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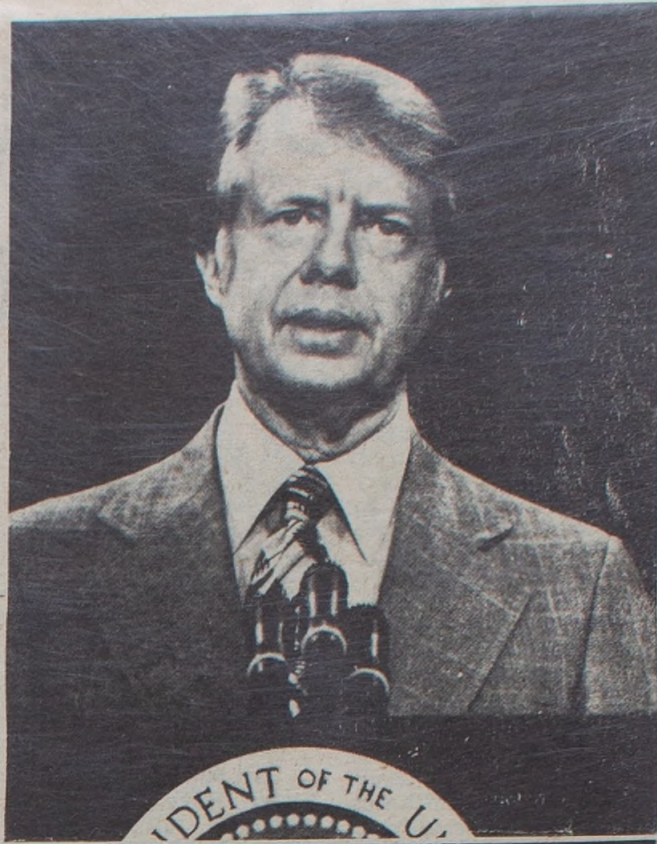
The Grand Orange Lodges of England and Scotland have sent fraternal greetings to the President of the United States of America, Mr. Jimmy Carter, and asked him to accept a Bible "as a token of our country's friendship".

"May God go with you always," added the message.

The following reply was received from the London Embassy of the United States of America:

"We have been requested by The White House to convey the President's sincere appreciation for the Holy Bible which you so thoughtfully sent to him.

"President Carter wishes to thank you for this very kind gesture."



PEACE, BUT WHAT KIND OF PEACE?

To the outsider, who understandably feels no effort should be spared in a bid to restore peace, this may appear a highly attractive and entirely sensible idea.

To those of us who would have to live with it in Northern Ireland it appears an insidious and outrageous proposition.

This was stated by the Sovereign Grand Master of the Imperial Grand Black Chapter, Sir Knight James H. Molyneux, M.P., in an address at a dinner given by the Ulster Society in Melbourne on Friday, September 23.

Firstly, he said, it would foment, rather than resolve, the differences which already exist, by assuring men a place in government on no basis but their religion.

MINORITY CONSENT

Secondly, given that the

existence of the government to begin with is considered dependant on the consent of the minority, it would place a permanent power of veto in the hands of that minority, so rendering effective government impossible.

And, said Sir Knt. Molyneux, there is a third consideration which, even

were the first two to be overcome, presents an insurmountable obstacle to a power sharing settlement.

The political allegiance of that party — S.D.L.P. — with whom we are asked to share power would prevent them from acting and governing in accordance with the wishes of the electorate in Northern Ireland.

"The fundamental commitment is to the breaking of the British link and, the ruination of those traditions and ideals cherished by the members of the majority.

"Only in the matter of tactics can the SDLP be said to differ from the Provisional IRA — for they certainly share a common cause.

"You may well understand therefore, our unwillingness to give the SDLP the opportunity to pursue an ideal, alien and repugnant to us, from within the ranks of a future Government of Northern Ireland. Fortunately

ately power sharing, save in the imaginations of the SDLP themselves, is no longer an issue. And, sensing this, they have reverted to a more traditional and at any rate, more honest, Republican position.

"All of which, you may think brings us back to square one. In terms of this speech it does, for it brings us back to my first contention: that there is no salvation to be found in a refusal to face the facts or, in an attempt to reconcile the irreconcilable."

WHICH IS TO PREVAIL

The fact, declared Sir Knight Molyneux, was that there were in Ulster two distinct and incompatible movements. A majority whose desire was to remain within the United Kingdom. And, a minority, who sought to lead Ulster into an all-Irish Kingdom. Ultimately the question was which of the two would prevail.

Those who claimed to represent the minority, by a combination of political blackmail and physical violence, sought to over-rule the expressed wishes of the majority. Not only did they constitute a threat to democracy in Ulster but, potentially, to peace and

Continued on page 6

PRICE OF UNIONIST DISUNITY

A Church of Ireland rector has criticised loyalists of Northern Ireland for sitting back and allowing the Unionist Party to become more disunited than at any time in its history.

Rev. T. A. B. Sawyers told members of the Black Institution at a demonstration in Limavady that many people, after a lifetime of service in the maintenance of the Union, were now bemused, confused and lost. They were wandering aimlessly in the wilderness praying for someone to show them the way and give them a lead.

He said that it had become fashionable for a public representative engaged in some trivial dispute with his party to forsake it and start his own.

'NOT WELCOME'

At a meeting of Sligo County Council, a proposal that the council inform the British Embassy in Dublin that "the Queen of England would not be welcomed in any part of Ireland" was not seconded. Proposing the resolution Councillor Declan Bree said Queen Elizabeth was visiting the North for no other reason than "to reaffirm Britain's claim to sovereignty over part of this country."

Presentation of 50 Year Medals



R.W. Bro. Thomas Passmore, Co. Grand Master, Belfast, with recipients of 50 year medals and some members of Earl of Beaconsfield L.O.L. No. 337. Story and Pictures Page 3

PHILADELPHIA — An Old Word of Meaning

An old proverb says that "Cleanliness is next to godliness" but St. Peter, in his chain of graces, says "Godliness is followed by philadelphia." "Philadelphia" is translated in the Authorised Version as "brotherly kindness" but in the Revised Version, more accurately, as "love of the brethren." It is the one Greek word everybody knows, for the Quaker, William Penn, gave this name to the capital city of the American colony which he founded, and which was later to bear his name Pennsylvania.

DECLARATION OF INDEPENDANCE

And Philadelphia is famous because one of the greatest ever human rights documents was drawn up and signed there, the American "Declaration of Independ-

ence" of 4th July, 1776. Many of the signatories were Ulstermen. It has the great words, "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among them are life, liberty, and the pursuit of happiness." The sentiments are entirely Christian.

Incidentally, an earlier city in Asia Minor mentioned in "The Revelation" was named after King Philadelphos, so called because he had been especially loving to his brother.

Peter is speaking to Christians when he says, "love one another." The subject, loving concern Christian for Christian, and the advice, is very prominent in the New Testament, and that because the words of

Christ, who set the principles of Christian behaviour, had been taken seriously in word if not always in deed. Jesus had said, "I give you a commandment that is new, Love one another; love one another as I have loved you. It is by the love you show for one another that you show that you are disciples of mine."

"A new commandment." How was it that? Certainly not in the fact of love itself, for love had been commanded in the Old Testament; not in the standard of love because the O.T. required that man should love with all his heart, soul and might. That lofty standard could hardly be bettered. The newness lay in the objects of love, fellow-believers. There had been love of kin, country, friends but this was a new bond, oneness in Jesus Christ. It

was to overlap all barriers of blood, race, country, need and affinity to rest only on relationship with Christ.

"Philadelphia" which had been used of blood brothers is now applied to those who are brothers in Christ. "Brother love" not "brotherly love", not love as between brothers but love because they are brothers in Christ.

QUALITY OF LOVE

The astonished cry of the heathen in the beginning days of the Church was "See how these Christians love one another."

