

VOLUNTEER



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Some Clergymen Fly in the Face of Facts

Higher clergy of several religious denominations have been very vocal for the past few years in their condemnations of 'violence'. In so far as these condemnations were made in good faith and with good intentions, Republicans have been willing to listen and to weigh the relative considerations. Violence (state-institutionalised) has been part of life in Ireland (particularly in the North) for the past 50 years. The silence of many leading Church figures during that period has not, of course, gone unnoticed. Some leading Churchmen have shown consideration and understanding of the people's plight, both Catholic and Protestant. Some others, however, are making it only too clear that by 'violence' they only mean the violence of resistance. A few, flying in the face of all facts, are now hypocritically trying to blame the I.R.A. for all the troubles in the North. They are totally ignoring the brutal killings and tortures being committed by the British Army, openly and under cover.

One of these men is Dr. George Quin, Church of Ireland Bishop of Down and Dromore. Speaking at a church service, he praised the army of occupation who have killed in cold blood many of his flock. Referring to the campaign of resistance he said:

"I call on all men and women to obey the laws of the land and I call on the authorities to take the initiative and to act with determined resolution."

This can only be interpreted as a call for more repression, for increased internment of people, for more savage tortures and killings. Going even further, Dr. Quin said: "If the brave men and women of Northern Ireland continue to back the police and security forces, the scum-like fiends will be defeated. But Northern Ireland people need a clear lead from official sources, and lip-service replaced by action, both North and South of the Border."

The quaint and unchristian language used by Dr. Quin belies any claim he can make to speak as a man of God. Obviously the non-sectarian attitude of the forces of liberation is not respected, or contributed to, by Dr. Quin. He will have a ready ally in the Roman Catholic Bishop of Down and Connor, Dr. Philbin, who also is delirious in his praise for the British Army.

One wonders what these two bishops think of the R.U.C. Special Branch interrogators and S.A.S. undercover agents — 'scum-like fiends'? Or are they justified because they are 'the forces of law and order,' and wear uniforms — sometimes.

On the Retreat

The British Secretary, Mr. Merlyn Rees, has told the British Parliament in London that a battalion of soldiers is to be withdrawn from Derry. Mr. Rees said that what they are aiming for was the minimum number of troops actually in N. Ireland.

"It will be possible in the next few weeks to withdraw one unit from Northern Ireland and this will come from the Derry area," he said. "In preparation for this we have, with the Chief Constable, taken steps to ensure that there will be a consequential increase in civil policing in Derry."

Mr. Rees' reasons for this new approach are obvious. Firstly, the demand for a British withdrawal from Ireland is increasing in Britain, as more and more people realise the futility of fighting a war which the British Army cannot win. Secondly, Mr. Rees and other British chiefs are themselves beginning to realise that the British Army cannot defeat the Irish Republican Army and that, in fact, the I.R.A. are winning the war. Thirdly, Mr. Rees, knowing that Britain cannot win, intends to use the old imperial trick of 'divide and conquer' . . . in other words, to foment civil war, thus getting deluded Irishmen to fight his wars for him. The R.U.C. is the latest card the British Government intend to play. The police force, oppressive and sectarian in the extreme, was reduced to a shambles by the I.R.A. action early in the campaign and was replaced by the British Army. The British Government, seeing its own army suffer physical and moral defeat, now wants to rebuild the R.U.C. The British see as their chief recruiting agents Mr. Faulkner and the sell-out S.D.L.P. party.

Shorts contract and SAS

It is deplorable that the prosperity of the people of this part of Ireland should depend on making weapons for the British Army to rise against people fighting for their freedom. The recent Short's contract for a million and a quarter pounds worth of Skyvan Military aircraft is an illustration.

The Skyvans are for the use of paratroopers in "the Sultan of Oman's Air Force." That is in fact the R.A.F. It is fighting a war against the people of Oman, a small oil state in the Arab Gulf where the people have risen against the British and their local puppet the Sultan Quabous.

The people were almost all destitute and illiterate in 1965 when the war against the Sultan and his backers the British oil interests and the British Army. Now a complete revolution has been carried out in self-education and self-liberation. Insurgents captured most of the country and many towns, only to be bombed out of them again by the R.A.F. Not only that, but S.A.S. units have been heavily committed in the area and at least eighteen of these counter-insurgency murderers have been killed by the Arab people. They were led by Brigadier Frank Kitson, who "served" Britain there as well as in Kenya, Aden, etc.

Unless we break the economic connection with Britain, Irish people will forever have to depend on British contracts for murder weapons to be used against freedom fighters elsewhere in the world. A Federal Solution remaining under British economic control will not change that brutal fact.

