

WALKING THE COLOURS

An exploration of parading
traditions to further dialogue
around issues of identity.



Contents

Walking the Colours Introduction	2
Ancient Orders and Friendly Societies	3
Loyal Orders	9
Catholic Organisations	13
Military and Civic Organisations	19
Cultural Parades	23
Protest and Politics	27
A Banner for the Future	31

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Additional Resources

Walking the Colours exhibition panels
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Emblems of Ireland Booklet
Knights of Malta family tree

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Walking the Colours

Exploring our community traditions of parades, processions and marches.

With their vibrant banners, evocative regalia and passionate bands, parades, processions and marches are powerful expressions of cultural identity. However, as a legacy of the events they commemorate, parades, marches and processions can arouse fierce tensions in our communities.

Walk, parade, procession or march, there are many reasons for people to take to the streets as a group. There are many forms of wearing “colours”, be it insignia, regalia or a full uniform. There are also many ways of flying “colours” - from hastily constructed placards to flags and banners decorated with significant images and potent symbols.

For centuries armies have paraded and their traditions of marching with military bands exist across the world. The spectacle of bands and parades has long been enlisted to enhance civic occasions and ceremonies whether local or national, celebration or commemoration.

Parading groups can be informal, bringing people together to protest over some matter of shared interest, or they can be well established organisations devoted to celebrating cultural identity and local traditions.

Membership of an organisation conveys a sense of belonging. The idea of “Brotherhood” is common to many. Elements of “secret societies” can be used to maintain the exclusive nature of some groups. Symbols may have been borrowed from ancient times. Often organisations with opposing viewpoints have very similar styles of regalia and flags. Here the colours can become crucially important – e.g. black and white images of Orange and Hibernian parades, with sashes worn and banners flying, without colour, can look remarkably similar.

Across the world people continue to “Walk their Colours”. Some of these events lead to conflict, others will be loud and colourful spectacles, enjoyed by all. Walking the Colours considers these different types of walking, marching and parading through the cultural traditions of our local communities.



Ancient Orders and Friendly Societies

Men have long gathered together in brotherhoods, often bound by secrecy, to promote their common interests.

From the 10th century military orders, such as the Knights Templar, pursued a religious agenda, while Trade Guilds supported the interests of craftsmen and merchants.

Brotherhoods today continue to employ rituals and symbols with origins in medieval times and earlier.

Friendly Societies were established in the 18th and 19th centuries, many with origins in the Guilds, to give protection against sickness and funeral expenses. In 1911 the National Insurance Act had a major impact as national insurance and private insurance companies developed.

The Freemasons

“Brotherly love, relief and the truth”

Masonic core principles

‘Modern’ Freemasonry can be traced to the formation of the Grand Lodge in London in 1717. Its evolution before this is hard to establish. It is widely believed that trade guilds of stonemasons started accepting non-workers into their ranks, probably in the 16th century. These provided a forum for men of differing views to meet in harmony. Through the 17th century the movement grew underground in various locations.



Masonic sash.
Courtesy of Coleraine Museum



Freemason sash and cuffs.
Courtesy of Leonard Quigg

In Ireland the first certain date is 26th June 1725 when a meeting of the Grand Lodge in Dublin appointed a ‘new’ Grand Master. The organisation accepts this date as its origin when celebrating anniversaries. The Grand Lodge of Ireland is accepted as being the second oldest lodge in the world.

In line with its principles, Freemasonry in Ireland was a model of religious tolerance and included Nationalists such as Daniel O’Connell in its ranks. 18th century Papal Edicts condemning Freemasonry led to the exodus of many Roman Catholics.



Masonic apron.
Courtesy of Coleraine Museum

The sources of Freemason symbolism include the Knights Templar, the Rosacrucians, Old Testament patriarchs and even the Ancient Egyptians.

The complex array of symbols employed by Freemasonry includes the tools of the original stonemasons, alongside ancient images. Regalia includes collarettes, cuffs and the Mason's apron.

Freemasonry has a presence across the globe with over six million members. The tradition of parading to church services and funerals has declined in Ireland.



Freemason Service, Coleraine, 1883.
Courtesy of Coleraine Museum

The Knights of Malta

The Knights of St John of Jerusalem, Rhodes and Malta.

There are a wide range of organisations around the world who use the name of the Knights of Malta. The Knights have a history which dates back to 1048 when they were formed as the Knights of St John of Jerusalem. They were Knight 'Hospitallers' providing medical care and support to Christian pilgrims in the Middle East. Conflict saw them develop a military as well as caring role.

