lunch hour at his place of employment with Babcock and Wilcox, Renfrew on Monday, March 12.

Deceased was attached to L.O.L. 225 where he was Secretary; in R.B.P. 150 he was R.W.M. for a long number of years. He was held in high esteem by both the Orange and Black fraternity to whom he had given outstanding service ever since he joined the seniors from the juvenile ranks 37 years ago.

The funeral took place on Friday, March 16, to Dalnottar Crematorium. A service was held in Blawharthill Parish Church to which the coffin, covered by Union Jack and his Regalia, was borne by his brethren wearing regalia.

Rev. James McKay, M.A., the minister, referred to Albert Price as "A just man who walked with God" and whose life, can be summed up in three

Fire and Clay

If there be good in what I wrought,
Thy Hand compelled it, Master, Thine;
Where I have failed to meet Thy thought
I know, through Thee, the blame was mine.
The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest Who hast made the fire,
Thou knowest Who hast made the clay.

Kipling.

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JOHN WYCLIFFE

(1320-84)

FIRST TRANSLATOR OF THE SCRIPTURES FOR THE PEOPLE



In 1572 a picture was published in a Bohemian psalter representing Wycliffe striking the spark, Huss kindling the coals and Luther brandishing the flaming torch. In the heyday of his power, Wycliffe was the pride of Oxford University, the foremost schoolman of his day, and the most influential preacher in England. He could not, however, stay in an ivory tower, he was too stirred with sympathy for common folk and with horror at the corruption of the church. He did strike the spark of the Reformation, so that two centuries afterwards the Bishop of London, in a letter to Erasmus, said concerning Lutheranism:

"It is no question of some pernicious novelty: it is only that new terms are being added to the great band of Wycliffe's heretics."

Wycliffe's protest began against the wealth of the ecclesiastics. For generations the church's monopoly of the means of salvation had been put to monetary use. Redemption from purgatory and hell was worth paying for and the English people rich and poor, had paid well. Especially the wealthy had poured vast bequests into churches and monasteries for the donors' souls, until a large part of the land and wealth of England was in ecclesiastical hands. To this Wycliffe attributed the corruption of the church. It was being ruined by Mammon, he said, and it should be disendowed and stripped of its wealth for its own soul's sake.

Corrupted by riches

Wycliffe had given up hope that the church would reform itself. The only power which could accomplish reformation lay in the hands of the nobility. Generations of lords had bequeathed to the ecclesiastics the riches which were corrupting them, and now, in view of the abuses, the lords should take back what their fathers had given.

At the beginning, therefore, Wycliffe lined up with the nobility against the clergy. He was out to reform the church, to humble its arrogance, to strip the prelates of their luxury, to turn them out of their high offices in the state and put them to their proper spiritual ministries, to restore Christian simplicity and voluntary poverty to the monasteries, and to secure for local parishes the service of devout, disciplined and educated priests.

To achieve this end he turned to the nobility as they alone had power to accomplish his purposes. To be sure, the lords, too, were corrupt. "They destroy their poor neighbours," he said, "and make their house a den of thieves." His major aim, however, was to reform the church and who had the authority to do that except the king and the nobles?

Far beyond Wycliffe's power to see, this appeal from the church to the state involved momentous consequences. It even paved the way for the doctrine of the divine right of kings, but Wycliffe was too intelligent not to perceive some major implications of his position, and he was too courageous to shrink from facing them.

Secret of Church's Power

Behind the worldliness, luxury and mammon-worship which he thought were ruining the church stood the basic evil — the church's monopolistic control of the means of salvation. It was this sole possession of the keys of heaven and hell, used for financial gain, which was debauching Christendom, Wycliffe was convinced, and he attacked the whole system — the necessity of auricular confession to a priest, corporal penance, pilgrimages and relic worship, financial substitutes for penance, special masses for the dead, the idea of a treasury of merit in the pope's control and the sale of indulgences.

