

# THE VOICE OF THE NORTH

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## Storm over Public Order Act



PAISLEY and followers at BURNTOLLETT — First to take ruthless advantage of the Public Order Bill?

VIOLENT mobs have been roaming the Shankill Road and U.V.F. bombers have been busy in Belfast blasting the British Army and the office of the New Ulster Movement, but the Unionist Government with its peculiar sense of priorities, has not been deterred from ramming the Public Order Bill down the throat of the opposition. After turning a deaf ear to the legitimate request of opposition leaders to withhold Royal assent, the Governor skips off to Derry to look at a housing project, leaving the Bill to be safely shepherded through Stormont by the Unionist majority.

### SPECIAL POWERS

Nothing could be more untimely. The so-called "Order" Bill can only provoke disorder by adding to the already repressive legislation of the Special Powers Act.

The Public Order Act is claimed by its Unionist sponsors to be designed to "protect" the right to demonstrate. In fact, it is designed well

to prevent demonstrations from taking place at all. The Unionist Government has no interest in listening to what the protesters have to say. It is only interested in cracking down on them with heavier penalties for those caught "breaking the law". Dissent and protest are Constitutional guarantees in Britain but in the Six-Counties, despite all the "Ulster is British" nonsense, the right to dissent is being seriously challenged.

### USEFUL WEAPON

The Public Order Act can be a particularly useful weapon in the hands of Orange extremists. Already the Rev. Ian Paisley has seen the advantages in the Bill for anyone willing to use it ruthlessly and he has set up shop in Derry's Guildhall for a "prayer meeting" in an attempt to draw out the youth of Derry into some foolish action that will bring the full weight of this particularly obnoxious piece of legislation crashing down on their heads. He may succeed.

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## BRITISH BOBBY SLAMS R.U.C. AT UNITY FLATS

PROBABLY the most damning evidence to date in the Scarman Tribunal hearing was given by an English Police Sergeant who charged the RUC with "Criminal" inactivity in failing to push back a mob of Paisleyites who were bent on attacking the Unity Walk Flats, at the foot of the Shankill Road in Belfast, last August.

The Sergeant, Frank McCullough, who instructs recruits for the Hertfordshire Constabulary and has had experience in controlling crowds from C.N.D. demonstrations in Britain, told Mr. Justice Scarman that he was "nauseated" by what he saw.

He described how the crowd massed outside the flats and how the police had done nothing to restrain them from attacking the residents. He

attempted to get the police to intervene but they apparently weren't interested or didn't have the will to deal with the crowd.

He finally phoned the BBC and Ulster Television and told them that there was trouble at the Flats and that they would get good pictures.

Sergeant McCullough explained: I thought if a marked broadcasting vehicle came along the police would see it and be forced to take action.

The Sergeant, who was home on leave, with his father, in Clowney St., Falls Road, concluded, "For the police to do nothing was criminal."

See "MRS. AUSTIN'S  
COURAGE"  
—Page Seven.

## Army photographers— treading on dangerous ground

THERE have already been several disturbing incidents in Derry centered around camera carrying soldiers being ordered to take photographs of crowds that attend Civil Rights demonstrations and protests in the city. With the expected protests in other centres over the new Public Order Bill where the military are stationed such as Belfast and Dungannon, these incidents—minor so far—take on more ominous proportions.

The army admits that "if trouble develops" that the photographs will be used in evidence in court. Since the army cannot prosecute, this means that the army is gathering evidence for the R.U.C.

Too many people have had unfortunate experiences in the past with photographs that have been produced by the R.U.C. In the past, mere presence in a picture, however innocent, has often been enough to "mark" a man in the eyes of the police. The army can offer no guarantees that the R.U.C. won't do as they please once the photographs are in their possession and the mere appearance of a soldier doing the R.U.C.'s work can be enough to provoke an incident in these times of tension.



Police photographer gathering evidence in Derry, January, 1969.



Army photographer gathering evidence in Derry, Feb., 1970.



## Sir Arthur to visit Derry

SIR ARTHUR YOUNG, Inspector-General of the RUC is coming to Derry on Wednesday, February 11 to meet with a deputation of five or six members of the Derry branch of the Civil Rights Association in order to discuss his decision to drop the disciplinary charges against sixteen policemen accused of misconduct in the Bogside, on January 4, 1969.

Mr. Eamonn Melaugh speaking at a Civil Rights meeting, last week, said that Sir Arthur's choice to drop the charges was not a personal decision but had been influenced by members of the Orange Order.

### UNDUE INFLUENCE

"He will never convince me, personally, that undue influence was not brought to bear", said Mr. Melaugh.

Mr. Melaugh is not alone in his opinion. Feeling has been running high in the Bogside against the decision and most people feel that Sir Arthur sold out the people that had once hoped that he would clean up the R.U.C. Calls for Sir Arthur's resignation have come from several quarters, including Mr. Gerry Fitt, M.P. and the Fermanagh Civil Rights Association, which said in a statement

### BETRAYAL

"The sense of betrayal and outrage which will come as a result of this action makes it impossible that he will ever be trusted again."

It is doubtful if Sir Arthur's visit to Derry will do anything more than enrage the situation. The excuse that he listed for dropping the charges ranged from the illogical "long period of time that had elapsed since the changes were initiated" to the tragically ridiculous "the accused officers denied the charges."

Later statements on other police matters only serve to drive home the impression that Sir Arthur has been totally incorporated into the Six-County political structure.

### TRADITIONAL R.U.C.

He is doubling the size of the R.U.C., already the largest ratio of police to population in the British Isles, from 3,000 to 6,000 men. For what? Is there any increase in the crime rate which would justify such a drastic change? The only possible use for these new men can be in the "traditional" R.U.C. role—as political enforcers.

Sir Arthur also announced that in searches in the Shankill Road a quantity of small arms were discovered in homes, "but it was no reason for alarm."

What is reason for alarm is that no charges were preferred against any one arising out of the discovery of these arms.

Sir Arthur stated last week that he did not "like the tone" of the Derry C.R.A.'s message "demanding" that he come to Derry to discuss his decision. That is understandable, the people of Derry didn't "like the tone" of his decision very much either.

# What's "new" about the R.U.C.



**DERRY - 1952**



**DERRY - 1968**

PERHAPS Sir Arthur Young is genuinely mystified as to why the people of Free Belfast and Free Derry react with suspicion whenever he mentions the "new RUC. By this time, the entire world knows what kind of terror was inflicted by the police in the year preceding Sir Arthur's appointment so he can hardly plead ignorance to these events, yet he still seems to consider these events isolated instances which were caused by a few over-enthusiastic constables who aren't even deserving of any disciplinary action.