Peter analyses the quality of this love. "Unfeigned," real, genuine, sincere, without pretence; "fervent," intense, to the uttermost; "out of a pure heart," generous and gracious. This love was to be the distinctive mark of the Christian. "By this shall all men know that you are my disciples, if you love one another."

The apostles maintained this emphasis. Paul: "As regards brotherlove, you don't need any written instructions, God Himself is teaching you to love each other." John: "We know that we have crossed the frontier from death to life because we do love the brethren."

"Wherever in the world I am, in whatever estate, I have a fellowship with hearts to keep and cultivate."

"Philadelphia" is the love which binds Christians. It shows in the kindly regard for the life, and views, of fellow believers.

Peter was most concerned about the quarrels among Christians. He tried to make them see that their particular responsibility was to love and serve their fellows. This message of Jesus, underlined by Peter, is necessary today, too, for there is clear need for Christians now to love one another.

Brother love of Christian for Christian is the powerful continuing witness to Christ in the world. It is a means of drawing people into the Kingdom of God. This is the highest service the Christian can offer. For though people must have bread, health and homes, above all they need God. To bring men Him is the supreme service.

The Christian should go out in love, and loving service, to his brothers in

Christ. Very soon that love will flow to those outside the Christian family.

GORDON'S EXAMPLE

General Gordon, of Khartoum, was a great soldier and a humble Christian. He was beloved of many peoples, made a Chinese mandarin, elected a chief in Africa and one of the few Christians prayed for by the Muslims. He lived by the example of Christ and regarded himself as the servant of men.

As a soldier his work could hardly be overvalued; as a Christian he was always available for good works. He argued that he had no right to keep anything for himself when he had given himself to God. In his career he had received many valuable medals but the one presented by the Empress of China was most valued.

When that medal disappeared from his trophy case many of his friends wondered what had happened to it. Years after it was found with the inscription erased. It turned out that Gordon had sold it and given the proceeds, anonymously, to a clergyman for the relief of sufferers from the cotton famine.

Christianity is love in action. And Christian love has many legs going in all directions in service for God and man. (S.E. Long.)

BBC Film on Glasgow 'Twelfth' Raises A Storm

Sir,—I have been told that the BBC "Play For Today" entitled "Just Another Saturday" has now been screened three times. Personally I have only seen the play once — the latest viewing on August 24, 1977 — and having seen it I feel impelled to write to the "Orange Standard."

Why this film has been repeated twice after its original showing I am not

sure, but I would like to express my regret that the screening has been allowed at all.

ANOTHER PROTEST IS DUE

Perhaps the Grand Orange Lodge of Scotland has already made a renewed protest of which I am not aware. I am aware, however, that another protest is now due, not only by our Scottish

brethren but by the Grand Orange Lodge of Ireland and all other Grand Lodges of the British Commonwealth. A protest from the highest level is required, one which will reach all sections of the media and the British public.

Brethren, let us assure those of you who have not seen this film that the image and integrity of Orangemen has not been enhanced by

this BBC production. We have been portrayed as people who would profess to do one thing and when we feel that no-one is watching we do the opposite.

We have been portrayed as baton-swining thugs and as people stirring up agitation and hatred. We have been portrayed as suppressors of those of the Roman Catholic Faith. We have been portrayed as an Instit-

ution with a bad name — certainly the misguided representations of this film will lead those who do not know our Institution to believe so.

FAKE BAND, BANNER

It appeared to me that the BBC were careful not to show very much of a real Orange demonstration, only when they carefully spliced in a disturbance of some description.

Perhaps the most disturbing part was that section showing an "Orange March." I use the word March although it was obvious to me that apart from the band, the fake

drum major and the fake banner, three or four actions were used to gain the necessary effect, entering a Roman Catholic street. A mini riot erupted, with bottles thrown, windows smashed and children and old people injured.

Brethren, this just does not happen, and as members of the Institution we must spell this out.

SPEAK OUT NOW!

I feel that someone has made an attempt to discredit our Institution, or if they haven't than the producer of the film must be a misguided man. I would appeal to our leaders to speak out now in the strongest manner possible against further and past showings of this type of programme.

Yours fraternally,
A BROTHER.



RBP Members Unfurl Banner

A new banner for Olive Branch R.B.P. No. 20 District, Belfast, which has been in existence for almost 150 years, was unfurled in mid August at the home of the immediate P.M., Sir Knt. Jack Thompson.

The Warrant operated originally in County Antrim, and records show that R.B.P. 20 met "in an Orange Hall in College Place, Belfast in 1852." Six Sir Knights were granted certificates to enable them to inaugurate the first Black Preceptory No. 21 in the town of Antrim, and it is of interest to know that at the annual demonstration this year to Antrim R.B.P. No. 21 continued in a thriving condition.

The beautiful banner was unfurled by two of the oldest members, Sir Knights Thomas Farr, P.M., and Joseph Smith, P.M.

The W.M., Sir Knight Thomas Thompson, con-

ducted the proceedings, assisted by the D.M., Sir Knight Richard Rice, and the dedication was carried out by the Preceptory's Chaplain, Sir Knight H. Kirkpatrick, P.M.

Thanks was conveyed by two teenage Sir Knights, S. Burns and Bro. R. Blair, to all who attended the historic occasion.

The proceedings closed with a hymn and prayer, after which there was a parade in the North-West District, accompanied by the Hillview Flute Band, to the home of the W.M. where supper was enjoyed by all and Mrs. K. Thompson thanked for her hospitality.

The banner drew much praise for its design and finish. It was executed by Sir Knight Thomas Robinson in his Studio at Woodvale Road Belfast.

(Photo: Alan McCullough).

RESEARCH LODGE RECALLS LIFE OF ORANGE

A man still greatly revered in the history of Irish Orangeism, Colonel William Blacker of Carrickblacker, Portadown was the subject of a lecture by W. Bro. D. H. Elliott, M.A., the Principal of Banbridge Secondary School, at the September 3 meeting of the Loyal Orange Lodge of Research in St. John's Minor Hall Dromara.

In a well researched, carefully documented and clearly presented paper Bro Elliott delighted the specialist lodge with his profile of a man of many talents — soldier, writer, poet, hymnist, churchman and famous as an apologist for the Orange Institution to which he made a considerable contribution, and as a legislator, too.

WAS AT THE DIAMOND

The son of a Dean of Dromore and Rector of Seagoe, Portadown, Blacker from childhood had a zest for life which made him a magnet for exciting adventures. He had them at school and at Trinity College, Dublin, where in spite of lively undergraduate extra-curricular activities he graduated with a useful B.A. degree. He took his Master's after the customary interval.

As an under-graduate he was at "The Battle of the Diamond", not as a combat-

ant but as a late arrival who had the opportunity to see the results of the engagement in force between the Protestants and the Roman Catholic Defenders. He wrote about the day at the Diamond in poetry and prose, song and story, as he was to chronicle many events in the early history of the Orange Association which came to birth after the battle.

He was very impressed at the Orange meetings with their Scripture readings and the "un-bloody" oath of devotion to the defence of the Union. He was very quick to condemn the wild vengeance of the Orangemen of Armagh in the wake of the Diamond — he was at TCD at the time — when in the winter of 1795 they consigned Roman Catholics to "Hell and Connaught."

He was quick to point out, too, that while great damage had been done to property and many heads had been bashed only a few people had been killed. His defence of Orangeism made him refer to the fast growing movement as "the preserver of tranquility" in the country.

Among the 90 lodges which had been founded in the first year was one which met in Blacker's rooms at Trinity. The lodges proved themselves as a bulwark

FOUNDER

against the spread of republicanism in the country. In Dublin and elsewhere the nobility had come to see the value of the Orange movement as a defence of Protestantism in religion and politics. Their association with the ordinary working men who had rushed to join the Orange lodges helped to give strength and stability to the young organisation which quickly earned the approval of the authorities for its determination to respect law and order in another violent period of Ireland's history.