The Sword

- ★ We did not lightly draw the sword;
- ★ But ways of peace and reason sought instead;
- ★ Till brute aggression reared its ugly head;
- ★ Till "one mans" thieving hands were red with blood;
- ★ And then with hearts and minds in one accord;
- ★ We drew the sword!
- ★ And now we stand with naked blade
- ★ Facing the evil thing with dismay
- ★ With many comrades falling by the way,
- ★ Ireland stands unconquered in the fray;
- ★ Unflinching resolute and unafraid
- ★ She stands with naked Blade
- ★ The glorious people of our land
- ★ With grim resolve and steadfast hearts, we wait
- ★ To meet the onslaught of the "powers of hate"
- ★ To God and country, our cause we dedicate
- ★ TILL FREEDOM, RIGHT AND JUSTICE BE RESTORED,
- ★ WE WILL NOT SHEATH THE SWORD.



Today there are English soldiers fighting in Ireland's Ulster Province

BY
THOMAS NELIS
An Ex-British
Regular Soldier

But they don't know what they are doing here

After World War 1 the Allied Governments held a massive victory parade through the streets of Paris. Like the rulers of the Roman Empire they realised the mob loves a big parade, since it relieves, temporarily, the boredom of their working — class existence. This parade would certainly do that, for it was all of five miles long, with soldiers from almost every nation on earth. There were, of course, the inevitable bands, for what good is a parade without musk?

There is something peculiarly stirring about taking part in big parades. I myself in my army days have been on not a few. The stir of emotion in the breast as one marches behind the pipes and drums, with vast crowds cheering from the pavement on either side, is quite overpowering. I remember one incident — its engraved on my mind as with a pen of iron — in which an N.C.O. called out as we drew near the crowds: "O.K. now lads; let's give it bags of swank — bags of swank now lads." as my chest swelled with pride and exhilaration I gave it "bags of swank." I felt a sense of glory: I was really somebody, being admired by all these folk.

I have no doubt that the men taking part in that great victory parade in Paris all those years ago felt something similar to me. Their N.C.O's. would be urging them to "stick out your chests" — "Swing those arms" — and, "give it bags of swank." Their sense of glory would be quite overpowering.

The men deserved a bit of appreciation, such as they were now about to receive. Had they not finished the victors in the most horrific war in history? Had not almost five millions of the allied armies been done to death in battles like that at verdun, somme, the dardanelles? Had they — the few survivors — not endured the fear of death for four years, plus all the vast discomforts of trench war fare? Now they, were about to get some recompense; now the vast crowd would cheer them and acknowledge all their efforts.

At the time the orders was given to commence the vast parade, all along its line could be heard the voices of commanders bellowing at the top of their voices in an effort to make themselves heard above the music of the dozens of bands striking up stirring martial music. Drums rolled out, and nailed boots beat out a rhythmic step on the cobbled streets of Paris.

At the very front of the parade were three young men; if such shattered, deformed, and limbless creatures could be called men. There they sat on wheel-chairs, "unspeakably crippled," as Alistair Horne says, being pushed along like helpless infants by nurses. Behind them, twelve abreast, came other cripples. Some were blind, others had lost an arm or leg. They could not give it bags of swank; it took them all their time to huddle — that expressive Scots word — along on crutches and still tender stumps. To stick out chests in which lungs had been rotted away with chlorine gas was impossible for them, and how can you swing an arm which was hacked off — a bloody shattered mass — in some field hospital. Yet this was their day, and the vast crowds gave recognition of their sacrificial efforts with tears of compassion, and vast cheers of acclaim. The poor broken men were discharged into civilian life with the cheers still ringing in their minds. No doubt they thought a grateful nation would look after them; were they got employ-

ment, and a decent living wage, with which to feed and clothe their children, and keep a roof over their head to protect them from the elements. Instead of that, they found themselves competing with men possessed of all their faculties, for a job. They went for interviews before employers whose mercenary minds only asked: "How much profit can I get out of this crippled body?" So they went away with a "Thank you for taking the trouble to call. We'll let you know by letter what our decision will be." Then the ex soldier went home to await the coming of a letter which in nice words told him: "You are useless to me, for you are crippled." And as the months went by our ex-soldier hero became full of bitterness, because at last he saw through the lies of the ruling class. They had simply used him to protect their interests — their factories — their land, now that the danger was past, they cast him aside like a menstruous cloth.