He fails (or perhaps simply refuses) to recognise that the police activity that horrified the world and which caused the people of the Falls and Bogside to fight a pitched battle against all odds to throw the police out of these areas was simply the natural result of 50 years of being used as political bully-boys for the Unionist Government.

The two incidents photographed above may shed a bit more light on this position; the picture on the right was taken in Derry when the RUC baton-charged a crowd of Catholics

on St. Patrick's Day, 1952—long before the Civil Rights movement ever began. The all too similar picture on the left is the now famous photo of Derry on October 5.

If the RUC haven't changed in eighteen years how can Sir Arthur honestly expect people to accept them after only a few month's uneasy truce. The people ask for proof of new intent. They are given white-washed constables and an enlarged police force. Is it any wonder that people view the "new" RUC with scepticism?

## "BABBLING" BROOKE— A BAD JOKE

QUITE a furore has been caused in the North by the appointment of Mr. John Brooke, M.P., son of Sir Basil ("not a Catholic about the place"), Lord Brookeborough as "Ulster's" Government Publicity and Information Chief.

Apart from the fact that the appointment is recognised as a "Government" surrender to the hard-liners, the appointment is also regarded, among pressmen, as a joke.

The intellectual powers of Captain John are recognised as limited, as often happens when comparisons are made in the political field between sons and their "famous" fathers.

Churchill and son—Randolph.  
Carson and son—Edward.  
Brookeborough and son—Captain John.  
Steptoe—and son.

Capt. John, however, is nobody's mug, if he cannot do the job himself he has the wherewith to recruit the expertise who can do the job for him.

As I write, 3.30 p.m., Tuesday,

February 3, from the office of the "Belfast News Letter," where I am looking over some back files. Captain John, complete with R.U.C. body-guard and well-known "Sunday News" writer Patrick Riddel (so lovably eccentric) are all in a happy mood.

Could it be that the new Minister for Information is really the Belfast "hard line" newspaper, the *News Letter* and our old friend Paddy Riddel?

O Paddy dear and did you hear the news that's going round.

During the time that I was in the *News Letter* office with my notebook and pen, I was in receipt of some hard stares and a noticeable drop in the tone of conversation was obvious, but a *Voice of the North* reporter has to have a bit of a brass neck at times, so I continued turning the files until I came to the following written by Paddy Riddel:—

"The fact remains—and when I say fact—I mean fact—that the con-

stituency associations have been so infiltrated and dominated by the hard line morons of Unionism, the Paisleyites, and those who think as the ornaments of our province are in the habit of speaking, that it is extremely unlikely that the damage can be undone in time if it can be undone at all.

"I've said it so often that I'm tired of saying, maybe as tired as you are of reading it—We are in a bad way, we are in a need of better men, with better minds to steer the province in the direction of better things. We're heading for the reefs, we urgently need a change of course. If we don't make it I fear readers, we'll hit the reef so hard we'll founder."

The boy stood on the burning deck,  
His feet were full of blisters,  
The Captain drank in the ship's  
saloon,

'Till the beer ran down his whiskers.

—SEAN Mac BRADAIGH.



# DON'T CRY — IT'S ONLY SMOKE

## Decision on C.S. Gas condemned



CAUSE AND EFFECT — RUC GAS-GUNNERS AND C.S. GAS VICTIM IN THE BOGSIDE. If this dreadful weapon is intended as a cure for the Irish problem then the British Government might find out that the cure was worse than the disease

THE British Government's decision that Britain must retain full right to use C.S. anti-riot gas came under strong attack last week from Mr. Eddie McAteer, President of the Nationalist Party.

Mr. McAteer stated "this decision seems to illustrate how precarious the British Government must feel in its hold on the Northern Ireland situation. Obviously, the only reason they wish to retain this dreadful weapon is because of the position here. Will they be equally prepared to use C.S. gas to stop, in Mr. Callaghan's own words in reference to the situation here, "this nonsense on the streets" that is going on in England?

### SMOKE GAS

The British Government has ruled that it abides by the Geneva Convention, which outlaws the use of nerve gas or tear gas in wartime.

The Government ruled however that, in its opinion, C.S. was not a tear gas, but a smoke gas!

Ask anyone from the Bogside who watched their children choking and screaming if C.S. was only "smoke" and see what reply you get. Read the labels on the thousands of empty cartridges that littered the city streets. They read A/RIOT IRRITANT which translated means anti-riot irritant. Smoke gas is labelled simply "smoke." Did the British Government fall victim to its own propaganda. Some smart Six-County P.R. man coined the term "tear smoke" for use in official R.U.C. bulletins because it gave a nicer image.

### CONDEMNED

When the U.S. Army used C.S. in Viet Nam to flush Viet Cong guerrillas out of underground bunkers, it was self-righteously condemned in Westminster. When the R.U.C. use C.S. in Ireland indiscriminately against men, women and children, it suddenly becomes "smoke" not stinging, choking, nauseating gas.

As Mr. McAteer, in his condemnation stated: "If the use of this dreadful weapon is intended as a cure for the Irish problem then the British Government might find out that the cure was worse than the disease."

## FORCES FOR FREEDOM II

THE Public Order Bill which became law on Thursday is objectionable in some of its features. It gives an unchecked power over processions and demonstrations to the Minister of Home Affairs, who is always an Orangeman and therefore biased. This power must be curbed or removed by the Police Committee as John Hume has suggested. It is also objectionable in that it has many features directly aimed at the type of protest that the Civil Rights movement has used so successfully in the recent past. Fines of £600 with six months imprisonment are Fascist penalties designed to stifle legitimate protest.

But in smashing these features of the Public Order Bill and the more obnoxious Special Powers Act the tactics and timing are important. It is not the most important issue at the moment and the position of the minorities in the Ghettoes and in their homes might suffer from any distraction which would draw off the British Troops and leave people defenceless before the UVF.

The time and place to break the Act is before the British General Election. An all-out effort should be made to draw to the attention of the British people that this unfair and draconian legislation works to support Orange bigotry in the North of Ireland and that this is done by leave of and with the blessing of the British Home Secretary. Get the campaign for Democracy in Ulster and all Republican Clubs in England to make this Act an issue in the Election.