SAW MONROE HANGED

Blacker, whose parents had hoped that he would follow his father into the ministry of the Church of Ireland were disappointed when he chose the army to become a captain in the Seagoe Yeomanry. His corps was in action in the 1798 United Irishman's rebellion, and he was at the hanging of Henry Monroe, one of the famous rebels of '98. He was a Lt-Colonel by 1812.

As an Orangeman Blacker encouraged the founding of the Grand Lodge of Ulster — he was its first Grand Master — and the County Lodge of Armagh with 78 lodges. And it was largely on

his prompting that a Grand Lodge of Ireland came into being for it was he who advocated a national basis for the movement and a headquarters in the capital as near as possible to the source of power. He was credited with rewriting the rules of the Institution.

FRIEND OF FATHER MATTHEW

Two particularly notable events affected Blacker, the Union of 1800 which he opposed as strenuously as he did the campaign for Catholic Emancipation. He always argued that his opposition was to Roman Catholicism and not to Roman Catholics with whom he had many valued friendships.

In later life he was the friend of Father Matthew the famous temperance advocate who regarded him highly as a man of principle and a humanitarian who understood the needs of weak humanity. Blacker's own writings — his Memoirs are in seven volumes — have nothing which denies that judgement of him. And much later in 1836 when he was examined on Orangeism before a Government Select Committee and answered 567 questions with remarkable skill and efficiency. It

was the year of the dissolution of the Institution.

From 1826 on the death of his father Blacker accepted the role of a land owner and combined it with a career as a socialite, man of letters and traveller. His Orange poetry remains well known and among his historical writings is a history of Seagoe Parish Church.

He was a magistrate until his advocacy of Orangeism conflicted with his profession and he was summarily dismissed. He was one of a number of prominent Orangemen who suffered the same fate for the same reason.

Married but without family Blacker took under his care four orphans, three nieces and a nephew. He died on 25 November 1855 and was buried in Seagoe Churchyard. His coffin was made from elm planks produced from a tree which had blown down on his estate and which he had set aside for the purpose.

Bro. Elliott finished his lecture by quoting the Blacker poem "Oliver's Advice."

LODGE ELECTIONS

The thanks and appreciation of the lodge were conveyed to the lecturer by W. Bro. Aiken McClelland, lodge secretary, and R. W. Bro. the Rev. S.E. Long, L Th., J.P., Imperial Grand Chaplain and Lodge Chaplain.

The chairman was W. Bro. Jack Cowan, W.M. and the

meeting included the election of officers for 1978. At the election the presiding officer was M. W. Bro John Bryans, J.P., Past Grand Master, and resulted: W. M. Hugo Meharg; D.M., James Hawthorne; Chaplain, The Rev S. E. Long; Treasurer, J. Lindsay Smith; Secretary, Aiken McClelland; Committee, R. Marshall, W. Halliday, T. Lipton; Tyler, G. Crawford; Grand Lodge Representative, W. Hoy.

Bro Bryans, whose energy and enthusiasm constantly belie his 90 plus years, obviously enjoyed the opportunity to share with his brethren in the meeting and in his thoughts briefly but thoughtfully presented, on the principles of people who embrace seriously the Protestant and Orange cause.

The lodge enjoyed high tea in St. John's Main Hall when the caterers were some ladies of the parish. They were thanked by Bro Cowan for the lodge. Mrs Long replied for herself and the ladies.

The Orange Lodge of Research has members in every Orange County Lodge area in Ulster. It meets four times a year in various centres when papers are read on subjects of special interest to Orangemen. Founder members of the lodge who remain in active membership are the Rev. S. E. Long, Robert Wright and Aiken McClelland from whom information about the lodge may be obtained.

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TRIPLE JUBILEE FOR LOL 337 MEMBERS



Words of congratulations from the Co. Grand Master.

The word Jubilee has been on the lips and in the thoughts of millions of people throughout the British Isles in the past eight months, and not least in the consideration of three members of the Earl of Beaconsfield L.O.L. No. 337 who celebrated their Golden Jubilee as members of this Lodge.

One member, Bro. John Bennett, who received from Bro. Thomas Passmore, CGM Belfast his medal signifying his 50 years association with the Orange Institution, commented that he had in fact been a member of the Lodge for 70 years.

In the accompanying pictures are Bros. Alex Manson, Samuel Black and John Bennett, who received 50 year medals; Miss Mary Doherty who received the medal on behalf of her late father, and Mr. Thomas Henderson who was presented with the medal which would have been handed to his late father, Bro. James Henderson.

Pictures by Alan J. McCullough, 113 Twaddell Avenue, Belfast 13.



Memories of her father are revived as Miss Mary Doherty is handed a medal.



Seventy years an Orangeman, Bro. John Bennett... a fine score.



R.W. Bro. Passmore makes sure the pin is firmly inserted in Bro. Alex Manson's collarette.



Bro. Sam Black receives his medal.

New Archbishop Has His Eye On

By all accounts Dr. Thomas Fee — in Irish Tomas O'Faich — is "a man of the people." Down in his native Crossmaglen he is remembered as "Tom Fee."

Hardly had the ink dried on the paper in the Vatican giving tidings to Ireland that the successor to the late Cardinal William Conway ("The IRA can't bomb a million Protestants out of Northern Ireland," he once stated) than Monsignor O'Faich, President of Maynooth, was being hailed in South Armagh and territories further beyond as being nationalistic in outlook.

B.B.C. THREATMENT

He didn't deny this when he appeared on television on the evening of the announcement and on radio as well as in the public prints.

Of course Dr. Fee is entitled to hold nationalistic or republican opinions, but one never heard Cardinal Conway declare his political aspirations, in the context of churchmanship, certainly not in the same strident

tones.

With no misgivings and no reservations I must take off my hat to the BBC who really gave the new occupant of the R.C. Archbishopric a grand hailing. They leaped overboard in their excitement to greet the Cardinal's successor.

Ten minutes of the T.V. bulletin that afternoon were devoted to the news. Not content with that they traipsed down to Crossmaglen on the evening of August 30 to record the Monsignor's arrival back in his native territory and to faithfully tell Ulster listeners how 2,000 people crowded into the town and the R.C. church to welcome the "local boy made good."

United Ireland

Dr. Fee as the man who is to become the "119th successor to Saint Patrick." What upper piffle! The fact is that Dr. Fee has no claim, legal or historic, to be the successor to the See of Armagh, as a correspondent wrote in the "Belfast Telegraph" shortly afterwards.

SUCCESSOR TO ST. PATRICK?

It is an established fact that the succession to which Dr. Fee is now heir is of comparatively recent origin, having been established just over a century ago. It will be

ended the independence of the Irish Church for more than four centuries.

That independence was regained when almost without exception the Bishops renounced the authority of Rome and accepted the Reformation.

The long night of medieval darkness was over, and it was not till the 19th century that Rome renewed her claim to episcopacy. Certainly any R.C. claim to succession to Saint Patrick is invalid.

Curiously it seems that excepting one letter in the

Why Did BBC Repeat Controversial Orange Film?

WHY, WHY?

There are times when it is not easy to understand the motives of the British Broadcasting Corporation. One of these concerns the production of a feature film aimed at describing "Just Another Saturday" in the life of the Orange Institution in Scotland.

Nobody will argue that the Orange Institution in Scotland, Ireland or England, or any other part of the world where it exists is lily white. There, as in all other sections of society, one finds people who fail to come up to the fullest expectations of their fellows.

ALL B.B.C. PEOPLE TEETOTALLERS?

There are, no doubt people who claim membership of the Orange Order in Scotland who curse and swear, who drink to excess. But if this is so is it not true of some of the personnel of the B.B.C.? Are all those who work for the BBC teetotalers? Are they people who never utter an obscenity? Are they people who are free from criticism?