In 1291 they were forced to quit the Holy Land and after a short time in Cyprus, settled in Rhodes until they were expelled by the Turks. In 1530 they took possession of Malta where they remained until invaded by Napoleon. The Order's own rules prevented them raising weapons against Christians, so they abandoned the island.



Knights of St John hospitaller tradition.
Courtesy of the Museum of the Order of St John

The Order was established in England as early as 1140 and in Ireland in 1171. Both organisations were disbanded at the time of Henry VIII. The Knights of St John were reformed in England by Royal Charter in 1888. The Irish Association of the Order of Malta was established in 1934. Both organisations have taken on the hospitaller role of the original knights with hospitals and ambulance brigades.



Knights of Malta Banner.
Courtesy of Alan MacLean



Knights of Malta at the Siege of Acre.
Courtesy of The Museum of the Order of St John, 1291

In Scotland the Order became Protestant as early as 1553 and so survived the attentions of King Henry VIII. After the 1641 Rebellion the Protestant Knights of Malta were established in Ireland from the Scottish base.

The present Knights of Malta in Northern Ireland have close links to the Independent Loyal Orange Institution. They can justly claim to be the oldest Protestant fraternal organisation in Ireland. (For a detailed family tree visit www.niarchive.org/CulturalFusions)

Ancient Free Gardeners

The British Order of Ancient Free Gardeners was established in 1869, with 'Erin's First Lodge' meeting in Belfast in 1888. By 1911 there were 33 lodges in Ireland, all in the North.

The Brotherhood had extensive ceremonies and rituals. The Free Gardener's first degree is associated with Adam, the first Gardener. Further levels are linked to Noah and King Solomon, although their connections with horticulture are less clear.



Order of Ancient Free Gardeners Collarette.
Courtesy of Mid-Antrim Museum Collection

It shares key symbols such as the compass and the square with Freemasonry, while others, like, the pruning knife, are unique to the Free Gardeners.

Like other Friendly Societies the Gardeners became less relevant as the Welfare State developed and the organisation fell into decline. It was largely inactive by the end of the 1920s, although it was not actually dissolved until the 1980s.

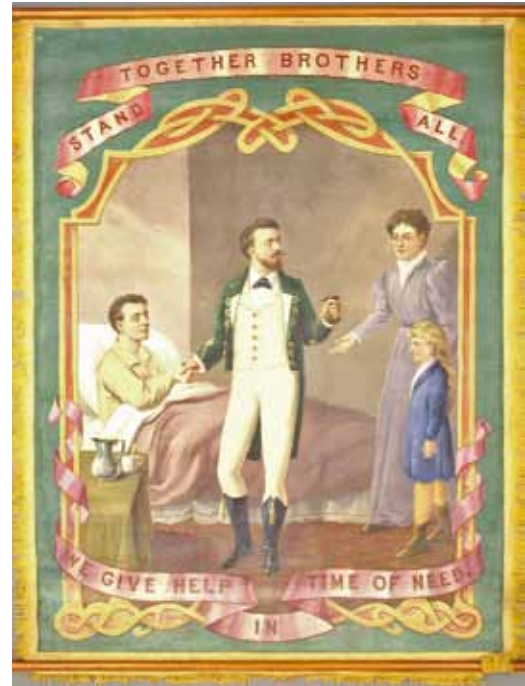
The Ancient Order of Foresters

The Ancient Order of Foresters traces its origins back to Medieval servants coming together for mutual support. The need for secrecy led to meetings in secluded forest locations, hence the name.

The Irish National Foresters broke away from the English-based Order in 1877 and became the largest Friendly Society in Ireland at the time. Membership was open to men of any religion or social class but only to those of Irish birth or descent.

The organisation supported Irish Nationalism promoting “government for Ireland by the Irish people in accordance with Irish ideas and Irish aspirations”.

By 1914 the Order had spread to Irish populations across the globe and had a quarter of a million members, in over 1,000 branches.



Monaghan Irish National Foresters banner.
Courtesy of Monaghan County Museum

The Ancient Order of Foresters still exists, maintaining its links with the brotherhood tradition by marching and wearing regalia. Their main parading date is the Sunday closest to the 1st August. Their banners frequently include pictures of Foresters in uniform.

Independent Order of Rechabites

In 1835 the Independent Order of Rechabites was formed as a Friendly Society with the aim of promoting total abstinence from alcohol. It claimed to be the largest temperance Friendly Society in the world.