This radical revolt against the papal system was encouraged by the lamentable state of the papacy in Wycliffe's time. During the greater part of Wycliffe's life, the pope was throned in Avignon, France, where for seventy years the pontiffs were in exile from Rome. Not the pope but the King of France was supreme and during the whole period of the exile only Frenchmen were popes, and the supposed spiritual head of Christendom was little more than a court bishop of the French king.

Then in 1377 — seven years before Wycliffe's death — the great schism began, one pope in Avignon, the other in Rome, each with his college of cardinals, and each hurling bulls and excommunications at the other's head.

This schism, which was to last for forty years, broke down the last shred of Wycliffe's confidence in

the papacy. He repudiated the pope's supremacy over the church and his power to bind and loose. "Anti-christ", he said, "hath cast his cast to make all men subject to the pope and lead them after that him liketh. Lord, where is freedom of Christ, when men are casten into such bondage? Christ made his servants free, but anti-christ hath made them bond again."

No Intermediary

Schoolman that he was, Wycliffe had to have a basic theory to support his revolt and, to that end, he developed his doctrine of "Dominion," which had momentous implications. All dominion, he taught, is from God, and those on earth who hold dominion possess it only as God's henchmen. This theory of derived power had an obvious feudal background but Wycliffe introduced into it a radical new factor — no intermediary lords could stand between each man's soul and God and every man who exercised dominion had his commission directly from on high.

God's dominion, however, can reside only in those who stand in his grace, are regenerate men, willing what God wills; all others possess no true dominion, and whether kings or popes, their sovereignty is false and may be denied and repudiated.

Written in Latin, with all the deep subtlety of scholastic argument, this theory made its stormy way into the minds of the schoolmen. Wycliffe himself was chary of its application to kings — he did not favour violent revolution — but as to the pope's spiritual dominion he applied it fearlessly, until he desired the end of the papacy, of the whole hierarchy and of the monastic establishments and would have left parish priests as little hampered by ecclesiastical superiors as they are in Presbyterianism today.

In the last year of his life he crowned his heretical career by denying Transubstantiation. He asserted the spiritual presence of Christ in the bread and wine of the sacrament, but repudiated the transformation of the substance of the elements which the orthodox dogma affirmed.

Scholar though he was, throughout his writings one feels his kinship with the common people. It is of them he constantly is thinking, of their spiritual destitution, their economic ills, their neglected estate in their poorly served parishes. He exalted the laymen, and among the Lollards, who carried on his work after him, laymen were the preachers.

Wat Tyler's Rebellion, a furious revolt of the underprivileged which during Wycliffe's later years shook England to the very centre, was blamed by his enemies on Wycliffe's teaching. In the first edition of his English translation of the Scriptures, Wycliffe said:

"THIS BIBLE IS TRANSLATED AND SHALL MAKE POSSIBLE GOVERNMENT OF PEOPLE, BY PEOPLE, FOR PEOPLE."

Bible and Preaching

The popular extension of Wycliffe's ideas in England flowed in two main channels — the translation of the Bible into English and the widespread preaching of the Wycliffite "Poor Priests." The varying fortunes of Wycliffe himself and of his ideas, and especially the persistent continuance of his aftermath, the Lollards, who survived till Luther's time have been ably recounted by historians. The surprising upshot, so far as Wycliffe himself is concerned, is that while he was condemned by the pope and driven from Oxford, he died a natural death in his parish at Lutterworth.

But thirty years after his death, the Council of Constance, which sent John Huss to the stake, condemned Wycliffe also and ordered that his bones be exhumed and burnt. This was done and the ashes were cast into the River Avon. His enemies, who thought they had now finished him, did not foresee history's verdict:

"The Avon to the Severn runs,
And Severn to the Sea;
And Wycliffe's dust shall spread abroad
Wide as the waters be."

Crime in Irish Army Swept Under Media Carpet

The recent report on the Ulster Defence Regiment gave a field day to Mr. Gerry Fitt and the Southern media to slander and vilify this wonderful Force, who to date have had more than eighty of its members brutally murdered by the terrorists.