Today there are soldiers fighting in Ireland's Ulster province. Most of them don't have a clue why they are fighting there. Not a few of them have died, and others have been horribly wounded. One I.R.A. report spoke of finding a hand lying at the side of the road, after a truck containing British soldiers was blown up. How will that soldier get on when he is given an

inevitable medical discharge? Will the medical board give him a 100% disability pension, or will they try and beat down the percentage and the pittance that goes with it? Will the pain of his wound gnaw at him for years after, filling his heart with despair, making him wonder if it will ever end? Will he have to take days off work if he does get employment — during these bouts of pain, risking incurring the displeasure of his master and the sack that follows — such? Will any woman want to unite with him in marriage? Will she offer her body for a caress from that hideously deformed stump?

Oh soldier! I have experienced something of what I write. I know the pain spoken about, I know the sorrow and frustration of being rejected because of a military medical discharge. You may be cheered on a parade and feel the thrill as the tunes of glory assail your innermost being. But when it is all finished, who will provide the cash to feed your children? Will cheers clothe you, and house you? Will they pay your gas and electricity bills? Let me assure you they do not. Indeed, neither will the pittance you get for your war wound. I feel for you soldier. If I were in your position I would get together enough cash to buy myself out as quick as I could. Oh you may say you would go back into unemployment. But at least you would be alive.



British Agents in Ireland

During the last week of November 1972 Desmond O'Malley, then Minister for Justice, presented a bill in Leinster House known as the Amendment to the Offences Against the State Act, a bill unprecedented in its coercive nature. Political turmoil followed. The Labour Party together with the rank and file of the Fianna Fail Party were bitterly opposed to it while the Fine Gael Party wanted to amend it. However a peculiar alliance of Lynch, O'Malley, Cosgrave and Donegan were adamant to get the Bill through parliament though all the indications were that the Government would be defeated.

Friday 1st December 1972 saw one of the stormiest sessions in Leinster House culminating with the exploding of two bombs in Dublin killing two busmen and injuring 127 other people. Panic gripped the city. Politicians of all parties went on television and implied that Republicans had planted the bombs.

Mr. Lynch said:-

"The Nation will have learned with horror and with dismay of the dreadful happenings in the centre of Dublin this evening. To condemn and deplore these atrocities, as all right minded people will, is not enough. The evil minded men who perpetrated them must be brought to justice."

Mr. Cooney said:-

"We have decided to put the Nation before party and accordingly we withdraw our amendment, but in no way conceding that the bill should be of more than a temporary nature."

Mr. Corish said:-

"I call on the Government to bring justice to the perpetrators of these atrocities tonight in Dublin. They need no new drastic excessive laws to do so."

Within hours this astounding legislation was passed through parliament, Fianna Fail was saved from defeat and Mr. Cosgrave remained as leader of Fine Gael.

The inquests on the men who died were adjourned "Sine Die" following an assurance by Supt. John Robinson that criminal proceedings were being considered.

Now, ten months after these bombings no proceedings have taken place despite the following evidence.

- The British Government acknowledged the Littlejohns, Wyman and Crinnion as agents operating in Southern Ireland. The latter drew guns on the Gardai who arrested them, but were never charged with the illegal possession of arms. The state refused to provide the necessary evidence to convict these men and they were given an armed escort when leaving Ireland Crinnion with a £40,000 bank balance.

These men, collaborators and quislings, have the blood of the Dublin busmen and hundreds of Northern people on their hands. The notorious Bill passed with the aid of British bombs has provided a means to jail over one hundred Irish people, the vast majority from the North and yet they still continue to give assistance to British spies.

- Mr. Lynch believes British Agents planted the bombs.

- Mr. O'Malley has admitted that he had been informed on January 3rd 1973 that the "Littlejohns" were British Agents while on January 8th 1973 at a meeting with the then Attorney General Mr. C6lm Condon and Sir Norman Skelhorn, British Director for public prosecutions, Mr. Condon was emphatic that Mr. O'Malley never mentioned the role of the Littlejohn Agents.

- Mr. Cooney, Minister for Justice, denies that there is any file on the bombings. The newspapers, public opinion and even some members of the Gardai maintain that British Agents were responsible. The politicians want the whole affair forgotten. WHY?

- A Dublin evening newspaper claimed on August 21st that British Agents planted the Dublin bombs.

"A full dossier compiled by the Special Branch in Dublin Castle has been handed to the Government. It contains information that two of four men working under the code names of Fleming and Thompson, who stayed in the Belgravia Hotel in Belfast, were in fact, members of the Special Air Services section of the British Army."

AS AN IRISH CITIZEN:

- Demand a public enquiry into the Dublin bombings.
- Demand an end to British spying and collaboration.
- Demand the release of all those jailed under the notorious Amendment to the Offences Against the State Act.