After the prime importance of protecting our people, including those who wish to demonstrate, against attack, the next job which is not being done, is to study the bits of paper that are emerging with "Reform" written on them. They represent a whittled down version of what Mr. Callaghan must educate and inform us of what decisions are being made on our behalf—no secret negotiations are desirable in this day and age—We have a right to know what the future shape of our lives is going to be like.

Our experts in politics and law must examine the detail of this legislation and see if it guarantees freedom to live without fear of bigoted discrimination, to grow towards friendship and tolerance in the community with sacrificing a jot of principles held in conscience, say, in re-

by  
FALLS

gard to family and education, to grow towards a united Ireland and to make Ireland the country we want it to be—neither a pale imitation of England or America or a stage Irish nonsense.

We must press for a Civil Rights Bill and an impartial Commission to implement it, and for the reform of the Judiciary, the whole judicial system and the wealthy and conservative Law Society.

Freedom is not possible without economic freedom. Banks and insurance companies should be made to retain their funds in Northern Ireland and to invest it in the provision of new industries and new jobs. The ordinary ability of the youth of the area should be provided with jobs closely based on the type of area and its products, that he lives in. Men should never take second place to machines, nor to the whims of some rascal with money bags. "Ireland for me is nothing without its people," said James Connolly, and the provision of jobs is the first priority. Secondly, houses—a man is never free until he owns a house and has an interest in it.

But all this seems far away. When you have a government with all its key members, in the Orange Order and totally subservient to its dictates. Until this link is broken, freedom is not going to flourish here. The greatest failure of the Cameron Report was its failure to assess the damage of this Order. Let us hope Scarmen does not make the same mistake.

**"Birds of  
a feather"  
in  
Enniskillen**

AS if the Six-Counties didn't have enough problems with its home grown Professional Haters, a group of gentlemen farmers of the Fermanagh Unionist Association have decided to import some prize breeding stock from across the water to improve the local Orange herd.

Mr. Enoch Powell, known in Britain as "The White Tornado" will be the guest speaker at a Unionist meeting in Enniskillen where he is expected to address a full house of at least 1,000 "loyalists" who are expected to grab at the chance to hear a 'true' Englishman speak.

Also expected at the meeting, which will be held in the Regal Cinema, Enniskillen, which is owned by the association, is a formidable line-up of "birds of a feather" including the long-silent William Craig, ex-minister of Home Affairs, and Sir Knox Cunningham, M.P. a regular contributor to the Rev. Ian Paisley's "Protestant Telegraph."

Mr. Powell, who is best known for his "foreigners go home" pronouncements was highly vocal last August when he asked, "What were a Frenchman and a German student doing fighting in the Bogside?" That perhaps they simply loved freedom appears to have never occurred to him, but since that sort of logic appears to Mr. Powell we can ask him, what is a London M.P. doing rabble-rousing in Enniskillen?



# THE NATIONAL IDEA

The contention that the Six Counties as such constitute a homogeneous entity thus falls to the ground on their first contact with facts and figures, readily available in official records, and well-known to anyone with even a casual knowledge of conditions in those counties. The argument would stand a better chance of being sustained if its protagonists limited their claim to Antrim (minus the north-east), Down (minus the south and east), Derry (minus the south), and Armagh (minus the south). It might be contended with some show of plausibility that the area so curtailed contains within it a homogeneous population different in race, religion, character and ideals from the remainder of their fellow-countrymen. The contention would still be open to grave criticism, but it would not be so hopelessly and obviously untenable as when applied to the Six Counties. But in adhering to the strict facts of the situation the opponents of Irish nationalism would have to surrender not only the two-nation theory but their claim to a separate Parliament, for there is everywhere a limit to the area which can be permitted to call itself a nation or claim a separate Parliament. To call portions of four counties a nation and bestow a separate Parliament on them on the ground of their distinct character would be too preposterous for practical politics, and would create too dangerous a precedent in a highly complex world, in which homogeneity nowhere exists, but in which national minorities exist everywhere. If portions of four counties in a country of thirty-two, all of which are enclosed within the unity of the sea, could assert their claim to nationality and a separate Parliament, then the world would become a multi-coloured patchwork of feeble and futile entities, and the very idea of a nation would be slain. The apostles of the theory of a homogeneous Six County area, with a separate national consciousness, are forced to distort and obscure the facts, because adherence to the facts would destroy their theory.

## THE IDEA OF A NATION

The truth is that the two-nation theory as applied to Ireland rests not only on a misrepresentation of the known facts but on a complete misunderstanding of what a nation really is. It is worth while, therefore, to inquire what is the true nature and function of a nation and to apply the results of our inquiry to the two-nation theory as applied to Ireland.

It is easier to say what a nation is than to say what precisely it is. We feel that the word describes a very vital and significant expression of corporate life, but as soon as we have made the attempt to define it we feel that something of the truth has been lost. "Though no term in politics is of more frequent use than nation," said Lord Bryce, "it is not easy to define. There are almost as many accounts of it as we have found in other terms of the political dialect". Professor Ramsay Muir expressed the same difficulty when he wrote: "Nationality is an elusive idea, difficult to define. It cannot be tested or analysed by formulae". Nevertheless, many thinkers have attempted to give satisfying definitions of the term, and though the words used to define it vary, their central thought is the same. According to one thinker "it is about consciousness of kind, as a determining principle, that all other motives or-

*This concludes the series reprinted from "Handbook of the Ulster Question" published by the Dublin Stationery Office in 1923. It contains the full material history of what has come to be known as "The Ulster Question."*

ganise themselves in the evolution of social choice, social volition or social policy". Another expands this definition to "a social group, bound together by a consciousness of kind which springs from the tradition evoked by the group's historic past, and is directly related to a definite home-country." Still another defines it as "a form of corporate consciousness of peculiar intensity, intimacy, and dignity, related to a definite home-country." Renan's well-known definition is more flexible than those given above by more modern thinkers, but it runs parallel with them. "A nation is a living soul, a spiritual principle. Two things, which in truth are but one, constitute this soul, this principle. One is in the past; the other is in the present. One is the common possession of a rich heritage of memories; the other is the actual consent, the desire to live together, the will to preserve worthily the individual inheritance which has been handed down. To have common glories in the past, a common will in the present, to have done great things together; to will to do the like again—such are the essential conditions for the making of a people."