Of course not. Naturally the BBC producers and writers went to great pains to make the film of life on a Twelfth — wasn't it in Glasgow? — as closely resembling the trappings of a Twelfth demonstration as possible. And they went very near to success in this single field by using some authentic film.

We who watched it — this time on BBC 2 in colour — observed that the BBC really did themselves proud in the standard of their banner painting, and in the rigging out of the flute band.

It all looked so authentic to an unwitting public, millions of whom, no doubt, have never seen an Orange procession.

I am sure that the Grand Orange Lodge of Scotland will not hit and miss the BBC over this further screening of a feature which on one previous occasion — was this not the third presentation by the BBC? — evoked a strong protest.

This, is primarily, a matter for the officers and members of the Grand Orange Lodge of Scotland, but it has an even wider implication.

WHY did the BBC feel it necessary to put on this programme yet again after it had been the subject of such a vigorous protest? The BBC must answer, and in no uncertain terms, through the appropriate Minister in the House of Commons.

It may well be that here is some legal action which can be taken, for the BBC did signify to some extent the "identity" of participating Lodges and Bands.

But that is a matter outside my purview. What I am concerned with is the reason for the repeat of this highly slanted show, obviously the production of which entailed very considerable expenditure of your money and mine as licence holders.

A decade or so ago the BBC resisted all protests made prior to the screening of a programme designed to portray the initiation of a candidate into the Masonic Order.

Top level representations at that time failed to get the BBC to withdraw the programme. It was shown, and it was in the very worst possible taste, a parody on a Masonic rite.

But from that day to this the BBC have not dared to repeat that programme. Yet they saw fit to re-run the Orange programme on one or perhaps two occasions.

SPEAKING PEACE

When the BBC was first established its founder, Mr. (later Lord) John Reith placed a motto which is to be found above the door of the BBC building in London. "Nation Shall Speak Peace Unto Nation." A splendid motto it is. How sadly it is being neglected by the people who produced such a travesty of fact as came across in "Just Another Saturday."

A close investigation of the originators of this costly programme might come up with some interesting facts about some of the influences at work in Old Auntie.

NEW JUNIOR BANNER

Junior Brethren of Downshire Junior LOL 137 pictured with their new banner which was unfurled recently in memory of the late Bro. R. Sterritt, J.P., former superintendent of Lodge. Photo: The Outlook

Callaghan And Lynch

The return to power of Jack Lynch in the Republic was received with no pleasure by Ulster Unionists. They have most unpleasant memories of his interventions in the past. That he had an end September meeting with the British Prime Minister, and that they talked about Northern Ireland filled them with no expectation of even the smallest benefit to them and their cause.

The constant reiteration of the "right" of the Republic to be involved in any N.I. political settlement offends those who believe that a neighbouring State should not be allowed to interfere in anything which belongs to the other.

An Ulster Unionist Party spokesman, commenting on the speech of the new United States Ambassador to Ireland when he said that President Carter has no plans to involve himself in the internal affairs of the United Kingdom, added, "It is regretted that in the same speech encouragement was given to the Republic of Ireland to intervene in the internal affairs of the U.K. Northern Ireland is an integral part of the U.K. and its Constitutional affairs are the responsibility of the U.K. and no one else."

Of course the Republic is not treated by the U.K. as a foreign State. The peculiar U.K./Irish Republic arrangements gives its citizens rights in the U.K. which are incredible to nationals of other countries. They have affected government in the U.K. by pressuring British politicians from their strength in some English constituencies.

There must come a time when the citizens of the Republic will be treated as the foreigners they want to be much of the time. No country is more liberal than Britain on the evidence of her treatment of her Irish residents, and so often to her own disadvantage.



By STANARDBEARER

Can you visualise the same coverage for the next Church of Ireland Archbishop of Armagh, the next President of the Methodist Church or the next Moderator of the General Assembly of the Presbyterian Church in Ireland? I cannot.

But all this apart, I must take to task the compiler of the news item announcing

remembered that the Church of Rome reduced the ancient Celtic Church of Ireland to Roman subservience in the 12th century.

In the year 1148 a national council was held at Holmpatrick (or Inispatrick) when the fifteen Bishops present, (a small number for a national council) formally requested the Palls from the Pope, a decision which

"Belfast Telegraph" the BBC "historian's" naming of Dr. Fee as St. Patrick's "Successor" failed to arouse any correction. Let's trust that when Dr. Fee is ordained an Archbishop — not in St. Patrick's Cathedral Armagh, as the official announcement put it, but in St. Patrick's Roman Catholic Cathedral Armagh the BBC will not repeat the blunder.

Jimmy Carter's Damp Squib!

When the news leaked out from the corridors of power in Washington that President Jimmy Carter was to make a pronouncement on Northern Ireland we and the rest of the Irish people waited wide eyed for what was forecast to be an "American initiative."

And so after some days of speculation it came on August 31. It was in many ways an anti-climax. Clearly Jimmy Carter is up to the eyes in creating initiatives in other trouble spots much more complex in their scope than in Northern Ireland.... America, for instance.

In saying that there are far more murders in the USA, proportionately, than in Ulster, we do not minimise the terrible toll of death and destruction in our own land. But looking at the American scene we are frightened that whilst so much world publicity has concentrated on Northern Ireland the position in the Republic of the West is terrible in its dimension and significance.

Ulster has welcomed USA industry over the past two decades and will look forward to any further injection

of American capital expenditure. But as for American participation in any Ulster-Eire settlement, or in the creation of a form of self-government we say an emphatic "No."

"HANDS OFF" WARNING

Perhaps Jimmy Carter will come to Ulster one day to see for himself some of the impact which industry based in his homeland has made here. Equally important, we will be able to reveal to him and his entourage that Ulster made a not insignificant contribution to the American way of life both by the influence of those who left these shores and the descendants of Ulster parents who had left in earlier pioneering times.



COMMENT

THAT CARTER STATEMENT

After lengthy conjecturing about the rumoured intervention of the United States President in the affairs of Northern Ireland the speech was finally relayed to a public prepared for an extraordinary something from "the most powerful man in the world." In the event the speech, kindly in thought and form, was a small contribution by the big man to a huge problem.

His play for community togetherness, and his promise of aid to a settled, peaceful, Ulster were sentiments different only in their source. His appeal to Americans not to support Irish groups whose intention it is to compel a political settlement "through the barrel of a gun" was an echo of what has been said over the troubled years by influential people in America and elsewhere. The same sentiment coming from the American President might carry more weight. But who could be sure of that?

One fact has never been in doubt: American money has been the prime source for the provision of IRA weapons. While the flow of money is said to be much less than formerly it remains the case that a large percentage of IRA arms are from the USA, though not necessarily directly from there.

Still the speech was well received by politicians and people generally, perhaps because while it encouraged all lawabiding people to seek acceptable political solutions and condemned terrorism out of hand, it made no claims that an American initiative or involvement would solve the problem here. It left the solution of Ulster's dilemma with those directly involved, the citizens of the Province and the Westminster Government.

And whatever has been drawn out of a speech — everyone seems to have got what he wanted from it — made by a man prompted by the feelings of his fellow Americans in politics of Irish extraction there was little of immediate practical value in it.

The one Unionist utterly adverse reaction to the speech came from the spokesman of Ian Paisley's Democratic Unionist Party. Harry West, the Ulster Unionist Party leader reacted to the speech by writing the President inviting him to study the N.I. Convention Report which in its suggested Committees structure resemble the intention of the American congressional method of government, and suggesting that he encourage his people and all others to recognise the value of that document.

One thing the President said was fastened on to by several commentators — the promise of aid to Northern Ireland industry. Of course the promise was not a promise of American Government assistance but a promise of encouragement to American businessmen to invest in Ulster. Because American industrialists are markedly astute in their business ventures it is fairly safe to assume that they will only invest in Ulster as they would invest elsewhere because it is a place in which they can develop their

businesses and out of which they can get a good return on their investment.