The name comes from the Old Testament character, Rechab, whose son Jonadab commanded the family “Ye shall drink no wine, ye nor your sons for ever” (Jeremiah XXXV), making them early abstainers. They were also commanded never to build houses but to “dwell forever in Tents”. The Order of Rechabites adopted the term ‘Tents’ as the title for their lodges.

The first 'Tent' in Ireland, The Olive Branch, was formed in Belfast in 1846. The movement reached a peak of 53 'Tents', mostly in the North of Ireland. When other Friendly Societies fell into decline the Rechabites were maintained by their temperance work and survived up to the 1980s.

The Rechabites held an annual procession in Belfast up to the 1930s.

Other Temperance Brotherhoods working in Northern Ireland included the International Order of Good Templars and the Order of the Sons of Temperance.



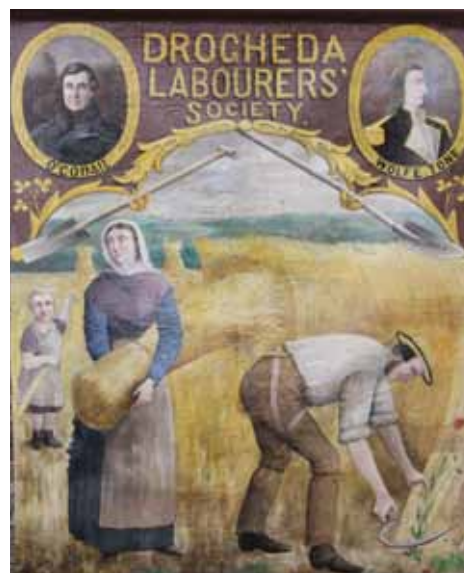
Rechabite Banner.
Courtesy of Mid-Antrim Museum Collection

The Guilds

Guilds date back to medieval times when traders worked together to promote their common financial and commercial interests. For many years they were a powerful force in local politics and economics.



Irish Shoe Leather Workers Guild banner.
Courtesy of Old Drogheda Society
Drogheda Museum, Millmount



Labourers Guild banner.
Courtesy of Old Drogheda Society
Drogheda Museum, Millmount

Loyal Orders

Protestant communities in Ireland have, at many points in history, felt vulnerable and chosen to create their own organisations to defend their interests.

Individual local groups from the 1790s were largely absorbed into the Orange Order as it grew to become a province-wide force. However different agendas within 'Orangeism' have led to the development of independent or semi-independent organisations, almost since the Order's inception.



The Orange Order

**“Civil and religious liberty for all:
special privileges for none”**

From the Religious Basis of the Order, www.grandorangelodge.com

In 1795, a few months after an inspirational sermon in Drumcree Church, a skirmish known as the Battle of the Diamond took place a few miles away near Loughgall. After the conflict, a group of men met in the orchard of Dan Winter's cottage and resolved to form a new organisation. This was the birth of the Loyal Orange Order. The first parades were held on July 12 the following year.



Orange Parade in Coleraine.
Sam Henry Collection.
Courtesy of Coleraine Museum

Loyal Orange Lodges march throughout the year, but particularly on the 12th of July. Lodges are usually led by a band, most commonly Fife and Drum. Lodges gather at one of a number of venues and march to and from the 'Field', where a religious service is held.



Loyal Orange Lodge Banner - Craigywarren Lodge, Ballymena.
Courtesy of Roy Naylor



American Loyal Orange Lodge Sash.
Courtesy of Ballymoney Ullans Society

The Grand Orange Lodge of Scotland is the largest outside Northern Ireland. Lodges exist in countries across the world, with particularly strong support in Canada.

The most common image on Orange banners is King William III at the Battle of the Boyne, 1690, largely based on contemporary paintings by Dutch painter Jan Wicke. The Bible and Crown or biblical images from the Old Testament frequently appear. The role of the 36th (Ulster) Division at the Battle of the Somme in 1916 has become an increasingly popular image.