INTERNMENT

LITTLE CAN be said of internment that has not already been said. It has been criticised and called evil by some of the most anti-Republican people. But from whatever quarter the condemnations have come, they have fallen on deaf ears, as far as the British Government is concerned. Indeed that government now makes no secret of the fact that internees are being used, plainly and simply as political hostages.

At the same time they are the objects of a pathological hatred of the kind Britain has indeed proved to be a master in its execution; taking form as it does in the dreaded tortures and sadistic systematic treatment aimed at breaking these men body and soul and which was touched with grief so many hundreds of Irish families that it must for ever remain a monument of shame to the British people.

Much harder to take, however is the attitude of our own Clergy; and we speak specifically about the Derry priests. With due respect to their calling and after much consideration we feel we must speak out and say that we believe these men to be guilty of the grossest and most

blatant uncharitableness for they have consistently ignored the plight of internees to the point of non-existence. They seldom visit Long Kesh, they are little comfort to the families of prisoners, indeed a collection for the aid of prisoners dependents is not allowed to be taken within the chapel grounds; and we have yet to hear a prayer said on behalf of internees. Worst of all is their failure to speak out publicly against this injustice.

We could understand their not wanting to become politically involved but so vigorous are they in their efforts in that direction that they seem, not only to have deserted the greatest Christian principles of Charity and Justice but have succeeded in fact, in making themselves political; for their failure to interfere or even to comment must logically be taken to be support for internment and therefore the British Government.

Respect for the priesthood has always been a fundamental principle among Republicans; but this respect is hardly likely to be augmented by our local priests, whose moral courage seems to have deserted them.



Major Charles Woodrow (Captain Manners) - and is it animal, vegetable or mineral?

PROVOS CANDID CAMERA



Most Brits. are as stupid as HE looks.

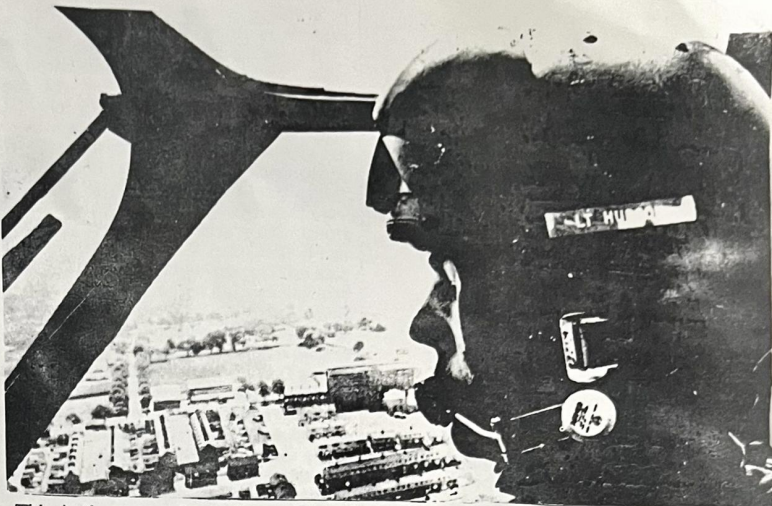
BOUNTY HUNTERS

THE BRITISH Forces of occupation have now stooped to a new low, if such a thing is possible. They are now, what used to be called in the Wild West, bounty hunters - no not the chocolate kind - the human kind!

It has come to a stage where the morale of the Brits. is at such a low ebb that they offer rewards to their own men when they find a weapon or arrest a "terrorist." Maybe that is why they search so many houses and cars and arrest so many "top terrorists." I wonder are they paid for quantity or quality or are they on the "grip"?

Through the Intelligence unit of the Derry Brigade we learned that the last Brit to receive a reward was Gdsm. Knight.

The total search record for Gren. Guards is as follows:— from March 28 to July 2, houses searched - 741. cars searched - 40, 735. shooting incidents 159. blast/petrol/acid bombs thrown 47 mortar attacks 1 rocket attacks 2



This is the man who wakens you early in the morning after keeping you up half the night. - His name - Lt. Hudson.



Fort Henry heavily disguised as Rosemount RUC Station.



This is how to deal with 14 year old girls in Creggan



And Father Coulter says they do not use the College Grounds!

Black Shirts & Tans

Following the violence in Red Lion Square on June 15th, Walter Barton, the Manchester area organiser of the National Front told his audience in the Conway Hall, "I am going to lay it on the line — it is time our young men were let loose on the Reds". His leader John Tyndall underlined the point in case anyone did not get the message, "You will probably read in the press tomorrow that the police kept order between the National Front and the left-wing. My version of this is that the police saved the left-wing". Thus the National Front are quite clearly preparing for future battles.