One wonders who were the faceless people who forced this report into print. I enquired of the Irish Army Press officer if it was usual to print a report of serious crime or misdemeanours committed by its members and circulate it to the Press. He informed me that it is not the policy of the Irish Army to do so.

I then enquired from the British embassy if this was also the case for other Regiments of the British Army. They informed me that reports are not published except for the Ulster Defence Regiment, and explained that the UDR, was a "special case." The mind boggles that this Regiment of the British Army which has suffered more casualties than any other in the nine years of its existence should be singled out, given excuse to any terrorist for further murderous attacks on these brave men.

From press reports in the Republic one private soldier

of the Irish Army was charged with murder while another within a week was charged with attempted rape and two weeks previously several with robbery. Even if these three allegations of murder, rape and robbery are only the yearly average for the Irish Army then the crime record for this Army far exceeds that of the UDR.

The Dublin "Sunday Independent" newspaper claimed that the UDR was "a breeding ground for murder". It would appear that the editor of this journal would be better engaged in reporting the shortcomings of his own Army and get off the back of a splendid Regiment. But, of course, its the old Roman Catholic/Nationalist tactic of

slander and vilification. Our forefathers in the Yeomanry corps were for long the target of their bitterness and bigotry and in a later day the RIC, the RUC, the RUCR. Now its the Ulster Defence Regiment that their venom is directed upon.

E. O'Connor,
LOL No. 1313,
Dublin & Wicklow District

Ulster, UK Interest Integrated

— Powell

We were quite unable, as a monthly to carry any of the material which reached us on the General Election. Suffice to say that many of the speeches were good and they gave us a good impression of the thinking of candidates who were selling their causes to the electorate.

Indeed we thought the material to be above standard even when we disagreed with the arguments in some of it.

We did think, however, that this final paragraph of an Enoch Powell address to the South Down Unionist Association on April 18 was peculiarly important as a

statement of the attitude of Mr. Powell, and of his Westminster colleagues.

He said "There is one plea that I make in mitigation against the dreadful charge of thinking too much about Ulster. To put Ulster first is not to put the national interest last.

"On the contrary, as I have often declared, the interest of Ulster and the national interest are the same. In Ulster, in its treatment of Ulster, in its respect for Ulster the nation itself is on trial: Ulster is the test

case. "If the United Kingdom treats with unfairness, with injustice, with comprehension, or with disloyalty, those of its people who want nothing better than to continue to be an integral part of the nation and who, for no other reason than that determination of theirs, have been made the butt of terrorism at home and hostility in the outside world, the United Kingdom itself will stand condemned as unworthy to be numbered among the nations.

"From the first moment ten years ago when I opened my lips in Ulster's cause, that cause and Britain's have been to me the same."

"Roaring Hugh" Hanna — Lion of Presbyterianism

BY S. E. LONG

There was near hysteria in the city as Lady Day approached. On that day, 15 August (1872) 500 shipyard men marched to town, armed with what they had been able to gather up in iron, wood and tools, nuts and bolts. And the police had to be the buffer again to keep the factions apart. The Nationalists were led by a character larger than life, Joseph (Joe) Gillis Biggar, described by a contemporary as a "round shouldered man on a stick."

He was a member of the Belfast Town Council, chairman of the Board of Water Commissioners, and President of the Belfast Home Rule Association. He was later to become an M.P. and a strong supporter in Parliament of Charles Stewart Parnell. If his leader, Parnell, knew the value of obstruction in politics Biggar earned the title "The Father of Obstruction."

DAYS OF RIOTING

In spite of strenuous police peace-keeping efforts there were some days of rioting, though St. Enoch's was untouched.

While Hanna served a second twenty years ministry at St. Enoch's, and earned a proud reputation as an educationalist, temperance advocate and Chaplain to the Forces, he never lost his enthusiasm for the Ulster Protestant cause.

Barkley explains, "Hanna not only opposed Home Rule but was an ardent advocate of the Tory cause, addressing many meetings in its interests in England and Scotland as well as in Ireland. For this he was highly praised by those of Tory sympathies and condemned by the Liberals. Hanna was entitled to his political convictions and to be a Tory if he wished. At the same time the presentation of his cause and his condemnation of the 'apostasy of Gladstone' left him open to accusations of prejudice and bigotry."