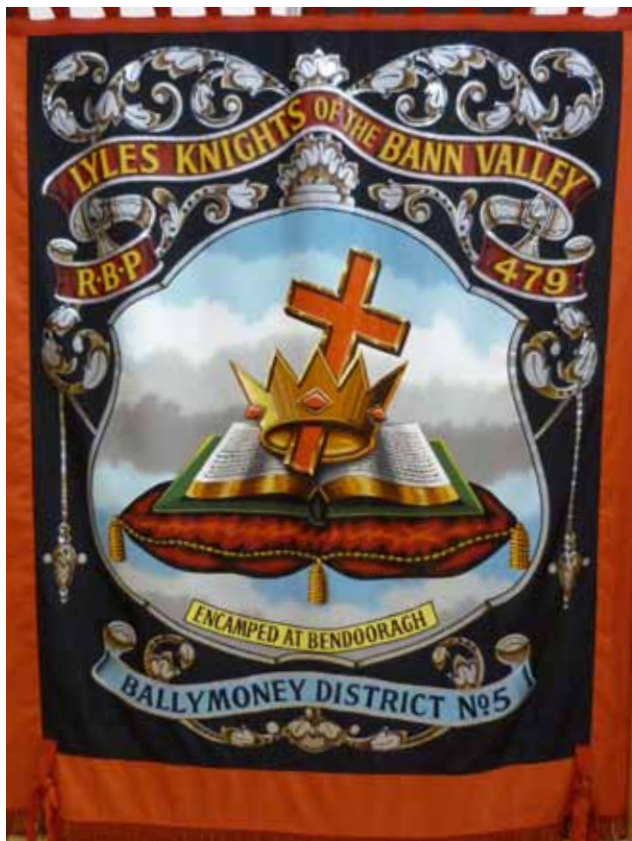
The Royal Black Institution

“The Bible...The Rule and Guide of our Faith and Practice...”

From the Mission Statement the Royal Black Institution

The Royal Black Institution was founded in 1797. All its members are also members of the Orange Order. The organisation was re-constituted in 1846.

The Royal Black Lodges march on the last Saturday in August. Their banners typically have red or green borders and are most commonly decorated with images from the Old Testament.



Royal Black Institution banner.
Courtesy of Gary Blair



Royal Black Institution parade in Ballymena, 1910.
Courtesy of Mid-Antrim Museums Collection

The Apprentice Boys of Derry

The Apprentice Boys of Derry derive their identity from the apprentices who shut the city gates in the face of a force loyal to James II in 1689. The first of the eight clubs in Londonderry was formed in 1714 by Benjamin Darcus. Their main parades celebrate the Relief of Derry in August and the 'Closing of the Gates' in December.



Broughshane Apprentice Boys banner.
Courtesy of Roy Naylor



Independent Loyal Orange Institution banner.
Courtesy of Alan McLean

The Independent Loyal Orange Institution

"An International Protestant Fraternity"

From The Independent Loyal Orange Institution web site

The Independent Loyal Orange Institution was formed in 1903 by those who opposed the Orange Order being used for party political ends by politicians. At the first public demonstration of the new Order the Reverend DD Boyle of St James Presbyterian Church in Ballymoney led prayers. For this action he was suspended by the Orange Order, but supported by local Orangemen, leading to Ballymoney's close association with the Independent loyal Orange Institution. 12th of July parades are usually held in North Antrim.



Independent Loyal Orange Lodge, Ballymoney, 1960s.
Courtesy of Alan McLean

Catholic Organisations

Through the centuries and throughout the world, Catholic communities have engaged in processions, celebrating saints and feast days.

The need to defend the Catholic faith in Ireland, particularly since the 16th century, has led to the development of underground organisations. Some of these were organised as fraternal associations - brotherhoods dedicated to mutual support. This model travelled around the world with Irish emigrants.

The Ancient Order of Hibernians

“Friendship, Unity and True Christian Charity”

Motto of the Ancient Order of Hibernians

The Ancient Order of Hibernians traces its origins back to an underground group known as the Defenders in 1565. In the 18th century there were a number of Catholic secret societies, known collectively as Whiteboys. Prominent among these were the Defenders who fought in the Battle of the Diamond, 1795. The Defenders evolved into the Ribbonmen, an oath-bound secret society so called because of the wearing of white sashes.

Legislation in 1825 proscribed a wide range of Catholic organisations. The Ribbonmen formed St Patrick's Fraternal Society, a Catholic Benevolent Society. The society set itself apart from other Catholic Societies by expressly declaring that “... none of your members shall join in any secret societies”.



Randalstown
Ancient Order of
Hibernians Parade
in Cushendall.
Courtesy of David Jameson

At the start of the 20th century the organisation was proscribed by the Catholic church and split by internal disputes. Joe Devlin brokered agreements which saw the Ancient Order of Hibernians reconstituted as a Friendly Society recognized by the Catholic Church in 1908.