Despite the fact that they managed to field 55 candidates in the last general election the campaign as a whole was a failure. In terms of votes, the Front did no better than any of the earlier right-wing groups in the fifties and sixties and they were faced with the problem of how to keep their new recruits involved and committed. The issue that has been chosen is Northern Ireland. As all three major political parties are agreed on power-sharing, this leaves a vacuum on the right. The National Front are trying to fill this gap. They opened a head office in Belfast at 28 Ravenhill Road at the end of April 1974 and since then have spent an enormous amount of effort and money in trying to build up a large following in Ulster. Last month John Tyndall and NF parliamentary candidate for Blackburn, Kingsley Road visited Northern Ireland and had talks with all the right-wing Protestant groups there. On June 11th Tyndall addressed the Shankill Unionist Association and shortly afterwards he announced that the Front would offer joint membership with other right-wing organisations like the UDA, the UVF and the Ulster Workers Council.

Before looking at the kind of allies the Front is making in Ulster, one of the more alarming implications of the new Front emphasis on Ulster should be pointed out. Last week, 9 members of the Ulster Defence Association were each jailed for two years, having pleaded guilty to conspiring to train in the use of arms and possessing sten guns and firearms without a certificate. The men claimed they were the Preston unit of the First Lancashire Volunteers and they were arrested following an article in the *Daily Mail* showing the men training in uniform and carrying guns just outside Blackburn. In sentencing the men Mr Justice Caulfield said, "I wholly accept that none of you intended to use force in this country", but not everyone takes such a sanguine view. When interviewed, the UDA "volunteers" spoke of close contacts with the British Army and of discussions with the National Front. The land on which they were photographed adjoins a plot owned by Mrs Barling near Tock Holes; Mrs Barling is a founder member of the Blackburn National Front.

Over in the province itself, the Front had been quite successful in finding allies. When they announced the establishment of a Belfast HQ in April, the UVF put out a statement through its political magazine, *Combat*, which said "Combat

magazine wishes every success to the NF in Northern Ireland and trusts that it may grow from strength to strength".

Another group that supports the Front is the "Ulster Worker" which has called for united action by the Front with the UDA and the UVF, but the NF has supported all sorts of politicians — in the last election they worked openly in support of the Rev. William Bradford in the Belfast South constituency. Bradford was elected to Westminster. Another group with whom the NF have close contact is the Down Orange Welfare, a para-military group claiming 5,000 members and headed by Lt. Col E.J.A.H. Brush, CBE. Brush lives in the small village of Moira where there is a NF branch and last year he was quoted as saying that his organisation "would make the UDA look like Boy Scouts". But even more disturbingly, one man who has written pro-NF articles in the UVF paper *Combat* is East Antrim UVF commander, Billy Mitchell. Mitchell is believed by both the IRA and the British Army to be the man who organised the Dublin car-bombings and is now in hiding.

After the Dublin bombings, Lindsay Mason who sells NF literature in Belfast was quoted as saying "This time it was 31 (dead). They should be thankful. Next time it will be 331. Any republican who values his life better get out of Ulster now and he had better not go South because we'll be back". Mason is a Belfast City councillor for the Falls area and he organised a physical attack on Gerry Fitt, his wife and Senator Paddy Wilson when they went to take up their seats on the council.

Finally, an idea of what might be expected if the NF manage to link themselves with the Orange Order was seen in Newcastle on June 22nd. The local Orange Order marched through Catholic dominated Habburn watched by local South Shields prospective NF candidate Bill Owen, who said he would ask Orange Order leaders to join in National Front parades. Many of the marchers carried truncheons; when asked about this Chief Supt. Colin Hardman explained, "These are part of their customary regalia." But the *Sunday Sun* quoted one of the Orangemen as saying, "We carry them to stop our members breaking ranks. But if other people try to break the ranks, we'll murder them."

Meanwhile the National Front continue to play their Orange card. The print order for *Spearhead* has been increased by one-third in order to cope with anticipated extra demand in Northern Ireland and Messrs Webster and Tyndall are frequent visitors to the province.

(Private Eye)



I see that Brian Faulkner would'nt let his cronies talk at Darlington.... I can't shut my lot up no matter where we are....

Your finger on the dial...

can take the finger...

off the trigger...

DON'T COLLABORATE Informers will be shot

THE DUTIES OF PRIESTS TOWARDS REPUBLICANS

BY FATHER ART O'NEILL

There is a good deal of confusion of mind in Ireland today about conscience and freedom of conscience where there was none only a few years ago.