In 1886 when the Home Rule campaign had met with another parliamentary defeat, and the Shankill and Falls erupted for opposite reasons Hanna was in the midst to plead for protection for the Shankill. Sibbett has a quote from a Commissioner in the Inquiry on the events of 1886, who said "Take the testimony of the Rev. Dr. Hugh Hanna, who with the Rev. Dr. Johnston had done everything possible to restore peace on the Shankill, but was defeated by the attitude of the Constabulary."

On Wednesday, 9 June, at the General Assembly of the Presbyterian Church, Hanna and William Johnston, Minister of Townsend Street Church, called for help, from Sir Edward Harland, for the people of the Shankill. Harland, who was the Mayor, was concerned about rumours which alleged that the Government had sent "papish policemen to shoot down the loyal Protestants of Belfast."

Andrew Boyd claims that "During the riots of 1886 nobody attacked the Constabulary with greater bitterness and invective than Hanna. He insulted the police officers from his pulpit." One police officer was an informer, who kept Hanna aware of things affecting the force. He was Head Constable Robert McFarland, a member of St. Enoch's.

Many people laid the blame for the troubles squarely on John Morley, the Secretary for Ireland, for he had appeared to describe the police as a Home Rule force to the great anger of the Protestants.

DAMAGING TO ORANGE PARTY

The 600 page document "The Belfast Riots of 1886" is a most detailed analysis of the happenings in that eventful year in Ulster. Winston Churchill, in 1906, said of the report that it was very damaging to the Orange Party. Hugh Hanna appeared, inevitably, before the Royal Commission of 1886.

Sybil E. Baker commenting on 1886 says, "In 1886 that tension (about Home Rule) reached a new height and had infected the middle classes, who saw in the Home Rule Bill before Parliament not only a political, but also a social and economic reversal in Belfast. Protestants feared that they might be called upon to defend their altars and firesides."

"Catholic labourers that Spring were rumoured to be holding raffles for the future ownership of the factories. In June the city was awake at dawn to hear the result of the Third Reading of the Bill, and the shipyard men cheered on their way to work. Relief and frustration exploded in three months of rioting until 'the rain took the heart out of the fighting' between the 'Islandmen' of the shipyards and the navvies, between the new Orange and Green districts of the Shankill and the Falls; most of all between the Protestants and the Police." (799).

The year marked the rejuvenation and growth of the Orange Institution which thereafter was to play an increasingly important part in the politics of Ulster. Baker says, "The new Unionist Party turned to the Orange lodges to supply the constituency machinery for the extended franchise of 1884. In return the Belfast Grand Lodge nominated two of the four Conservative candidates of 1885. Political expediency had restored Orange middle class leadership, the Home Rule Bills swelled its ranks." (808).

She goes on "... a century of Orange and Green rivalry had conditioned its communities to violent confrontation. The influence of the lodges upon Belfast's working classes had always exceeded their numerical strength, for they

reflected much wider circles of family, neighbourhood and trade, and crystallised sectarian competition and ethnic enmity. Their indoctrination fed prejudice. Their disciplinary codes enforced chauvinistic intolerance.

URBAN FOLK BALLADS

"Their celebrations taunted the opposition to retaliation. Their ballads perpetuated an impassioned urban folklore where victories on seventeenth century battle grounds and nineteenth century brickfields were entwined. Separate education began the ethnic isolation: the culture of the lodges turned it into ethnic alienation." (808). She adds, "they imposed the concept of territoriality on the city."

This harsh judgment on Orangeism fails to take cognisance of the emotions which underlay Protestant, and Orange, fears and aspirations. And it fails to take sufficient account of the fact that much of what the Protestants did was in reaction to what they fear from foes whom they regarded as ruthless and unprincipled. The Protestants would not have been worthy of the name had they refused to stand for their faith, their principles, and their rights. That they used songs and symbols and old time events, to colour their thinking is not unique to them, and to be condemned so easily as a dangerous nonsense.