And Ulster HAS benefitted over many years from American industrial investment. The Stormont Government was remarkably successful in persuading USA industrialists to come here. It is fair to assume that the Troubles have dissuaded other Americans from coming our way and to admit that a cessation of hostilities would encourage them to look in this direction again. But the benefits in Government aid to incoming industries are less appealing than formerly. Other parts of the United Kingdom, equally in need of employment, offer inducements of the same kind.

It is more likely the case that were the terrorism to end the Province would benefit more from the investments of Europeans who have been showing an interest in a country which has a large pool of labour, especially good employer/labour relations and its people's proven teachability for any kind of business or industry.

The somewhat less violent state of the Province — a condition due largely to the success of the police in capturing terrorists — gives hope to people that the end of terrorism is nearer than seemed likely even a short time ago. The political stalemate remains, for there is no movement of politicians on their own initiative or by the prompting of the N.I. Office which might produce an agreed formula for devolved government.

Indeed the pendulum has swung far away from any talks which would involve Unionists and the S.D.L.P. The S.D.L.P.'s refusal to meet the Queen and its frequent reiteration of the Irish Dimension has made it patently impossible for Unionists to even share words with people who have "one foot in another country" and whose loyalty to Ulster would always be in question.

Paddy Devlin — a N.I.L.P. friend described him as one of the two real Labour men in the S.D.L.P., Gerry Fitt is the other — has found the present policies of his party very little to his taste. And a number of republicans, among them the former Westminster M.P., Frank McManus, plan to form a new party with policies aimed at satisfying the Roman Catholic/Republican electors of Fermanagh and Tyrone, and elsewhere later.

Whatever claims the S.D.L.P. may make to represent the Ulster minority they fail to impress many RCs who are as All-Ireland orientated as themselves. Whatever the picture is for the Unionists — and an Australian correspondent says "We are all worried out here at the divisions within the Unionists in Northern Ireland. This will doubtless bring about the fall of Ulster" — it is not encouraging for Fitt, Hume, Currie and the rest now being described by one critic as old-style Eddie McAteer nationalists. One might add that we have yet to meet the S.D.L.P. man with the dry humour of McAteer.

"ROMAN CATHOLIC AND PROTESTANT TOGETHERNESS"

(By A Special Contributor)

Coincidentally with the statement of Senator Edward Kennedy (reported BBC radio news 31/7/77) that Irish Americans, who have always been partial to the Roman Catholics in Ireland, should no longer give cause for complaint to the Protestant Irish of onesidedness because there would have to be a two-way settlement of the Province, I talked with an Ulsterman just returned from the United States.

IGNORANCE RIFE

He had had business dealings with the American law-keeping agencies at New York and Washington. On the questions, of knowledge of the Irish Problem, and, of the Ulster contribution to America, he found ignorance and disinterest of the one, and total ignorance of the other.

That the problems of little Ireland are not appreciated by big America is hardly surprising. No country has more problems of its own than the U.S. No other country accentuates, in size, the weaknesses of the Western nations.

Take poverty! It is incredible that the most affluent society in the world has some 40 million people liv-

ing beneath the poverty line. And the poor are of every ethnic group in the country. It is hardly less amazing that its cities and towns have slums which are much worse than anything one would see elsewhere in the Western world.

I had a salutary lesson on the subject in New York a few years ago when my guide, after we had admired the huge and magnificent Cathedral Church of St. John The Divine, took me for a glance at nearby Spanish Harlem. The poverty and deprivation of that part of the great city made me less critical of what is being done here to give our people a better way of life.

And to say this is not to excuse the continuance of slum housing in our Province or the slow speed of restoration projects in districts where the rehabilitation of houses is the essential thing.

CRIME IN USA AND GLASGOW

America has to suffer violence to an extent unknown in Ulster where were it not for the present terrorism and the lawlessness which it has unleashed we would have few crimes of the American horrific kind. Over

there gang warfare, muggings and pathological killings are everyday occurrences.

In case anyone should think our Ulster/America comparison is unjustified on the principles of the more people the more crime, we might add that we did have that in mind, but the more precise illustration of the Strathclyde, Glasgow, police area underlines the point that there are more killings there than in Ulster with its terrorist assassinations and bomb murders.

America's problems tend to concentrate Americans on them to the exclusion of thought for what ails other countries. Where there is a little knowledge of our problem, mostly among Irish Americans, the subject is still seen as Irish Protestant tyranny over the Irish Roman Catholics. The Protestant and British view of the problem is not heard.

The propaganda of the Irish Roman Catholic/Republican has been infinitely more effective than that of the Ulster Scot or the Protestant Irish.

One thing which annoyed my friend was the ignorance of his American acquaintances of the historical fact that 12 U.S. presidents were

IT'S ALL SO OLD

DR. FEE!



Dr. Thomas Fee, Roman Catholic Primate of All Ireland, tells us that he abhors all violence.

He could hardly say anything else.

But isn't it odd that in his very first utterance as Primate, the main target for his attack should be the security forces in Ulster?

Is Dr. Fee really suggesting that the men who seek to stop murder are on the same level as those who commit it?

Is he really such a political

innocent as to be unaware that his is precisely the sort of emotion language designed to convince the I.R.A. that the Catholic Church is secretly on the side of I.R.A.?

I do not know. But I tell you this. If the first words of the new Primate represent the new voice of Irish Christian moderation, then God help us all.

(John Junor in the "Sunday Express.")

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SMG WELCOMES AN END TO "SICKENING SLANGING MATCHES"

In his address at the County Down Royal Black Demonstration in Lisburn, Mr. James Molyneux, M.P., Sovereign Grand Master, and Leader of the Parliamentary Unionist Party, said the vast majority of people in Ulster subscribed to the tenets of the Christian Faith, and for many their adherence was genuine and sincere.

In its application to everyday life most Christians, with varying degrees of success, managed to bridge the gap from Monday to Sunday and did their best to translate into working life the lessons taught by the Churches and the Orange and Black Institutions.

"The real difficulty lies in bringing Christian influence to bear on the affairs of the community in general because the individual often feels unable to make any effective contribution to upgrading public life. However, by joining in collective action with others of like mind we can make a very considerable impact and the results can sometimes be dramatic.

"For example, I have been greatly encouraged by the response to my 12th July call for a return to decent politics and an end to sickening slanging matches. The example has been set by those within the Orange and Black Institutions who recognise that it is possible to express sincerely held convictions without engaging in personal invective. There is scope for improvement but everyone who claims to be Christian should pattern his life on the familiar Orange exhortation to be 'slow to take offence and offering none'.

"It is the eagerness to take offence, even where none is intended, which reveals a lack of self-confidence and obsessions preventing constructive thought and action which are essential to the return of that stable society which I hope we all desire."

SCANDALOUS ATTITUDE OF SDLP TO ROYAL VISIT

Speaking at the annual Rally of the Provincial Grand Black Chapter of Scotland at Glasgow on August 27 the Sovereign Grand Master Mr. James Molyneux, M.P. declared that during the short lifespan of the so-called Power-sharing Executive the S.D.L.P. element made what many assumed was a mere mistake in paying frequent visits to Dublin to consult on Northern Ireland affairs with the Government of the Irish Republic.

However, he said, "the scandalous attitude of the S.D.L.P. to the Royal Visit this week proves that the tactic was not a mistake at all but a manifestation of that party's arrogant attitude to the wishes of the majority of Ulster's citizens. Mr. John Hume has not even bothered to conceal his contempt for Protestants and Roman Catholics who did not share his party's objective of removing Northern Ireland from the United Kingdom — an objective shared by the I.R.A., who differ only on methods.