It will strike any thoughtful Irishmen that it is very much in the interests of Britain that this should be so. It is no surprise that the mass media in the 32 counties are, public and private, controlled and even owned very largely by British people or Irishmen tied by British vested interests.

It is vital to British interests that Irish Catholics should be kept as confused and distressed as possible with regard to the teaching of their Church on insurrection and contraception.

Let there be no confusion or doubt about it. The teaching of the Catholic Church is and has always been, despite massive pressures brought to bear by rulers and others throughout history, that Catholics and indeed all men are OBLIGED to follow their conscience. That is what freedom of conscience means to the Church.

There is no need here to go into technical expressions and exactitude. Every Catholic in the New Lodge or Strabane or Wexford grew up knowing he must listen to the still, small voice of his conscience pointing out his duty to him and urging him to ignore threats, the attraction of pleasure, the comfort of staying in bed and all the rest.

When he hears the Cruise O'Brien's, the Gay Byrnes and the media men talking about "the rights of conscience," he should recognise at once that this "intellectual" clap-trap is an effort to smear the situation and confuse him.

Freedom of conscience means a man must follow the highest instinct in himself, that of his reason, and not be dictated to by passion or force or anything else.

Where a Catholic is concerned he knows and believes that the moral teaching of his Church commends itself fully to his own reasoning powers and that it is most just and fair. Freedom of conscience means to base your life on truth, ignoring the deliberate lies and confusion propagated by the mass media and by the devil.

A priest like anybody else is entitled to his opinion, his own concrete moral judgement with regard to public issues, incidents and events. However, when a priest comes in contact during his work, in the home, in his own parlour, or in the confessional with the conscience of an individual Catholic, the position is completely different. Now it is the place of the priest to state the teaching of the Church on any problem of conscience weighing upon the individual before him. The person with the problem accepts that teaching.

Both for the priest and the penitent (as we will call him) an obligation is in point here and not just an option. When the penitent has understood and accepted what the Church teaches, he himself (and not the priest) is obliged to decide whether his behaviour in the past, or something he has in mind to do, is in conformity with that teaching. To put it in a familiar and everyday manner, it is the penitent who confesses his sins, not the priest.

It is part of the pastoral duty of Irish priests today to dispel confusion on these matters. If the reader is willing to

reflect on his own lifelong experience of going to confession and to read this article through slowly and thoughtfully 3 or 4 times at intervals he will find peace of soul about many things.

Let us look at a couple of familiar and easy examples of what we have been considering. The penitent has taken from his place of work some timber. He has only recently gone to work for the first time and his conscience is uneasy. The priest clarifies the thinking of his penitent by stating briefly what stealing amounts to. Among other elements she indicates that stealing means taking from someone who is unwilling to give. The penitent acknowledges this moral truth. It is now the job of the penitent, not the priest, to decide on reflection whether he has stolen, whether his employer was willing that his employees should take some timber home with them or not.

There will be indications one way or another. The nub of the matter is that, even though the priest knows the employer and considers him to be anything but willing, the judgement of the penitent about this moral fact is what counts. And even if the facts are matters publicly discussed, the position in the confessional remains as stated here.

Another example; A schoolboy confesses he told a lie to his friend. Father wonders a little about this and then decides to explain to him one aspect of telling lies. He says that when you tell a real lie you deceive someone. The schoolboy then changes his mind and says now he can see he didn't really commit a sin at all, that his friend would have guessed he was only joking. It is the priest who explains and clears up confusion where he finds it, but it

is the penitent who decides whether he has sinned.

It is in every sphere of life the promulgation of a law, the statement of a moral truth that effectively confers freedom upon us. If there is no rule of law there is tyranny, the dictate of a politician, or the arbitrary opinion of a priest. Freedom of conscience means that every Catholic has an unconditional right to be told what the Church teaches on any problem of conscience in his own life when he goes to confession.

Even in the most drastic matters of surgical operations, war and peace, life and death, the priest has a grave obligation to state what the Church teaches. And that without reference to current affairs or local incidents upon which he or his Bishop has taken a public stand, a stand diametrically opposed to the penitent's public stand.

The penitent MUST examine his conscience and act in the light of Catholic teaching and not in the light of the public stand of the clergy.

Let us now look briefly at a very particular problem of conscience causing great distress among Catholics, a distress left unrelieved, perhaps deliberately by some priests. The taking of life is a drastic thing even when all due care is taken to confine it to the various categories of combatants in war. All the same, the Catholic Church has constantly taught that life may and even must be taken sometimes. There are many catechisms available in these islands which state this explicitly. Life may be taken in self-defence, in the execution of a criminal and in a just war.