Baker's analysis of the situation, however, is deadly accurate. "The Victorian era closed in Belfast upon two communities intransigent in their politics; intolerant in their religion; inured to the violent ethic; trusting neither the English Parliament to promote their interests, nor to the Irish Executive to protect their safety. The Orange and Green causes had been born in violence. Dominance and not integration was their goal; force and not persuasion their ultimate weapon. In 1914 as they waited for the passing of the Third Home Rule Bill Belfast's Communities prepared for civil war." (800)

Hugh Hanna was always a mixture of grace and power; arrogant, ruthless and gentle.

Arrogant! It might have been said tongue in cheek, but comparing himself with the Rev. William McIlwaine, Rector of St. John's, Laganbank, Hanna said, "I have no desire to be what Mr. McIlwaine is. Mr. McIlwaine is only an incumbent. I would never be satisfied until I had realised the top of my ambition. I would not be satisfied until I was the Archbishop of Canterbury." (Barkley 73)

Ruthless! An obituary on Hanna has this, "His whole career was a powerful illustration of what energy and determination combined with earnestness and organising ability, can accomplish." The Rev. H. McCracken, a close friend said, "He was a leader of men, not made but born." Certainly he had never any doubt of his call to lead men. John Barkley judged him,

"While a man might differ from him, all would agree that in his Christianity he was not pietistic, but a man of action." (74).

CONSIDERATE MAN

And yet he was often gentle and considerate of others.

These were the qualities which endeared him to the members of his congregation and which pleased his colleagues.

Hanna was not a writer by choice. — though it was a letter he wrote to the press which attracted the attention of Josias Wilson — for he found that he had little time in a necessarily active life for the essential disciplines of a dedicated pen man. But he felt compelled, on occasion, to express his view in print.

The occasions were often of controversy, like the debate with the Rev. Archibald Robinson, First Broughshane Church, over Hanna's lecture on "The Siege of Derry" which he had given at Broughshane in 1871 and which Robinson had disliked sufficiently to publicly contest its conclusions. The Hanna reply, by pamphlet, was titled, "Weighed and Wanted."

Incidentally the invitation to lecture at Broughshane had come from the Rev. J. B. Greer, Minister of Second Broughshane, and was later to be charged with apostasy when he transferred to the ministry of the Church of Ireland. And there was Hanna's pamphlet, "Debate on Land Nationalisation," the text of his speech at an Ulster Hall debate, 26 February 1885, with the Rev. Bruce Wallace, the disciple of Mr. Harry George, whose campaign for the nationalisation of land was causing much excitement among politicians and people. George contended that "Private property in land is public robbery."

Hanna had booklets on "Young Men," a lecture given to his St. Enoch's Young Men's Guild, 4 October 1889. "The Gospel, the Church and the Blue Ribbon Movement," a sermon on temperance preached at St. Enoch's, 8 July 1883. It has letters (appendix) of disagreement on tipping among Ribboners, between Hanna and W. J. McCluskey, one of his St. Enoch's Temperance Society members.

Hanna was a fine organiser. The large Ulster Hall rallies, for which he had been secretary, testified to that, but the Pan-Presbyterian Council which met at St. Enoch's in 1884 proved his worth as an organiser and administrator of exceptional ability.

His success in leadership, in two congregations which he nurtured from birth suggests a peculiarly committed character whose dedication to Christ, and Ulster, was never to be questioned by himself or others. And because he managed to find time to spread

This quote from Cicero is of a plea for a better appreciation of local history:

"To be ignorant of what happened before you were born is to be ever a child. For what is man's lifetime unless the memory of past events is woven with those of earlier times."

his interests to become an authority on education and temperance he was recognised by his church when he received an honorary Doctor of Divinity degree from the Presbyterian Theological Faculty, 3 April, 1885. Later he had the degrees D.C.L. and LL.D. conferred by two American universities.