"Just as those 1974 Dublin visits exasperated and disillusioned English sympathisers, so the S.D.L.P. outburst of the past week has freed the British political parties of all moral obligation to impose the condition that the S.D.L.P. must have a place, as of right, in any future Stormont Government.

"Parliament will now feel free to encourage those Northern Ireland parties which support the Union to make a start on building a structure in which there will be fair opportunity for participation by Protestants and Roman Catholics who wish to remain within the United Kingdom."

Presentation to Legananny Blackmen

Three Sir Knights from Legananny Royal Black Perceptory 1086 were the recipients of presentations in recognition of having been members of the Black Institution for over 50 years. The presentations of umbrella walking sticks were made by the Worshipful District Master

of Rathfriland District Black Sir Knight H. Brown at a social evening in Legananny Orange Hall. The three members who received the presentations were Sir Knights David John Heenan, Worshipful Master of Legananny RBP 1086 and John Priestley and Jack Martin.



Our picture shows District Officers who attended, back row, from left—Sir Knights J. Quinn, Registrar, M. Greene, DDM, H. Brown, WDM and S. McConnell, Treasurer. Front row, 50 year members, from left, Sir Knights John Priestley, D. J. Heenan, W.M. and Jack Martin. Photo: The Outlook

Peace, But What Kind of Peace?

Continued from page 1

order in the United Kingdom as a whole.

"Were Britain to fail to defend her own in Northern Ireland, it would be presumed she would display no greater enthusiasm for defending her own on the mainland. Defeat in Ulster would be the starting signal for a whole host of revolutionary forces already surfacing throughout Britain.

In the final analysis, he said, there was more at stake in the Ulster situation, than the future of six counties. Under attack there were the principles, the rights, the liberties and the ideals

cherished by free men throughout the world.

"Those who tend to be complacent about a conflict so remote should remind themselves that it is Ulster today, and, who knows where tomorrow."

Sir Knight Molyneux told the audience that there are no instant solutions to the problems of Northern Ireland.

NO EASY WAY TO END BLOODSHED

"Certainly there is no formula, short of total surrender on the part of the

Unionists, which would persuade the gunmen to voluntarily lay down their arms. I am not, therefore, one of those who will lead you to believe that there is an amazingly simple means by which to end the bloodshed," he declared.

"People, especially in Northern Ireland, fortunately, do have the sense to see through that kind of assertion. They do not respond warmly to the language of initiatives, of package deals or of political solutions. For that language is tainted with the suspicion of cowardice and compro-

mise, of treachery and expediency.

Though the worlds' press and the liberal propaganda machine would have you believe otherwise, compromise in Northern Ireland affords no prospect but a continuation of the agony we have endured for eight years.

What is generally meant when do-gooders tell us we in Ulster must compromise, is that we must pretend the things which divide us do not exist, or at least persuade ourselves they are of little consequence. We must set principle aside where it threatens to disrupt the easy life and, we should certainly not state that principle where it is likely to cause offence.

There is, of course, no salvation to be found in a refusal to face the facts, or in an attempt to reconcile the irreconcilable. It is on that basis that a series of political initiatives have already failed in Ulster.

MISCONCEPTION ON VIOLENCE

The most basic and fundamental misconception about the Ulster situation is that violence there is symptomatic of social and economic grievance. That was the pretext upon which the forces of revolution were unleashed onto the streets of Belfast and Londonderry in the Autumn of 1968.

It was the explanation for a concerted attack upon lawful authority and democratic government in Northern Ireland. But it has long since ceased to be acceptable as justification for the carnage and butchery to which we have been subjected.

The prelude to eight years of violence was a very skillful propaganda campaign which sought, dishonestly but

successfully, to portray Ulster as an industrial, social and economic backwater; and to persuade members of the minority community that they were the victims of Unionist 'persecution and neglect'.

UNFORGIVABLE

The response of those in government, both in Belfast and London, to what developed into a full scale conspiracy against the State was all the more unforgivable for the fact that, as early as 1966, they had been told what to expect.

An IRA document entitled "Partition — a positive policy," outlined the plan to depict Stormont as a discredited government, served by a discredited police force. Infiltration of every conceivable organisation, including the Orange Order, and street agitation, were an essential part of the plan. Despite the portents and the warnings, the Government of the day were ill-prepared for the situation with which they were confronted just two years later!

Northern Ireland swiftly became the most reformed and the worst governed country in the world. An Ombudsman and a Commissioner for Complaints were appointed. A Central Housing Authority was proposed to supervise the allocation of public housing and, local government was 'reformed' beyond recognition.

Every attempt was made to remove even the suspicion of malpractice by the Stormont Government, despite the opposition of its own supporters. Each and every effort was frustrated, causing no surprise to some of us, and after each concession, the blackmailer returned, asking for more.

What started ostensibly as a campaign to reform the government of Northern Ireland, eventually emerged as

a determined attempt to destroy government altogether. Finally Stormont was suspended and, Westminster assumed complete responsibility for the government of the Province.

GREAT BRITISH AWAKENING

The necessities of the propaganda war demanded that, for a time, minority leaders should betray a willingness to cooperate and make the new arrangements work. The purpose was in fact to suggest that the Republican minority, having had such a bad time, preferred to be ruled by their sworn enemies, the British, than by the Ulster Unionists: thus cementing the myth of Protestant guilt and Roman Catholic grievance!

Gradually however, hostilities were resumed but with one important difference. Where once it was Stormont and the Royal Ulster Constabulary, the target now was Westminster and the British Army.

In this respect we might find one grain of comfort in the act of weakness which led to the suspension of Stormont. For it finally brought home to the British Parliament and people, the nature and purpose of the violence in Northern Ireland.

US VISITOR AT ORANGE HALL RE-OPENING

When the members of Ballyvea LOL 343a officially opened, following extensive renovations, the Edie Memorial Orange Hall recently they were delighted that the occasion should coincide with a visit home from the USA by Bro. William Moore.

It was Bro. Moore a member of the Lodge who donated the site for the Hall and a car park area free of charge.

Built 25 years ago in 1952, the hall was named in memory of Bro. Rev. Alfred Eadie, minister of Kilkeel Presbyterian Church, who was Worshipful Master of Mourne District for over 30 years and was Grand Chaplain of the Grand Lodge of Down and the Grand Lodge of Ireland.

The ceremony was performed by Mrs. E. M. Smyth, of Ballywillwill, Castlewelling, Down District Councillor and

prominent local Unionist, who was presented with the souvenir key by the American visitor, Bro Moore.

A large gathering attended the ceremony, which was chaired by Bro. Hubert Crutchley, W.M. of the Lodge. A religious service was conducted by Bro. Rev. James Adair chaplain of the Lodge and District Chaplain, and Bro. Rev. Desmond McCreery, District Chaplain. Kilkeel Silver Band led the praise. Photo: The Outlook



Mrs. Smyth pictured after officially re-opening the hall. To her right is Bro. Wm. Moore, from whom she received the key. Also pictured are (left to right) Bros. J. Chambers, E. Keown (District Secretary), W. Russell, H. Crutchley, Rev. J. Adair and A. Coulter, D.D.M.

LOYAL ORANGE INSTITUTION OF IRELAND

1978 CALENDARS

watch the October Edition for details

(All County and District Lodge Secretaries will be advised by Circular

THE BIBLE IN THE CHURCH

by RW Bro SE Long L.Th., J.P.



James D. Smart in his book, "The Strange Silence of the Bible in the Church", wondered about the anomaly — how it is that while there has never been a more exciting period in biblical scholarship, never more literature on the Bible, never more new translations of the Scriptures there is less emphasis on the place and purpose of the Bible in the Church.

He complained that preacher and teacher were often reluctant to use the Bible in their presentations of Christian truth. He found that many of them were inhibited by the destructive criticisms of the Scriptures by scholars of international repute. They were without confidence in their ability to present the teaching of the Bible in Bible terms because of their questionings on the veracity of the book.