## A LIVING ORGANISM

Now, all these definitions, however variously worded, are in fundamental agreement. A nation is a living organism growing out of a conscious identity of country, memories and interests. It is shaped first by geographical conditions, then by history, then by a sense of common interests and purposes. People living together in a well-marked geographical area evolve a sense of kinship. Historical happenings, not always against an outside enemy, become the common inheritance of all. A living organism, capable of continuous development, springs from these things and the nation is born.

It is noteworthy that none of the definitions quoted makes mention of race, religion, character, or even political institutions as a necessary feature of the national idea. To have done so would have been to contradict concrete experience. England is mixed Danish, Celtic, Norman and Anglo-Saxon. Switzerland is mixed German, French and Italian. France itself, the most conscious nation in the world, is a mixture of Germans, Celts and Romans. Belgium is made up of Flemings, Walloons and other racial elements. In the words of Mazzini, himself a great apostle of the national idea, "there is not a single spot in Europe where an unmixed race can be detected," and he might safely have extended his dictum to include America and Australia. Similarly, there is not a single European nation where an absolute uniformity of religion and character prevails. No modern nation makes religious differences the pretext for special political arrangements. Thirty-two per cent. of the people of the province of Posen are Protestants, yet the province as a whole was handed back to Catholic Poland after the war without a plebiscite being taken. In Switzerland Catholics constitute 41 per cent. of the population, and are the majority in ten cantons, yet Swiss national unity is not endangered. The French Catholics of

Quebec are a source of strength rather than of weakness to the Canadian Commonwealth. The Catholics of Protestant England, like the Protestants of Catholic France, are the most patriotic sections of those nations. In the same way, no modern nation exacts from its people a uniformity of character, temperament, or ideals. Indeed, the tendency is for each nation to develop within it the widest possible variety of character and aptitude compatible with the national idea. The northern Englishman is progressive, industrial and energetic; the southern Englishman is conservative, agricultural, lethargic. There is a very wide difference between the Frenchman of Lille and the Frenchman of Marseilles, between the German of Berlin and the German of Wurtemberg, between the Swiss of the Italian and of the German cantons. These differences of character and outlook do no more injury to the nation than the differences of race and religion to which reference has been made. Rather do they strengthen the national unit by bringing to its service the widest possible variety of character, temperament, aptitude and ideals.

## DIFFERENCES RECONCILED

The truth is that the nation is a comparatively recent synthesis in which differences of race, religion, character and ideals are resolved in the fellowship of people living on the same soil, inheriting the same memories, responding to the same environment, and conscious of common interests and a common destiny.

We are now in a position to appraise more justly the claim of North-East Ulster to be regarded as a national entity apart from the rest of Ireland. We have already been driven by an examination of the facts to the conclusion that the claim to homogeneity cannot be made for the Six Counties as a whole. It has also been pointed out that even if the homogeneity of the greater portion of the four counties was established, it could not be held to justify a breach of the obvious national unity of Ireland, for there is a limit to the privileges which can be extended to national minorities. An examination of the elements which go to the making of a nation has shown us that uniformity of race, religion, character and ideals is found in no modern nation whatsoever. Therefore, in arguing that there are two nations in Ireland because North-East Ulster possesses this uniformity, the supporters of the theory merely convict themselves of ignorance of the meaning of the national idea. A nation is the reconciliation of differences not the assertion of uniformity, and North-East Ulster has qualities and aptitudes different from the rest of Ireland, those qualities and aptitudes should be developed within and not without the national organism.

As a matter of fact, those differences, where they really exist, are not nearly so great as the exaggerated language of enemies of Irish national unity have wished the world to believe. As will be seen from the historical portion of this volume, the alleged racial difference is a mere

fiction without warrant in history. The vast majority of the Colonists who supplanted the ancient Irish were Scots descended from the Irish Colonists of Scotland in the third and fourth centuries. In returning to Ireland the Scots were, in a very real sense, merely returning to the land sense of their fathers. It is on record that many of the Planters spoke Gaelic hardly distinguishable from that on the lips of the old Irish. North-East Ulster prides itself, and justly, on its great commercial and industrial progress, which it attributes solely to qualities inherent in its own people but absent in the rest of Ireland.

## NORTH-EAST PROSPERITY EXPLAINED

It was a North-East Ulster man and a great captain of industry who pointed out that such a belief does not represent the whole truth. "One of the heads of the Irish linen trade," said Mr. A. G. Wilson, in a pamphlet entitled "Recent History in Ireland," "protested against the idea that our staple industry had gained anything from the Protective system which lasted off and on from the time of Strafford down to the period just previous to the introduction of machinery, say, roughly, about 200 years. I venture respectfully to disagree with this view, not because the modern linen trade really owes anything, directly, to the Protective bounties, but because those bounties had kept alive in Ulster, as in England, an industrial spirit strong enough to survive the mechanical revolution of the nineteenth century. And if the question be asked why the linen trade has died out over most of the other areas where it once flourished under the bounties, I think a sufficient answer is the effect of the Penal Laws upon the immense Roman Catholic majority outside of Ulster. It is our boast that Ulster is prosperous largely because of her intermixture of Scotch blood; and it is true; but if the claim be examined historically, we learn that the Scotch immigration is merely the return of Irish Colonists to their original home, minus the two great industrial disabilities of which I have spoken. It is as if England were overrun by, say, Germany for several centuries, and then revived by the return of her Australian or Canadian Colonists, who had retained something of the language, dress, customs and industrial spirit of the motherland, while these had been abolished by force in their place of origin. These, then, the commercial restrictions and the Penal Laws, were among the main causes of the miserable industrial situation in all except our own corner of Ireland up to about twenty years ago.

The people of North-East Ulster are not, therefore, really different in race from the rest of their countrymen, and their greater industrial aptitude has an explanation, not in racial differences, but in the facts of history.