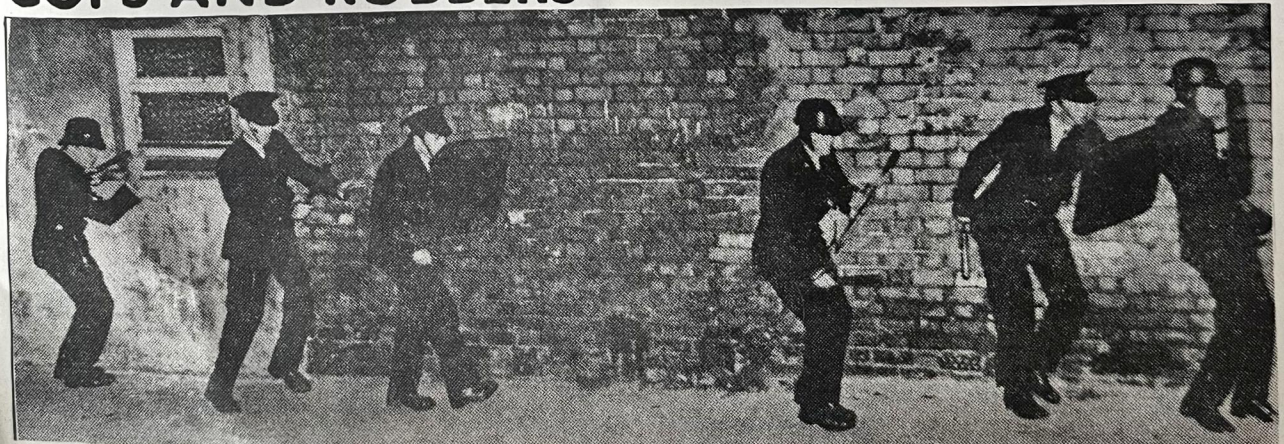
Acting in the public forum a Bishop or priest permitted by him to speak publicly in such matters may consider it charitable, just, prudent and wise to say that this or that killing was murder (i.e. in his opinion) but when he is confronted by the individual Catholic who carried out the killing he has a grave obligation to state the teaching of the Catholic Church on murder, explicitly stating and explaining the exceptions whether he likes it or not.

The Church has always insisted that under no conditions whatever may a Catholic priest attempt to control events through the confessional.

In telling his penitent when he may or must take life, according to the teaching of the Church, the priest must, as the PENITENT'S view of his circumstances requires, explain fully the exceptional cases where killing is not murder, but an act of virtue.

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COPS AND ROBBERS



VIOLENCE

where does the blame lie?

There have been many words spoken and written about violence since the outbreak of the 1969 pogroms in Derry and Belfast. In the early days everyone abhorred what had occurred and steps were to be taken to see that it never happened again, people from all walks of life spoke about violence, people from all walks of life still speak of violence, but the sad thing is that today the bitterness is ALL directed at the Irish Republican Army.

No one takes the time to ask themselves what it is all about or why violence should have become a part of everyday life in Ireland. One can understand those who never see nor hear of actual violence, they may read about it or see it on their screens but they have never been caught up in it themselves personally with the



result that they are in no position to know what it is all about: It is said that violence begets more violence. So be it. In our fair city of Belfast, the majority of us have seen violence at work at least once over this past few years.

The pogroms of 1969 brought out into the open the bitterness and latent hatred that existed against Catholics in Belfast and the terrible events and tragedies in this city, highlighted as they were throughout the world by television etc. . . . only sparked off a chain reaction from among those who had been so savagely attacked. The advent of the British Army brought with it some hope that it was at last all over, but the attitude of that same army soon dispelled

any hopes for fair play that their arrival had awakened among the minority.

The utter savagery of the Curfew in the Lower Falls area only showed the people of Belfast what the pattern was to be. Many other things occurred before the final nail in the

By Seamus Loughran

coffin of violence was hammered home, on August 9th, 1971, internment was introduced and introduced in such a biased, bigotted violent fashion that the pattern already established was well and truly indented in the minds of the Catholic people of the North. It is not enough to say that the I.R.A. were at their work, it is never enough to pass the buck, to readily blame someone else for your own mistakes. The State which is there to protect the people, to guarantee them safe conduct through life, turned to a new form of violence and from that date on the minority were to feel the blunt of all sorts of state conceived violence, Girdwood, Ballykinlar, Ballykelly, Holywood, Maidstone, Magilligan, Armagh, Crumlin Road and the fair accompli — Long Kesh Concentration Camp.