PROPER USE OF THE BOOK

Smart's book appeared in 1970 but the questions continue to bother those who have the task of encouraging the proper use of the Bible in and by the Church. William Barclay in his bibliography to his "Introducing the Bible" gives Smart creditable mention. No-one has done more than Barclay to help clergy and people to understand the Bible and to use it intelligently and accurately.

His own wide reading and deep thinking illustrate the primary needs in biblical study and biblical exposition and as these are sometimes distasteful pursuits to preachers and teachers they are often satisfied to play lightly on a Bible text and to draw on other more easily accessible sources of material.

It is strange indeed when the Bible is "silent" in the Church, for the results of modern scholarship, the effects of new translations and the remarkable publicity attendant on their publication, generally most favourable, have made people more Bible conscious, and more anxious to read and to understand the book.

But the Bible is a community book — the book of the People of God — "marching orders for an army, not bedtime reading to help one sleep soundly. The Bible is a book to be studied by the Christian community. Make it primarily devotional literature for private use and no longer is it given the attention it requires but, more seriously still, it is subjected to an intensely individualistic interpretation and thereby silenced at the most incisive points of its message." (Smart).

The emphasis on personal Bible reading — to allow the Bible to speak to one's soul for it is "God's ordinary means of Conversation with

men" — is a proper one. But to many Bible owners the Bible is a closed book physically and metaphorically. Even those who are assiduous Bible readers are often less affected by it than they should be for no Person, and no literature, is more realistic, more demanding, more explosive, in its understanding of human relationships, about life and death.

CURSORY HOMAGE

Just as the Church is guilty of paying a cursory homage to the Bible — it constantly speaks about "the unchangeableness of God and the unchangeableness of the Bible in its presentation of the Saviour and the message of salvation — the Christian refers to the Bible more often than he uses it.

And yet the fact that many want to know their Bibles better is proved in the desire they express for expository sermons, and clear and precise Bible teaching from pulpit and class room. They know that "biblical revelation is indispensable to Christian maturity"; that no one ever outgrows Scripture, it widens and deepens with our years.

▲ The preacher must be persuaded that his ministry is of the Word of God — our Articles avoid the modern mistake of making division between God's Word written and Jesus Christ the Living Word — that God speaks to the hearts of men by the Bible, that the great preachers from St. Peter on have always been men of the Bible, that the Bible says things to men about God and man which demand response in action and reactions. They may be revolutionary. They are always aimed at the emancipation of man from sin, and the slavery of self and circumstance.

Preaching is properly the exposition of the teaching of the Scriptures and their application to the situations of life.

It was because men responded to the teaching of the Bible that we have education, hospitalization, scientific research, social and political awareness, and the desire for justice, equality and opportunity for all men everywhere. The Bible is always standing in judgement on the insensitivity and cruelty of men. It placards Christ, the man for God and for others. It persuades to faith in Christ. It demands a quality of life which is selfless, sharing and caring for other people more than for oneself.

fellowmen. It gives man dignity and equality. It shows him how he should value himself. It demands with the words and voice of Christ. It makes clear the intentions of God for men and highlights the relations there should be man with man.

It must be remembered in these days of talk, and effort, on the renewal of the Church, when evangelism is an in-word as the one is the natural corollary of the other, that "Any definition evangelism is nonsensical which does not include a definition of the evangel. And we have no authoritative statement of the Gospel except in Scripture." (John Stott, "The Authority and Power of the Bible" — "The new face of Evangelicalism." 1976)

Whatever the attitude of the other churches to the Bible, the Church of Ireland position is stated clearly and precisely in Article 6. The sufficiency of Holy Scripture is accepted and its self-sufficiency affirmed. Its meaning is intelligible to the reader though the deeper apprehension and understanding of its message is "discovered" in and by the Church, the Christian fellowship. "There is no such thing as a solitary Christian."

The only acceptable ground of unity is the Bible. The dogmas of suspicion and dispute are rejected by the Bible. It is important

that this fact be appreciated for in the final analysis this is the nub of the whole ecumenical controversy. We are subject to the Word of God.

The rediscovery of the Bible in Roman Catholicism is one of the most important happenings post-Vatican Councils with its enormous potential for release and reformation in the church. Indeed since 1943 "Catholic people ... began an exciting adventure into the Bible. The fruits of that development are all about us. Barriers have melted. Structures that held the church imprisoned for centuries have begun to change. The achievements of Pope John XXIII and Vatican Council were possible only through the liberating authority of a rediscovered gospel." (Smart).

Bible's Role in Holland

Two important changes in politics and education in the Netherlands are being made possible by the new biblicism in Dutch Romanism — the founding of the new Confessional parties coalition, the Christian Democratic Appeal, comprising the two main Protestant parties and the Catholic Party; and an integrated grammar school at Den Helder. In each case the basis of "Togetherness" is the Bible.

Cardinal Bea on Bible

study in "Christian Unity" says, "One of the most necessary and fruitful starting points for ecumenical dialogue" is the Bible.

But Protestants who are happy about this situation must be most unhappy at the absence of any such excitement about the Scriptures in the Protestant churches.

While the plea is made for a realistic use of the Bible in and by the Church in its preaching and teaching something has to be said about the reading of the Scriptures in Church. Most clergymen would agree that Bible reading in public worship is a peculiarly difficult thing. Careful preparation is needed in the attempt to make the reading clear and intelligible to the hearer who unlike his forbears seldom takes his Bible to Church.

This is a reason why Bible reading should not be the part of the service which is allowed to someone who has little ability in reading aloud. It is also the reason for using modern translations, for the truths of the Bible should not be hidden behind the barriers of beautiful but antique words. "It is the truths which are inspired and not the words which are merely the vehicles of truth." (J. B. Phillips "Ring of Truth.")

But not all modern renderings of readings are an improvement on the Authorised Version. There is need to heed the warning of Professor A. J. P. Taylor who says that the A.V. is the most underrated book of the era. He added "Though it was once the foundation of English prose it is now never read in schools and rarely, I believe, in churches. If all knowledge of the Authorised Version is lost, much of classic English literature will

LET THE BIBLE SPEAK

Whatever the literary merits of the A.V. and there must be no argument on that score, it is not always so obscure as its critics suggest. So much of its thought and word usage has become imbedded in the language that there remains many people who appreciate it.

The criterion is the value of any translation in communicating the truths of God to men, for people need the Bible as never before and it must not be hidden in words and phrases which are incomprehensible to them.

Let the Bible speak! From the Home Mission Report. Dioceses of Down and Dromore, and Connor. May/June 1977.

Orangemen elect officers

One of Portadown's biggest Orange lodges, Clounagh LOL No. 9 have elected new officers for the coming year.

The election resulted — W.M., James Burns; D.M. John Robertson; chaplain, Noel Johnston; secretary, Trevor Bonis; treasurer, Daniel Elliott; foreman of committee, Cecil McKinley.

Committee, J. White, R. Lappin, H. Killops, N. Russell, B. Jenkinson, J. Larmour, E. Bennington, S. Gillespie and T. Magowan.

Tyler, Rowland Johnston; lecturer, Derek Cloughley; superintendent of Junior LOL No 45, Jim White; assistant superintendent, Trevor Bonis.



Sir Knights of Loughbrickland RBP 402



"Black Saturday" at Lisburn

Sir Knights from

Castlewellan RBP 15

Photo: The Outlook

Ireland Come Close to Winning International

In the early hours of a rainy Thursday morning on August 4 the members of the Junior Grand Lodge International Football Team assembled for the 8.00 a.m. sailing to Cairnryan to join with the Scottish brethren and travel by coach to Liverpool which was to be the venue for the third annual competition organised by the International Junior Orange Association. The previous tournaments had been held in Ireland and Scotland respectively and in 1977 the hosts were the Grand Orange Lodge of England.