Ancient Order of Hibernians Banner
painted by Robert Anderson.
Courtesy of John O'Kane

The Ancient Order of Hibernians held regular parades to church services on feast days such as St. Patrick's Day (17th March) and the Feast of The Assumption (15th August) with bands, banners and full regalia.

In the 1970s, following widespread disturbances, the Ancient Order of Hibernians suspended its traditional matches to avoid conflict. They have resumed in recent years.

American Societies

“The objects of the Society were purely Social and Convivial.”

From A Brief Account of the Friendly Sons of St Patrick, by Samuel Hood, 1844

As early as 1771, Irishmen in America were forming societies to maintain their Irish identity and support countrymen newly arrived in the New World.

The Charitable Irish Society was formed in Boston in 1737, while the Society of Friendly Sons of St. Patrick was formed in Philadelphia in 1771. This organisation later changed its name to the Hibernian Society of Philadelphia. The Hibernian Relief Society of Boston was instituted in 1827.

In 1836 the American branch of St. Patrick's Fraternal Society adopted the name 'The Ancient Order of Hibernians', maintaining links with the Irish body. The organisation was consistently opposed to violent action.

Roman Catholic Processions



St Patricks Day Parade
New York 1909.
Public Domain

Banner sent to Ireland by American
supporters of Home Rule.
Courtesy of Monaghan County Museum

Across the world Roman Catholics engage in annual processions to church. Frequently they are led by a statue of Jesus or the Virgin Mary.

Traditionally in Ireland, children who have just made their First Holy Communion join the Corpus Christi procession dressed in their communion wear. Girls have small baskets with flower petals which they throw out in front of the Priest carrying the host.



Children of Mary
procession, 1940.
*Courtesy of Donegal
County Museum*

The Feast of Corpus Christi is celebrated in June, however there remain very few parishes in Ireland that continue the tradition of processions.

Processions to shrines are held on days notable in the religious calendar. All these events are preceded by, or culminate in, a religious service.



Eucharistic Parade
in Letterkenny.
*Courtesy of Donegal
County Museum*

St Patrick's Day

St Patrick's Day became a national holiday in Ireland in 1903. The first public parade was held in Dublin in 1931. In the Republic of Ireland the Irish Army took part in the processions. Up until the 1970s public houses were closed and the selling of strong drink banned. St Patrick's Day in Northern Ireland is increasingly enjoyed by people from different sections of the community.



St Patrick's Day parade in Donegal Town 1955.
Courtesy of Donegal County Museum

Irish communities in the United States have wholeheartedly embraced St Patrick's Day as a celebration of Irish American Culture. Parades have been held in cities with significant Irish American populations since the early 19th Century.



St Patrick's Day parade in New Jersey
Courtesy of Jackie Fritsche

The Order of the Knights of Saint Columbanus

“Serving Christ in our daily life.”

Motto of the Order

The Order of the Knights of Saint Columbanus was founded in 1915 by Reverend Father James K. O'Neill, originally from Ballypatrick, close to Ballycastle.

As a priest working in the Oldpark district of Belfast, he was moved to create a new organisation 'to cherish the fraternal charity and to develop practical Catholicity among its members, to promote and foster the Catholic faith and Catholic education'. Father O'Neill formed four Councils of Knights of Columbanus in Belfast and soon new Councils sprang up across the island of Ireland.

Rituals based on the American Knights of St. Columbus were adopted at an early stage, but much of the secret ceremony has been simplified over the years.

Father, then Canon, O'Neill died in 1922 and is buried at Ballyvoy, near Ballycastle. An annual commemoration is held there each May.



Ballyvoy Chapel.
Courtesy of Causeway Museum Service



Monument to Rev Father O'Neill at Ballyvoy.
Courtesy of Causeway Museum Service

Military and Civic Organisations

The origins of armies parading, with flags flying and drums beating, is truly ancient. Military style bands continue to lead parades of commemoration and celebration.

Religious organisations, such as the Boys' Brigade and the Salvation Army embraced the discipline of military conduct and adopted the marching band tradition.

The attraction of colour, costume and music paraded on public streets is still vital. Today, a totally diverse range of groups choose to celebrate by "Walking the Colours".

Military parades

Military marches as a display of strength have been held since ancient times. The tradition of military bands developed across the world to lead regiments of disciplined men marching in time. Often processions were held to send soldiers off on campaign or to celebrate their triumphant return.