CALLS REFUSED

He had many opportunities to leave Belfast. He had calls from churches in Scotland, and America. The American call was from a church in New York, 1877. He was known in that city for he had toured in New York, Brooklyn, Albany and Philadelphia, as preacher and public speaker.

He was asked to stand for Parliament in a number of Ulster constituencies, but he had no desire to leave the ministry to become a professional politician.

In Memoriam

REV. HUGH HANNA, D.D.

*When locks now raven black shall turn to grey,
And hearts now pulsing mingle with the dust;
When Time's once ruddy brow has wrinkled grown
Beneath the burden of successive years;
When numerous Days' unbroken rank has marched,
A solemn-paced procession, o'er the plain
Of that short span called life,*

Perhaps some soul,

*Gazing upon this monument of stone,
Shall wee Parnassus fair, unaged Nine,
And, peering through the mist of ages past,
Catch up the song that upward rolls today
From myriad joyful hearts, and thusly sing:
'That little pebble dropped into the pool
Leaves not unmarked the spot where it doth lie,
But, radiating from the central source,
Circle on circle, widens out its band,
Until at length it breaks upon the shore
In tiny wavelets;*

So th' undying power

*Of him enshrined within this form of stone—
Dead, yet all deathless — wide and wider still
Circles afar across the sea of Time
Ever Eternity wards, till its last
And widest ring shall lave the boundless strand
Of that fair land that lies beyond the ken
Of sightless mortals, and th' Angelic Choirs
Catch from its tone the keynote of their Psalm
In praise of him who trod the paths of Earth
Upright and downright, undefiled and pure,
Gentle and brave; the Champion of the Right,
And loving shepherd of the tender lambs;
Loved and revered by friends and many a foe;
Now safely resting on his Master's breast."*

It is passing strange that practically nothing is said about Hanna's family. The only member of it who is mentioned in his later years is his brother, Surgeon William Hanna, who died at an early age, and in whose memory there is a tablet in St. Enoch's Church.

PART OF CONTINUING STRUGGLE

Whatever we may think of Hanna and his friends it has to be conceded that he, and they, were a remarkable breed of preacher/politician. That they

articulated an attitude of Ulster people, and represented them to the world, is not to be denied. To what extent they manufactured division and confrontation, rioting, destruction and death, in the name of Truth and Freedom is harder to evaluate.

Who would doubt that many present day Ulstermen see their struggles as the perennial fight for Civil and Religious liberty? They were Ulstermen, and clergymen, and men of their place and time. Were they guilty men, or just men, and leaders of men, in a wee country which itself baffles the world?

CONCLUDED

CHURCH AND THEATRE

There are similarities between the Church, and the Theatre. The most common feature in both of them is that people gather to watch, and to listen.

Some services have their casts, too, clergy, and their assistants, with their colourful vestments, and timed, precise, movements as elaborate as an opera. The are like theatrical productions, well orchestrated, and choreographed.

A clergyman may see his congregation as an audience.

A congregation may see their minister as a "Star-turn."

This confusion once caused a newspaperman to describe a prayer as "The finest ever offered up to a Boston congregation."

People have sometimes gone to church to be entertained. Some preachers are fine actors.

Kirkegaard, the Danish theologian, often denounced the hypocrisy he detected in the churches of his country. He complained that the church is too often as a theatre to church people. The congregation listens to, and appreciates, the music; the words of the prayers; the voice and gestures of the preacher; the ideas of the sermon, as an audience judges the cast, and the play.

He echoed Ezekiel, the Old Testament prophet, when, in the words of the Lord to him, he complained of the effects of his preaching on the people who heard him, "They say to one another, 'let's go and hear what word has come from the

Lord now.' So my people crowd in to hear what you have to say, but they don't do what you tell them to do. They treat your words as simple songs and continue their greedy ways. To them you are nothing more than an entertainer singing love songs or playing a harp. They listen to all your words and don't obey a single word of them. But when all your words come true — and they will come true — then they will know a prophet has been among them." (Ezekiel 33:30-33).