SEVEN HOURS COACH JOURNEY

The Irish and Scottish teams travelled for approximately seven hours on the coach arriving at the Provincial Hall, Liverpool at 5.30 p.m. After being provided with a much longed for tea the teams joined with the English team and set off for the venue of the first match which was to be between England and Scotland.

Considering that the Scottish team travelled from the early hours of the morning it placed England as favourites. This factor was quickly reaffirmed when England shot into an early two goal lead. In the best of Scottish tradition the Scots fought back and were rewarded by being level at half time.

It would have seemed that Scotland were about to take control in the second half but a defensive error and a magnificent individual goal gave England a two-goal lead once more. This, however, was soon reduced by one when a doubtful penalty was converted by the Scottish captain. After some sustained Scottish attacks England broke away once more and scored a further goal making it 5-3. In an exciting finish the English made the final score 6-4.

The Irish and Scottish teams were then taken to their Hotel which was to be their base throughout the competition.

On Friday morning all the teams set off for the match between Ireland and Scotland, the Irish players previously having had a discussion with their acting manager, Bro. Alan White, who, incidentally, was last years goalkeeper.

6-4 WIN OVER SCOTLAND

The Irish lads set out to please their officials and endeavour to win outright the Ewart Trophy. They attacked Scotland right from the whistle and by half time found themselves leading 4-0, due to a brilliant performance of no nonsense controlled football.

An early second half goal by the Scottish team was quickly cancelled out by a penalty taken by the centre half, Bro. Stephen Young. But as we have found out on previous occasions the Scottish were not be-



Bro. Andrew Kelly — winner of the "Player of the Competition" trophy — JGLOI team

beaten so early in the game, and in fact had the Irish side reeling when they made the score 5-4. Thanks to some splendid captaining by Bro. Philip Adamson the Irish got quickly organised and held off a Scottish attack to win 6-4.

On the Friday afternoon all teams travelled to Knowsley Safari Park after having lunch in the Southern Area Memorial Orange Hall. An enjoyable time was had by all and more was to come for in the evening the teams went to Southport and were entertained at the Dickie Henderson Show. For the Irish team the evening concluded with a pre match talk given by Bro. Alan White.

On the Saturday morning the young brethren visited Liverpool Town Hall and were then allowed a couple of hours for shopping.

CROWD PULLER

The scene was set for the England-Ireland match for with Scotland out of the competition it was a good crowd puller. In front of a large attendance nerves took control and the first half proved a very scrappy affair, neither team being able to score.



Players and officials of the Junior Grand Orange Lodge of Ireland International

The second half in contrast produced some entertaining attacking football and play was continually swinging from side to side. About midway through this half the Irish boys took control with a series of good attacks, only marvellous goal keeping by the English No. 1 saving the day. England produced a stronger punch and went into the lead with a well taken penalty. Ireland kept plugging away but a defensive blunder resulted in England scoring a further goal. The Irish were proud of their colours and fought on to obtain their only goal of the match.

Although they richly deserved to win being constantly under pressure from England and some "spectators" they went down 2-1. The English had won the Trophy.

The dressing room could have been likened to a

funeral parlour for all the Irishmen having played their hearts out were very disappointed.

Saturday eveing brought a tour of the various Social Clubs, finishing at the Provincial Club where the Grand Master of England presented the English side with their Trophy. All the teams were presented with a tie specially produced to mark the occasion and other mementoes.

ANDREW WINS PRIZE

In keeping with previous years the Irish team selected a "Player of the Competition" and this was Bro. Andrew Kelly who gave an excellent performance in midfield. In a way the award could also be a form of consolation as Bro. Kelly sacrificed leading his Junior Lodge on their Summer Outing in his capacity as Worhty Master of Junior LOL 19.

The team was drawn from all over the Province and once again proved worthy ambassadors for our Country.

Team: Clifford Nettleship, Andrew Kelly, Stephen Young, Brian McConkey, Nigel Noble, Cary Gawley, Gordon Lee, Ivan Balfour, Peter Campbell, Ronnie Hamilton, William Crommie, Keith Baird, Philip Anderson (Captain), David McKinley.

Scorers: England v Ireland — Hamilton, Gawley, Young (2), Lee (2). Scotland v Ireland — Young.

Any junior brother reading this report who wants further information about the selection of the 1978 team should write to the Football Convenor, House of Orange, 65 Dublin Road, Belfast, BT2 7HE.

The report of the competition was kindly provided by Bros. Andrew Kelly and Alan White.

KILLYMAN BANNER UNFURLED

A new banner for Killyman Temperance R.B.P. No. 511 was unfurled on August 24 by Mrs. T. Wilson, wife of the S.M., Sir Knt. Tommy Wilson.

Music for the occasion was supplied by Newmills Silver Band.

Sir Kt. Wilson welcomed all those present and said he was very gratified to see so many Sir Knights and friends gathered together to join with them in the unfurling ceremony of the new banner, the fourth that R.P.B. No. 511 have had in their 87 years of existence.

"On this historic occasion in the life of our Preceptory," he said, "I bid you all a hearty welcome, and hope we will have a pleasant and enjoyable evening together. I now call on Sir Knight Ivan Symington, Deputy County Grand Registrar, and our popular and highly esteemed Worshipful District Master to take the chair and preside during the unfurling ceremony.

Sir Knight Symington said it was a great pleasure for him to be present for the unfurling of the new banner for R.P.B. 511.

Following the first hymn, "Onward Christian Soldiers" prayer and Scripture reading were taken by Sir Knight the Rev. E.M. Colvin.

Suzanne Mullan then presented Mrs. Wilson with scissors and after the tapes were cut the beautiful banner was unfurled.

Sir Knight Canon D.W. Griffith M.A. dedicated the banner and this was followed by the singing of the

hymn, "When I survey the Wondrous Cross."

A vote of thanks was proposed by Sir Kt. N. Gallagher, Registrar, seconded by Sir Kt. C.W. Buchanan D.M.

After the singing of the National Anthem the Benediction was pronounced by Sir Kt. the Rev W.G.H. Williams, District Chaplain.

The parade formed up and

paraded to Laghey corner and back and tea was later provided in the Orange Hall.

FIRST BANNER COST £14

The first banner for R.B.P. No. 511 was unfurled in 1896, six years after the Preceptory was founded. The banner was purchased for £14 and Rev. E.F. Campbell, Rector of Killy-

man at that time was the first S.M. and the first Registrar was Mr. Robert Douglas Greeves, of Grange.

Then in 1926 at Derrygally House, Moy, the second banner was unfurled by the late Mrs H.E. Stevenson and the late Mr. Thomas Blair was the W.M. The third unfurling Ceremony took place on 22nd August 1955 at Killyman and this was performed by the late Mr W.J. Gallagher, the last surviving foundation member of the Preceptory.



The platform party which includes Mrs. Wilson, Miss Suzanne Mullan, and Preceptory District and County Officers. Photo: Studio Twelve.

Ulster Will Not Wear Power Sharing — SGM

Addressing the Provincial Grand Black Chapter of Western Australia in Perth, on September 7 the Sovereign Grand Master and Leader of the Parliamentary Unionist Party, Sir Knight James H. Moyneaux, said:

"In certain circumstances it might just be possible for Australians loyal to the Crown to engage in coalition Government with those less enthusiastic about the Monarchy, but it would be painful, unhappy and short-lived.

"How much more difficult would it be for you to enter into a power-sharing experiment with a political group which was not only republican but made no secret of its determination to detach Western Australia from the rest of your Commonwealth and bring you under the domination of, say, Indonesia, and what if that group insisted that structures ought to be set up here and now to give effect to its so-called aspirations.

"Ludicrous though such a suggestion may appear to you, that is just what is being demanded of your kith and kin in Ulster. I can tell you in their name that they will not wear it."