In some cases individual heroes have been honoured by public parades. In 1900, a huge procession supported by a large number of organisations was held in Coleraine to celebrate the return of Sir George White. Sir George served as a British officer in India, Burma and South Africa, earning the Victoria Cross for heroic actions in Afghanistan.



Visit of Sir George White VC to Coleraine, 1900.
Courtesy of Coleraine Museum

Remembrance Day

“We will remember them.”

Prayers said on Remembrance Day

Following the horror of the Great War 1914-1918, a nationwide two minute silence was instituted on the 11th hour of the 11th day of the 11th month, reflecting the time when the Armistice was signed.



6th Battery, Royal Artillery, Old Comrades Association on Remembrance Day.
Courtesy of Ronnie Gamble

Further conflicts, notably World War II added to the names to be remembered so the Remembrance Ceremony was changed to the Sunday nearest the Armistice date. The Royal British Legion and a range of other organisations march to War Memorials for the laying of wreaths and prayers for the fallen.

Coronations

The links between the Royal Family and the military have ensured that the parading tradition has been central to Royal celebrations. Local communities have tended to take a more festival approach to occasions.



Celebrations in Coleraine on the Coronation of Edward VII.
Courtesy of Coleraine Museum

Mayors' Parades

Mayors' Parades are civic events with origins in the Middle Ages. In Northern Ireland these have developed a carnival atmosphere and are often an annual celebration.



Coleraine Mayor's Parade.
Courtesy of Coleraine Borough Council.

The Boys' Brigade

“The advancement of Christ’s kingdom among Boys and the promotion of habits of Obedience, Reverence, Discipline, Self-respect and all that tends towards a true Christian manliness.”

The object of the Boys' Brigade



1st Broughshane George Boy's Brigade Drum.
Courtesy of Mid-Antrim Museum Collection



Boys' Brigade Band.
Courtesy of Mid-Antrim Museum Collection

The Boys' Brigade was formed in Glasgow in 1883 by William Smith. William McVicker travelled from Belfast to Glasgow to meet Smith. Back in Belfast he formed the first company in Ireland in 1888.

The organisation has a long tradition of bands and parading. Their bands were often enlisted by Orange Lodges to lead them in parade.

Salvation Army

“Called to be disciples of Jesus Christ, The Salvation Army exists to save souls, grow saints and serve suffering humanity.”

Mission statement of Salvation Army

In 1880 The Salvation Army Headquarters in London sent five specially selected officers, all women, to begin the work of the church and charity in Ireland.

The Salvation Army are noted for “making a joyful sound unto the Lord.” Northern Ireland’s first band had a line up of concertinas and a single drum, followed three years later by a brass band.



Salvation Army Band
Courtesy of Ballymoney Museum.

Cultural Parades

A totally diverse range of groups choose to celebrate their culture by “Walking the Colours”. The attraction of colour, costume and music paraded on public streets is still vital.

Background image: Feis na nGleann Procession, 1904. Courtesy of The Trustees of the National Museums of Northern Ireland.

Sports Parades

Sporting heroes are sometimes honoured with processions on their triumphant return home. International sports events are often launched with parades, flying the colours of the competing teams or nations.



National flag displayed on the Milk Cup Parade.
Courtesy of Russell Pritchard



Flute band leading the Parade at the start of the Milk Cup in Coleraine.
Courtesy of Russell Pritchard

Belfast Pride Parade

The first Gay Pride parade took place in New York 1969. Belfast Pride was formed in 1990, with their first parade in 1991. Belfast Pride is Ireland's largest Lesbian, Gay, Bisexual and Transsexual Festival.

Diwali/Samhain - Parade of Light

The origins of Diwali stretch back to 527 BC. Diwali, or Festival of Light is celebrated by Hindus and other eastern religions. It is celebrated in October or November.

Samhain is the Celtic Harvest Festival, its origins are lost in the mists of time. With the arrival of Christianity it became associated with All Saints Day.

In 2006 a festival was initiated in Northern Ireland to celebrate the two traditions together, including a brand new parading event – the Parade of Light.



Belfast Pride Parade
Courtesy of Emma Campbell



Diwali Samhain parade in Belfast
Courtesy of Artseka

Feis na nGleann

During the 19th century there was a strong desire to celebrate and restore traditional cultures in countries across Europe, this became known as the Arts and Crafts Revival. In Ireland this led to the creation of the first Glens Feis, or Feis na nGleann, in 1904. The event included the parading of specially made banners followed by a wide range of cultural and artistic competitions.