## RELIGIOUS DIFFERENCES

There is a clear religious distinction between North-East Ulster and the rest of Ireland, and it was the persistent stressing of that distinction by interested parties and persons inside and outside Ireland which alone prevented the full acceptance of the Irish nation by North-East Ulster. We have seen that both in theory and practice religious differences can easily be reconciled and



# Ireland as a whole is a Nation

even made a source of strength in a normal nation. But in a nation deprived of a national Parliament there are always classes and vested interests whose power depends on the subjection of the nation, and who, by persistently playing on a difference of religion, hope to prevent the nation taking shape in a national Parliament. When Ireland had a national Parliament its stoutest defenders were the ancestors of the men who today stand for secession. On the 14th July, 1791, the Belfast Protestant Volunteers celebrated the success of the French Revolution, and, in the course of an address to the National Assembly, used the following words:—"We, too, have a country, and we hold it very dear; so dear to us its interest that we wish all civil and religious intolerance annihilated in this land; so dear to us its honour that we wish an eternal stop to the traffic of public liberty which is bought by one and sold to another; so dear to us its freedom that we wish for nothing so much as a real representative of the national will, the surest guide and guardian of national happiness." It is apparent from these words that the North-East Ulster of the end of the 18th century regarded Ireland as a nation, one and indivisible, entitled to the loyal service of all its sons. At that time, too, the people of North-East Ulster were the strongest advocates of religious freedom for the great majority of their fellow-country men. It was a Convention of the Ulster Protestants which, in 1782, passed the following resolution:—"Resolved, that we hold the right of private judgment in matters of religion to be equally sacred in others as well as in ourselves; that we rejoice in the relaxation of the Penal Laws against our Roman Catholic fellow-subjects, and that we conceive the measure to be fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland." If that spirit of nationalism and religious freedom was not maintained in the North-East Ulster, as it has been maintained and developed in every other civilised nation, the explanation is that during the 19th century interested persons and parties inside and outside Ireland persistently exaggerated and distorted religious differences and historical happenings in the hope of preventing Irish national unity and all that that implied.

## IRELAND A NATION

We have seen that the idea of a nation is based on the reconciliation of differences of race, religion, language, character, temperament and aptitudes in the consciousness of common aims and a common destiny. We have seen that the small minority in the North-East, which for the moment holds aloof from the national idea, justifies its action on grounds which would destroy every organised nation in the world. We have seen that over a century ago North-East Ulster stood in the van of the movement for national and religious freedom. What has been can be and will be again, for the unifying forces of geography, environment, common interests and a common destiny are too strong to be long resisted by an insistence on religious differences and a distortion of historical happenings. The greatest merit of the national idea is that it makes even ancient schisms a source of pride to all the people. Within the nation the heroisms of Limerick and Derry

would be the common property of the Irish people, and the victory of the Boyne would be a common inspiration as much as the victory of Benburb. All Frenchmen are heirs of the French Revolution and the wars of Napoleon, just as all Americans are heirs of Washington and the battles of the Civil War. The national idea reconciles not only differences of race, religion, character and ideals, but even bitter domestic feuds, so that from the widest range of differences is evolved an enfolding and stimulating unity.

Ireland as a whole is a nation, and North-East Ulster is merely a small portion of Ireland which for the moment refuses to assent to the political implications of that nationhood. The forces making for union have been temporarily frustrated, but in the long run they are bound to prevail, as they have prevailed in every other country which has the attributes of nationhood.

## PUBLIC CIVIL RIGHTS MEETING

In St. Patrick's Hall,  
Dungannon

ON WEDNESDAY, 11th FEB.

at 8.30 P.M.

To Debate and Discuss the U.D.R.

TENTATIVE SPEAKERS INCLUDE:—

Miss Bernadette Devlin, M.P.; Mr. Austin Currie, M.P.; Mr. Michael Farrell, N.I.C.R.A. Executive; Mr. John Hume, M.P.; Mr. Eamon McCann, Chairman Derry Labour Party; and Mr. Ivan Cooper, M.P.

# SCARMAN AND UNITY FLATS

MILLIONS of words, bulging files crammed with documents recording all the questions and answers. Questions posed by the lawyers and Q.C.s. representing all the various interests. The Orange Order, R.U.C., Specials and the tenants of Belfast's Unity Walk Flats, who since 12th July, 1969, have, with heroic restraint and forbearance, withstood persecution, attack and siege by extremist Unionist mobs, composed in the main of hooligan elements, with criminal minds.

The questions will reveal the story in all its cruel horror, the story of the manipulation of the mob by behind the scenes, small-time politicians for their own ambitious selfish ends. The answers bring out crystal clear the sufferings, particularly of women and children who have to live with this persecution depending on their own unity for protection—Unity Walk.

The 11th of July is the eve of "Ulster's" annual carnival of the celebration of the victory for "civil and religious liberty" at the Boyne, in the year 1690.

Around midnight the sky in the working-class Unionist areas is usually red from the reflections from burning bonfires, the musical "festival" is on its way, "The Sash," "Tighten Up the Rope," "Derry Walls."

Unionist "Ulster's" contribution to the arts and the culture of the 1970s.

## MUSICAL PROGRAMME

On the 11th July, 1969, at 2 a.m., a Scotch flute band went to the vicinity of Unity Flats to enforce their musical programme on the sleeping tenants. This was the start of what is now clearly revealed to be a campaign to make life in the flats unbearable, to have them vacated and re-housed elsewhere where their numbers and voting strength would be negligible.

Mr. John McQuade, Unionist M.P., has come right out in the open with his demands to have the flats vacated and converted to an office block—the Catholics must go!

When the flats were being built there was no objection to the building of them. They were built to re-house the residents of the Nationalist area of Carrick Hill whose homes were demolished under Belfast's Re-development Plan which meant wholesale demolition in the working-class areas to make way for a new Ring-Road Scheme.

## NOT RE-HOUSED

The demolition of Carrick Hill was Development Plan No. 1. Its completion meant starting Plan No. 2 and that meant clearing the lower Shankill from Peter's Hill to Agnes Street bringing with it fears that the population of the Protestant Unionist district would not be re-housed in the area.

These fears are strengthened by the fact that the people affected are dour down to earth people with feet planted firmly on the ground, they did not want to live "up in the air" like the residents of Unity Flats—its ground floor housing for them, or else—re-development in the Shankill area could also spell finish to the hopes and ambitions of a few individuals who set themselves up as Shankill's political commissioners, in 'defence of the constitution.'

## "FOREIGNER"

About four of these commissioners believe that the best way to defend the constitution is to be nominated as Unionist candidate to take on Gerry Fitt at the next Westminster Election, but their ambitions received a setback when Mr. McRoberts a 'foreigner' to the Shankill was en-

dorsed as prospective candidate and Unionist "white hope."

This decided John McKeague to found his own organisation, the Shankill Defence Association.

## PAISLEY

The other John—John McQuade, Stormont M.P. believes that he can still shake off Mr. McRoberts between now and the election, but No. 1 priority is to satisfy Paisley and be assured of the support of his organisation.

While Paisley is manipulating the politicians, the politicians are manipulating Paisley.