These are all demonstrations of state violence, coupled with the violence of the Courts, because violence it was and is, when sentences are handed out which are out of all proportion to the crime alleged to be committed. The framing of men and women by the state, the detention and torture of men and women by the state can only lead to the final chapter, a reaction to that state engineered violence with more violence. The Republican Forces took a heavy toll on a well equipped and bitter enemy, they continue to do so, and from all intents and purposes are quite capable of continuing to do so forever. State violence of another type also reared its ugly head. Violence against the ordinary population, a wave of harassment, of brutality against citizens, young or old, male or female, started and still continues. It is made all the more incredible when one sees the elected members of the minority cajoling with, assorting with and giving credence to the very people who instigated the violence against the minority. Who started internment? The state lead by Brian Faulkner. Who gave the Special Branch a free hand with the terrible torture chambers of Holywood and such places? Brian Faulkner. Who opened Long Kesh Concentration Camp? Brian Faulkner. Who insisted that the Catholic population be the target for the men of violence in the form of the British Army? Brian Faulkner. And so it goes on. The

S.D.L.P. now associate themselves with this Creature of Violence, and blandly expect the very people who suffered at his hands to give them a mandate to co-operate with him. Are they all mad?

What then of the violence of discrimination is it to be forgotten too. The Rent and Rates strikers displayed their hatred of internment by refusing to co-operate with a state which was so violent. While the State accuses the people of failing to maintain the state, what does the state do. It ploughs untold millions of pounds into the shipyard in Belfast, and we are all aware of just how many of the minority are gaining by that "investment." It ploughs more millions into the formation of a new state militia, to replace the B Specials, the U.D.R. thus providing a training place for men of violence to operate against the people in the name of the state.

Let Doctor Daly and those many others who now implore the Republican Movement to desist from their Struggle for Freedom, take note of the Violence of the State and start to ask the same pertinent questions of that State. When is the State going to desist? When is the State going to prove their faith by giving a lead to the people who struggle against it? When is the State going to say, Peace be with you, Peace with Justice. Violence begets violence. So

be it again. When the State, and its directors are prepared to sit down and talk Peace then it is highly probable that Peace can be attained, but the strings are controlled by a foreign State, and that foreign State appears not to want peace.

Leave the Freedom Fighters alone until you can come up with a better offer than the British Imposed Solution that now stands as a result of Sunningdale. It is useless. The vast majority of the people hold it in contempt. Let the people who can MAKE peace sit together and talk, and peace will come, peace with justice, brought about by non-violent means, a means that Britain doesn't seem to know exists. The I.R.A. have stated their terms for a short term and a long term solution, has Britain even bothered to listen? Judge for yourself. Who then is it that wants an end to violence, an end to war, who then is it that wants peace? Does the I.R.A. again stand alone? Are we fools enough to assume that State Violence can solve everything? The people who talk of a cease fire, who prattle on about a Truce would do well to remember that the British broke the last Truce, and in the name of violence and discrimination at that. Turn your attention to the politicians and remember that the Republican Movement is always ready and willing to talk, if the terms are right and justified.

DUTIES OF PRIESTS TOWARDS REPUBLICANS

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Thus in the context of Ireland today the priest will be under a serious obligation to study and explain that form of just war the Church calls insurrection and for which it lays down very definite conditions.

The purpose of teaching approved of by the Church in this matter is, as the reader would expect, to enable the layman of good will to judge for himself whether or not the Provisional Rising against British rule in Ireland is a lawful insurrection.

The basic conviction of a Catholic about his Church is that it is a divine institution, perfect in wisdom, in the truth and practicability of its teaching, despite being made up of Pppe, Bishops, priests, religious and laity who are all sinners.

No fair-minded layman, no priest worthy of the name could possibly suggest that the teaching of the Church should be denied to the faithful. To so deny it argues a lack of faith and the reduction of the Church to a mere propaganda department of the established order of things.

Any Republican or sympathiser or supporter in Ireland today definitely should raise this matter as an individual

with some priest. He should clarify his position before God and the Church and he will receive many blessings for doing so. This will involve insisting gently, with all possible respect and tactfulness, that the priest does what has been indicated here. Those laymen who are old enough and mature enough to take doing this in their stride despite any annoyance expressed by the priest are urgently requested to do so at once out of charity towards many others who would find it difficult and too distressing to be among the first to do so.

It can best be done by men and women of senior years whose reference and devotion to the sacraments has the stability of a long life behind it and would be in no way disturbed by any possible contentiousness on the part of the priest. Such men may rest assured that the clergy will do their duty when put to the test. We would suggest as confessors ourselves that the priest should not be rushed. Few priests would wish to state at once the various principles involved in a difficult case of income tax left unpaid for years. So be willing to give the priest to consult text books and arrange the teaching for himself in a clear and simple way.