In 1904, prominent politicians like Roger Casement walked alongside the Grand Master of the Orange Lodge.



Feis na nGleann parade passes the Red Arch, 1904.
Courtesy of The Trustees of National Museums Northern Ireland.



Performers at Feis na nGleann 1904.
Courtesy of The Trustees of National Museums Northern Ireland.



The Taisie Banner, one of the nine banners representing each of the nine glens created for the 1904 Feis na nGleann. The artwork is believed to be by John Campbell (Seaghan MacCathmhaoil).
Courtesy of Ballycastle Museum.

Protest and Politics

Wherever injustice is perceived people have gathered together in numbers to let their voice be heard. Where a sense of brotherhood or mutual interest prevails, a disciplined protest can be maintained.

Trade Unions

Prior to 1799 membership of trade societies was illegal. Through the 19th century Trade Unions grew in strength.

A tradition of parading with banners emerged. The English firm of Tutill, starting in 1837, developed the double sided style of marching banners for the trade unions. This has become the standard for the banners carried by a wide range of organisations to this day.

The Irish Congress of Trade Unions was formed, after disagreements with The British Trades Union Congress, in 1894.



Trade Union banner made by the Tutill Company, London.

Courtesy of East Lothian Museum Service



Coleraine dockers who formed a union in 1913 and engaged in an unsuccessful strike.

Courtesy of Robert Anderson



Newspaper article about the 1913 Dockers' strike.

Courtesy of Coleraine Chronicle

Ulster Volunteers and Irish Volunteers

The Ulster Volunteers were formed by Edward Carson and James Craig in 1912 in response to the possibility that an Irish Home Rule Bill would be passed. On Easter Tuesday that year, 100,000 Volunteers marched in columns. At the start of 1913 the Ulster Volunteer Force was formed.



Edward Carson leading a parade in Coleraine, 1912.
Courtesy of Coleraine Museum

The Northern Ireland Civil Rights Association

The Northern Ireland Civil Rights Association was formed in the mid 1960s to combat a series of five electoral and discrimination issues. They planned marches in Derry which were banned when the Apprentice Boys chose to march on the same day. A march from Belfast to Derry was ambushed by Loyalists at Burntollet Bridge.



Northern Ireland Civil Rights Association on Magilligan Strand, January 1972.
Courtesy of Eamon Melaugh

The Young Socialists

The Young Socialists was one of a number of organisations which emerged in the late 1960s to promote Trotskyite ideas. Its membership was largely made up of students, who marched in protest at a range of issues. Members were involved in the development of the Socialist Workers Movement in 1971.



Young Socialists in Coleraine, circa 1970.
Courtesy of Coleraine Museum

Public Protests

Passionate feelings about issues of public concern can bring people out on the street. Informal banners or hastily made placards serve as the “colours” on these occasions.

In contrast to the widespread tradition of military parades, citizens have paraded in campaigns for peace. Notably the ‘Peace People’ who held parades in protest against the violence in Northern Ireland. They were led by Mairead Corrigan and Betty Williams who both received the Nobel Peace Prize in 1976.



Donegal Action for Cancer Care Demonstration, 2006.
Courtesy of John McDermott Collection, Donegal County Museum



Community of Peace People rally at Larne.
Courtesy of Belfast Telegraph Newspapers

Banner for the Future

The Cultural Fusions project commissioned banner artist, Philip Anderson to create a new banner for the project. The banner illustrated the different stages in the manufacturing process. The space for the central picture was left blank to become a focal point in challenging exhibition visitors, community and school groups to design an image for a 'Banner for the Future' which could be embraced by all sections of the Northern Ireland community.



'Banner for the Future',
Painted by Philip Anderson.

Banner Making

Symbols and emblems have been displayed on fabric in a wide variety of forms since ancient times.

The style of marching banner used today by organisations across the community was developed by the English Trade Union movement in the Nineteenth Century.

The style of oil painted, double-sided banner we are familiar with today was pioneered by George Tutill whose London based firm was established in 1837.

A design, drawn on tracing paper is laid over imported 100% silk and the design perforated on to the material.