Mr. McRoberts the prospective candidate is learning fast however, and he has pepped up the campaign by taking on the G.A.A. single-handed.

At the Scarman Tribunal the lawyers will question and probe, the dossiers and files will multiply as will also the sufferings of the besieged tenants of Unity Walk. To dismiss their plight as a product of historical Belfast Sectarianism would be a slander on a heroic, kindly working class people—their Unity Flats is now in Belfast equated with Dublin's Liberty Hall.

The weight of evidence so far, clearly reveals that the attacks on Unity Flats were on every occasion unprovoked.

After four days of the Tribunals Session, Justice Scarman has found the reason for these savage attacks that have disgraced the city of Belfast, the forces of Law and Order and the regime whose guilt is exposed to the world—the answer is in Justice Scarman's own statement—

"I imagine, rightly or wrongly that Unity Flats appear to some people on the Shankill Road as a sort of Roman Catholic Citadel."

"If the crowd is in an aggressive mood the flats are a sitting target."



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## FIRST BERNADETTE, NOW IVAN

THE Unionist Party in mid-Derry has lodged an objection to the Independent M.P. for the constituency, Mr. Ivan Cooper, in an attempt to keep him from getting a vote. The objection has been lodged on grounds that Mr. Cooper was not resident in the Bond's Glen area, where he has always had a vote, on the qualifying date, September 15.

Sound familiar?

It should. Last month the *Voice of the North* reported that a similar objection was raised by the Unionist Party, in Cookstown, in an abortive attempt to deprive Miss Bernadette Devlin of her vote. The objection was also raised on grounds of non-residence but was defeated when it was decided that if they were to strike off Bernadette's name on those grounds then they would have to

strike off members of Parliament in all areas.

At the time Mr. Austin Currie, M.P., stated that "it appears as if the Unionists have been keeping a careful check on Miss Devlin's activities." It appears now that they have been doing much more than that.

Miss Devlin wasn't at home to qualify for the political niceties because she was in the U.S. attempting to raise money for relief. Mr. Cooper, however, is a different case.

*He was forced to leave his home because his house had been petrol-bombed and shots fired into it. Around the qualifying date the police had to make inquiries into his house.*

Coincidence? Anywhere else in the world maybe. In the Six-Counties, however, coincidence has always caused a multitude of Unionist sins.

# The real enemies of the rule of law

LORD JUSTICE McDERMOTT, himself an ex-Special, and as he says himself, proud of it, spoke recently of the direct and insidious attacks on the Rule of Law.

Of course His-Lordship should have known that the real enemies of the Rule of Law are the partisan undisciplined R.U.C. and the one-time Orange politicians, guilty of racist conduct and statements, now serving on the Bench.

## BY AIDAN CORRIGAN

The promotion of Lord Justice Curran to the Bench, following his "disfranchise the minority" speech, was a great blow to the Rule of Law. Any respect and trust which the minority had in the impartiality of the Bench must have been shattered on that grim day. Lord Justice Curran has been consistent. I am sure His Lordship watches TV, and perhaps he would even watch "foreign" stations like Telefís Éireann when I am sure he saw the brutality of the R.U.C. in all its naked viciousness, especially on 5th October, 1968. After a winter of police brutality, when they even attacked men, women and children in their homes, Lord Justice Curran said in May, 1969, that when he heard the R.U.C. criticised he knew what side to take. What a resounding blow for the Rule of Law. How consistent are the words of Curran as the politician and Curran the Judge.

Judge Topping's appointment to Judiciary was probably even a more mortal blow to the Judiciary. As Minister of Home Affairs he was hated and distrusted by the minority. He was then known as "Spike Topping," for it was he who spiked the roads along the Border. Catholics had every reason to fear him for it was he who called for a fighting fund to combat the menace of Roman Catholic infiltration.

His promotion to the Bench as that of Judge Jones brought the Rule of Law into disrepute, for it was the latter who said that "in many ways Roman Catholicism was close to Communism."

When I say that Mr. Albert Anderson, M.P. for Derry City, was a worthy successor to Mr. Jones, M.P., then I have said enough.

Over the years on the Bench we have a long line of ex-Unionist politicians, men who have been un-

scrupulous and untiring in their efforts in pursuing bigoted discriminating policies, openly calculated to wipe out the minority. The men who are the real threat to the Rule of Law have been moulded and groomed in the Orange Order, an organisation which pursues anti-Catholic exterminating policies without qualm or shame. It is the Orange Order Unionist politicians who are now on the Bench which have brought the Rule of Law into disrepute. The obvious bias shown in verdicts against non-Unionist and C.R. supporters have undermined the Rule of Law. If Lord McDermott reads the following which are quotations from speeches by the members of the Bench, then he can make up his own mind why the Law and Bench is in disrepute.

Major L. E. Curran, former Minister of Home Affairs and Unionist M.P., asking a Labour M.P. in Stormont not to oppose the Local Government Bill, stated that a different policy "would result in the obvious conclusions of the Nationalists getting control of local government of the three border counties and Derry City." Challenged on this point he went on to insist that "the best way to prevent the overthrow of the Government by people who have no stake in the country and had not the welfare of Ulster at heart was to disfranchise them." Quoted in "Northern Whig," 11th January, 1946.

References to disfranchisement are not given in official Parliament reports but Curran never denied that he made this remark, which was published in heavy type in "Whig."

E. W. Jones, Q.C., M.P., Attorney-General 1964-68; Judge of High Court 1968:-

"Brother Jones said that in many ways Roman Catholicism was close to Communism, and one of them was that its religion was mixed with politics. Any Church or power which made an enemy of the State by making assertions and doing acts aimed at the State to bring it down could only have their condemnation. There are plenty of that position in Northern Ireland." — "Coleraine Chronicle," 18th July, 1953.

W. W. B. Topping, K.C., M.P., Minister of Home Affairs 1956-59; Judge 1959; Recorder of Belfast:-

Mr. Topping suggested that in every Protestant district in N.I., a "fighting fund," similar to that in Derry, should be set up to combat the menace of Roman Catholic infiltration.

These quotes represent a very small sample of the innumerable statements by almost all the members of the N.I. Bench which indicate their ingrained bigotry. The minority, with good reason, find it impossible to believe that they can receive equal justice from men holding and publicly expressing such opinions.