Ezekiel was as an actor to the people; they were his audience. Some congrega-

tions expect the preacher to "hold his hearers," to provide their entertainment. But earnest worshippers are not an audience. Their thoughts, acts of devotion, vows of obedience, response to God's Word, make up the "performance."

The minister is likened, more properly, to the director of a play, who encourages his players to give of their best. There are similarities, and differences, between the Church, and the Theatre.

The worship of the church is not listening to the minister, and the choir. It is the deliberate uplifting of the heart to God; a going down in repentance; a rising up in the joy of forgiveness; an obedient hearing of the Word of God; a making of vows of obedience; and an embracing of lofty aspirations.

Every member of the congregation has his part to play in this spiritual exercise. God alone is the judge of how far the service has been a reality or a formality; an entertainment or an enlightenment; a success or a failure. God is the audience. John has a thought, "God is spirit, and only by the power of his Spirit can people worship him as he really is." (John 4:24).

We please God when we gather together to worship him. God is not impressed by any form or ceremony of worship however elaborate, or simple, if it lacks this reality. There must be sincerity in worship. "It is as needful to entreat religious people to be sincere as to entreat careless people to be religious."

Because God is holy, and we are sinful, worship must include penitence. Confession of sin is meant to be a serious, and essential, part of worship. Too often it is a saying of words without the intention to amend one's ways.

Worship must include aspiration, the desire to rise above ourselves, to come nearer to God, to fulfil his purpose in our lives. It is easy to say words which express desires for love, purity, and unselfishness without really meaning to do anything about improving oneself. Sometimes we should pray, "Forgive our Prayers, Lord."

Any ritual is helpful which makes people share in the worship of the church. People go to the theatre to be entertained, to see, feel, and hear something, to get.

People go to church to give in worship, in loyalty and devotion to God, to ask his help for themselves and for others, and to receive the strength he gives for their lives. The more is put into worship, the more is taken from it.

Worship has thanksgiving in it. There is the joy of believing in God, and of proving his goodness. And there is the continuous gratitude for the work of Christ "for us men and for our salvation." We are always in debt to Christ.

Worship has mediation, too. It is a proper thing to think deeply on life, and life's experiences, and to seek the sense of God for understanding the way we are asked to

travel. The true worshiper gets something of value from every part of worship — from the prayers of repentance, intercession, and thanksgiving; from the singings, which often uncover his thoughts, express his faith in Christ, and his joy in the Christian life; from the sermon by which God speaks to him or responsibility, and opportunity, for service to his fellowman.

The service of the church is always enjoyable to those who bring to it their whole-hearted interest, and join in it to the full. We may give to God our silence in worship, and that can be an effective way to communicate with him. We should give to God our sounds.

We witness to God by our worship. There is no better way of saying, "I believe in God," than in the public worship of God in the House of God.

PLANS FOR SERVICE AND AUGUST DEMONSTRATION

R.B.D.C. No. 4 Partick, held their annual meeting on Tuesday, March 6, in the Orange Hall Whiteinch. Sir Knt George McNee R.W.D.M. presided, assisted by Sir Knt, Richard

McDonald, D.D.M. in the vice-chair.

Sir Knt Malcolm Campbell D.Chaplain lead in prayer and praise.

Despite inclement weather the W.D.M. welcomed a good

attendance and accorded a warm welcome to Provincial Officers, who were in attendance for the election of district officers.

Routine business was transacted and reports submitted of the recent Proceptory elections.

The annual joint Church parade and Service will take place on Sunday May 27, with No. 7 District Govan, to Cessnock Parish Church. Both Districts will meet at Elderpark Street, and leave at 5.30 p.m.

Arrangements for the August Demonstration were

well advanced.

The election of officers was conducted by Sir Knts Rober Walmsley and Jas Blakel and these resulted in no change.

At the close of business, the R.W.D.M. called on Sir Knt David H. Boyd P.P.G.M. who on behalf of the District Chapter paid a fitting tribute to Sir Knt, Hugh Munnis who held the Office of Treasure from 1967 to 1977. He was presented with a beautiful clock suitably inscribed.