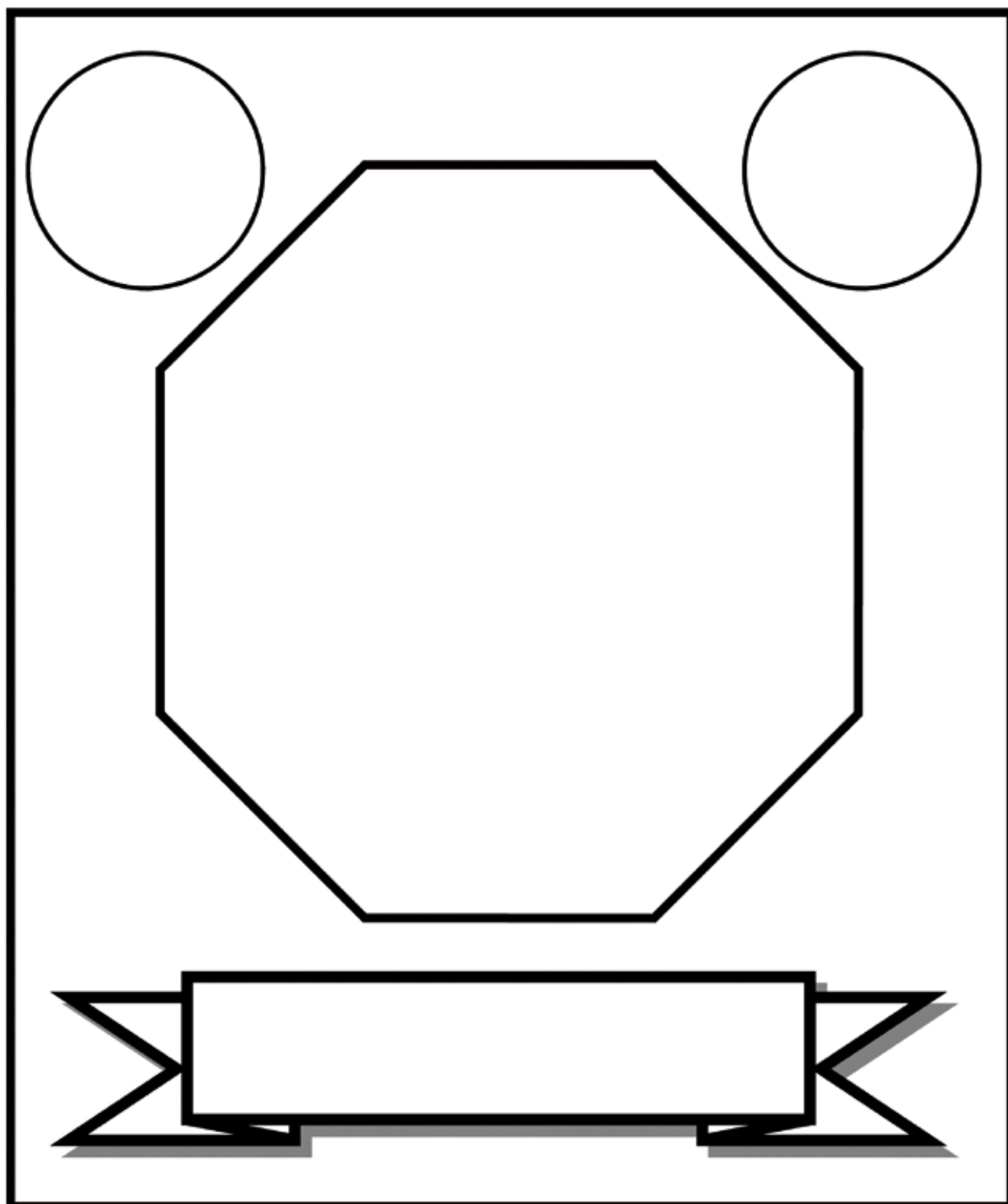
- Two coats of a mixture of white lead oil, turps, pumice powder and rabbit skin glue is applied.
- The area to be silvered is "sized", i.e. glue is applied. Gold or silver sheet is applied and the excess buffed off when dry.
- Black outlines and shading are added to make the design stand out.
- The final image and the lettering are created with oil paints.



Banner created by the Tutill Company.
Courtesy of East Lothian Museums

Please feel free to copy the following template for use in exploring ideas.

A Banner for the Future



Please fill in your ideas for a background colour, a central image, an emblem or two and a slogan that you would like to see on a banner in the future.

Please feel free to write your ideas or draw a picture.



North East
PEACE III
Partnership



European Union
European Regional
Development Fund
Investing in your future

*A project supported by the PEACE III Programme managed for the Special EU Programmes Body
by the North East PEACE III Partnership.*



CAUSEWAY
MUSEUM SERVICE