# GRAFFITI

TUAIRISC a láigh mé ar na mallabhair ar an Irish Times a chuir ag machnamh ar an téad seo mé. Is cosúil gur phéinteallí duine éigin i litreacha móra bána na focla "Éireoidh muid arís", — ar bhalla reilig Ghlas Naíon! Tuigimid cad é bhí geisic ag an duine a scríobh na focla úd, agus tá súil go dtig an tuar fán tairneacht, ach d'fhéadadh sé áit ní b'fhóistín na reilig a thoghadh!

Ar ndóig, seans go raibh an duine a scríobh an teachtaireacht úd ag smaoineamh ar an seanscál faoi na ridirí atá ina suan codlata faoi Ghrianán Ailigh i d'Tír Chonail, ag fanacht ar an lá a mbeidh Éire ina ngá. B'fhéidir gur shíl m' dhuine go bhfuil an t-am sin chóir ann anois, agus é sheánfadh go bhfuil an ceart aige?

Rud é an scríbhinn bhalla atá againn

Le ANRAI MAC GIOLLA CHOMHAILL

riamh anall. Is cuimhin le gach duine an scríbhinn chuigeach ar an bhalla a luaitear sa Bhíobla, rud a thug cor cáinte diúin: "Tá an scríbhinn ar an bhalla." Creidim nuair a chuaigh lucht na seandálaíochta a thochailt sna bailte móra Rómhánaigh Pompeii agus Herculaneum a scriosadh le laibhe ón bhcoláir Vesuvius, go bhfuair siad scríbhinní, nó graffiti mar a thugtar orthu, ar na ballaí. Is beag áit a rachfaidh siad domhan inniu nach bhfaighfí graffiti; is cosúil gur nós é a théann lámh ar lámh leis an tsibhialtacht. An chuid is mó de na graffiti a fheitear, ar ndóig, ní fheadfaidh iad a lua go poiblí.

An Ghaeilge a thabhairt isteach i ngach

gná de shaoil na tíre, sin is cúspóir do Ghluaiseacht na Gaeilge, más fíor; ba chóir go mbeadh luchtair orainn Gaeilgeoir an scríbhinn sin ar bhalla Ghlas Naíon a fheiceáil, agus bimis ag súil leis gur tuar é don Ghaeilge leis.

Ní hé sin an chéad scríbhinn dá mhacasamhail i nGaeilge a dhómaic mé. Is cuimhin liom rudaí mar é a fheiceáil i nDoire, sa cheantar ar a dtugann lucht na bpáipéir nuachtana agus na teileifíse an "Bogside" air. Ach ní rún dom toiseacht a chaint inniu faoin ainm sin, agus a gciallaíonn sé do mhuintir; Dhoire: fágfaidh mé sin go dté lá is faide anonn. Fágfaidh mé sibh leis an ghruaf bífic-fimid uilig an lá a mbeidh graffiti Gaeilge ar Bhóthar na Seanchollie i nMéal Feirste: beidh cath na Gaeilge bualithe an lá sin go dearfa.



# This is your VOICE

## No compensation for the intimidated

## THE PUBLIC ORDER BILL FARCE

SIR.—Since August 15 last, I have been campaigning for some sort of compensation for people intimidated from their work. But, so far, without success.

I have already had two letters published on this subject, but no one seems to be interested.

I would like your readers to know what has been happening to these people in their fight for compensation.

First we were told to write to Bryson House (Welfare) to enquire about some sort of compensation. There we are told that they had nothing to do with people who had been intimidated.

We were sent to 97 Townsend St., to enquire there. They knew nothing about it. They in turn told us to write into the Belfast Telegraph's Innocent Victims' Appeal Fund.

They replied to our letter telling us how sorry they were but could do nothing for us. They told us to see a Father Lowry, 107A Falls Road, which we did. But after speaking to Father Lowry, he made it quite clear that nothing could be done for us, but that some form of token compensation would be given in the near future.

I myself wrote to Mr. Roy Bradford, Minister of Commerce, asking him could he tell me if the Unionist Government were going to introduce

a new Act to cover intimidation.

In his reply, he said he had referred my letter to the Ministry of Health and Social Services to which he thought would be more relevant to my case.

I then wrote to the Prime Minister Mr. Chichester Clark, his reply was the same as Mr. Bradford's.

We then went to the Ministry of Health and Social Services at Lindsay House in Callender St. There we were told that nothing could be done for any people who had been intimidated.

I've read about firms being granted £25,000 for loss of business and profit but not a penny for the people who worked for that firm.

I've read about Major Bunting being granted £900 for the loss of his car due to the troubles. I've read about policemen being granted hundreds of pounds for injuries incurred during the troubles. But there's still not a penny for people who lost their jobs because of those same troubles. Why?

Yours, etc.,

INTIMIDATED,

Belfast, 12.

THE more one thinks about the Public Order Amendment Act, the more one realises what a farce the whole thing is.

A person can 'drive a bus' through some of the loopholes in this Bill without committing an offence under this law, and in some cases, without breaking the law at all.

It will be an offence to block the road by sitting, kneeling or lying, but one can still block the road by standing or crouching without being open to prosecution under this law.

It will be an offence to take part in a banned march or one for which inadequate notice has been given. But what about public meetings every 100 yards along a particular route? One can hardly be prosecuted for walking from one public meeting to another!

Occupation of public buildings is an offence, but if 500 people entered a Post Office at the one time, all to buy, say one penny stamp each, what law are they breaking? Or if 500 or 1,000 people decided at the one time enquire at the desk of the Police Barracks about, say the UDR, or report the loss of one penny could they be prosecuted?

A Police Officer will be empowered to ask the name and address of any person, but he can already do

this, and of course, a Police Officer is bound by law to give his name and number to any member of the public if given a reason, so this works both ways as well.

These are just a few instances which, if put to intelligent use, could make this Bill, and the government which devised it, a bigger laughing stock than it is at present, if that is possible.

—LEN GREEN.

Derry.

## Congratulations

Dear Sirs. — Congratulations on your paper "The Voice of the North" which really hits at the injustices practised by the Northern Regime. I will be forwarding the paper to my relations in America, who are already well versed in the happenings in the North—having come from Derry originally.

I do wish your paper success and hope you will carry on the good work until such times as we have a country free from all kinds of discrimination in which to live in peace.

Yours sincerely,

PATRICIA REIDY.

"Brooklyn Cottage",  
Greencastle, Co. Donegal.

LETTERS from our readers are welcomed. They should be addressed to:—THE EDITOR, "Voice of the North," 11 Brookhill Avenue, Belfast. All letters must have full name and address of writer—not necessarily for publication.