Sir Knt, Munnis replied in words and thanked No. 7 District.

ALL TOGETHER IN THE STEVAS DANCE

In the course of a sermon in Eton College Chapel earlier this year Mr. Norman St. John-Stevas, then an MP and recently promoted Shadow Leader of the House, quoted Pope John XXIII's greeting to observers from other churches at Vatican Council II. "We do not intend to conduct a trial of the past: we do not want to prove who was right and who was wrong: all we want to say is: 'Let us come together, let us make an end of our divisions.'"

However well-meant, charity divorced from the truth is unreal, and anybody regarding this must be extremely naive to entertain entering the papal parlour.

When Patriarch of Venice, Pope John Paul I wrote that the primacy of the Pope and the episcopal college "cannot be touched without changing the very essence of the Church." And since his elevation, the present Pope "has already demonstrated that he wants to yield no grounds on matters of doctrine and discipline, on Church teachings and traditions." (Catholic Herald 5.1.79). "Historicus" in *The Churchman's Magazine*.

RISE IN STRENGTH FOR SCOTS "BLACK"

The annual meeting of No. 7 Royal Black District Chapter was held in the Orange Hall, Govan, Sir Knt, Robert Blair R.W.D.M. presiding assisted by Sir Knt James McCreary, D.D.M., in the vice-chair, Sir Knt Herbert Reeves Chaplain led devotional exercises, and the R.W.D.M. welcomed a good attendance of members and several Provincial Officers.

The annual combined Church Service with No. 4 Partick District was arranged for Sunday May 27 in Cessnock Parish Church, Govan.

A large attendance is requested.

Arrangements are well advanced for the August

Demonstration, when No. 7 District will be host District for a Provincial demonstration at Bellahouston Park, Glasgow.

Reports on Preceptory elections showed an increase in Membership during recent years.

The auditors report was also very gratifying and funds are increasing. Sir Knts P. Fisher and D.H. Boyd conducted the election of O.B. and this showed little change.

Those responding to a vote of thanks from the chairs, were Sir Knts John Gibson, PGR, P. Fisher, PGC and D.H. Boyd PPGM.

You May Not Be Married

"The fact that a couple have lived together, had children and even went through a ceremony of marriage does not necessarily mean that they are de facto married as far as the law of the (RC) Church is concerned, although the validity of

marriage is always presumed until the contrary is proved."

So wrote Mgr. Ralph Brown, President, Westminster Marriage Tribunal in an article (Universe, 1.12.78) about the grounds for nullity which he prefaced by explaining that in RC jurisprudence a distinction is made between marriage as such and the status of marriage."

Co. Cavan Grand Orange Lodge

★★★

The Annual County Service

will be held (D.V.) in

KILMORE CATHEDRAL
On SUNDAY, MAY 6, 1979

at 8 p.m.

Special Preacher:

**R.W. Bro. Revd. S. E. Long, L.Th.,
A.L.C.D., J.P.**

★★★

Tea will be provided after the service in Parochial Hall. Full support for this Service will be much appreciated.

GRAND ORANGE LODGES OF IRELAND NEW CANDIDATES

With a continuing influx of new members into the Order, throughout the Orange Family, we would draw your attention to the Booklet, "Why Orangeism," Author, (Rt. W. Brother The Rev. Dr. M. W. Dewar M.A., Grand Chaplain,) first published by the Grand Orange Lodge of Ireland in 1959, for the benefit of new Candidates. Each Lodge was requested to present one to each new member on his initiation, to advise on the following:—

- Part 1. "What is it all about?" (An International Movement)
Part 2. "How it all began" (The Foundation and History of the Order)
1688-1691
1795 onwards
Part 3. "What is the difference anyway?" (The points at issue between Protestantism and Roman Catholicism)
Part 4. "The True Orangeman Today," (The essentials of the Institution and its Qualifications)

Since the introduction of this fine booklet these have been reprints in 1965, 1970 and 1976.

Why not present your next Candidate with the Booklet or secure a number for your Lodge.

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