**IN** our campaign against oppression by Unionists of the minority in the Six Counties we urgently need the help of you, the people, and your goodwill to enable us to succeed.

**Awake the Voice of the North and let yourself be heard and through our columns let your cause be propagated!**

What better way of keeping absent friends up-to-date with the real truth on the Six Counties than by taking out a year's subscription for them for the *Voice of the North*?

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## BUSINESS AS USUAL—Orangemen

The Independent Orange Order have warned the Government that they intend to celebrate the Twelfth this year in the traditional manner.

A resolution passed at their annual meeting in Ballymoney, says: "As a wholly Protestant organisation having no connection with any political party, we would solemnly warn the Government that we intend to cele-

brate the 280th anniversary of the Battle of the Boyne in traditional manner."

They also pledge to stand with

fellow Protestants in Ulster's hour of need, in defending "our cherished position as an integral part of the United Kingdom."

## MRS. AUSTIN'S COURAGE

MRS. CATHERINE AUSTIN pointed out a police constable during the Scarman Tribunal hearing last week — and accused him of throwing stones during the riots in Belfast last August.

Mrs. Austin who was giving evidence to the tribunal, said she had seen constable William John Rainey throwing stones, along with a Paisleyite mob, at Unity Flats on August 2.

Constable Rainey, a former member of the B-Specials and the Orange Order, later told the tribunal that the accusation was "just another unfounded allegation to discredit the police."

Mrs. Austin told Mr. Justice Scarman "I felt disgusted that people

who were supposed to be protecting us, were attacking us."

Mrs. Austin's forthright and courageous performance, before the Scarman tribunal, on Tuesday last, is an example to all future witnesses and an encouragement to all working for justice in the community. It is a well known fact that some people in the possession of very telling evidence are afraid, lest of reprisals should follow to speak out. If the people of Belfast speak out and follow Mrs. Austin's example the stone-throwing police and the Government which manages them will be swept out of existence for ever. Only when this happens can there be peace and justice in this part of the world.



# HAROLD WILSON'S NEW DEAL

The British Prime Minister, Mr. Harold Wilson, has been to the U.S., the purpose of his visit being to negotiate with President Nixon, "A new kind of partnership between Britain and the United States aimed at resolving social and human problems in the 1970s."

Mr. Wilson has in mind the social and human problems arising from the horrible war in Nigeria and the plight of the Ibo people, also the immense social and human problems in Vietnam and those arising from

the Israel-Arab conflict. The problems of the affluent society, hunger, violence and the teenage revolt are also part of the discussions.

In his efforts to solve these pro-

blems, Mr. Wilson has the good wishes of all people and few will disagree when he states:—

"We are getting out of the situation where one country can

sit back and read its newspapers and complacently watch on its TV screens the miseries of its neighbours."

Ireland is England's nearest neigh-

by SEAN MacBRADAIGH

bour and the social and human problems of Ireland partitioned 6 North Eastern counties have been mirrored on world television screens, the burning of homes, intimidation, the gerrymander and the jack-boot rule of an armed partisan police force backed by a judiciary recruited from the ranks of the Orange-Unionist hierarchy. These are problems and miseries that qualify for Mr. Wilson's discussions. Right here in his own back garden grows the poisonous weeds that Mr. Wilson professes to abhor.

The human and social problems of the Six Counties are Mr. Wilson's responsibilities because they are the direct result of British Rule in Ireland and the imposition of partition on Ireland against the will of the overwhelming majority of the Irish people.

Mr. Wilson is debarred from signing the United Nations declaration on human rights because of the existence of the Special Powers Act in the Six Counties and when dealing with the Rhodesian Government on the question of apartheid he had to suffer Mr. Ian Smith's retort that the Rhodesian Government hadn't one quarter of the powers embodied in the Special Powers Act operating in the British occupied Six Counties.

Mr. Wilson's skeleton in the cupboard has been laid bare to the critical scrutiny of world opinion and yet, hoping for the defeat of the Labour Government at the soon-to-come General Election the Stormont Junta seek to strengthen their powers with a new Public Order Bill aimed at the Civil Rights Movement and all opponents of Unionism.

When Mr. Wilson arrives home he will find a queue waiting for him on the steps of No. 10, a queue led by Major Chichester-Clark, Mr. Roy Bradford and "Ulsters" trade union "leaders" who have only now been jerked out of their lethargy by increased unemployment at the Aircraft factory and the shipyard of Harland and Wolff and who have always exhibited a stoic complacency in matters of unemployment when unemployment was confined to the Six County minority.

It has not gone without notice that some 'prominent' trade union leaders in Belfast have been for some time

now, wasting their time on Government sponsored 'community relations' committees that reek with hypocrisy, when their talents would be better employed in the service of their members.

The delegation on Mr. Wilson's doorstep will voice their concern at the serious economic position and unemployment rise in the "Ulster" statelet and will ask for more grants and subsidies, the only medicine prescribed to satiate the appetite of the Ulster economic diabetic.

The British Government engaged in a balance of payments struggle have kept imports down by restricting national production resulting in an out of work total of 63,000. The rate of increase on public expenditure has been cut to the bone in the past two years. As a result Britain's economic expansion lurks at the bottom of the chart for industrialised countries.

The economic problems of the Six Counties are totally different from those of Britain. Where Britain needs to restrict production the 6-Counties needs to increase production and industrial expansion. Where Britain needs a cut down on public expenditure the Six Counties needs to increase public expenditure on housing, education and industrial development.

The Stormont Government is a rubber stamp government with no power to form policies to control the economic factors that are contributing to "Ulster's" malaise. Anxious workers are depending on the only two people with ability, Bradford and Faulkner, among a Unionist collection of third rate politicians, to formulate a policy that will stop the rot.

Meanwhile, the sectarian Frankenstein of Paisleyism, the creation of Unionist politicians, sensing that something is wrong is snorting and snarling, ready to lash out at the Catholic minority and the family circle of the Chichester Dynasty that has lost control.

Mr. Wilson is right when he says "we are getting out of the situation where one country can sit back and read its newspapers and complacently watch on the television screens the miseries of its neighbours." It is hoped that the Irish Government in the 26 Counties, the Irish people in Britain and abroad, and freedom loving people everywhere will take Mr. Wilson's words to heart and resolve that never again will they stand by, indifferent to a repeat performance of the brutal combined RUC, UVF and Specials attack of last August.

## JUSTICE FOR ARTHURS FUND

*"When the rights of one man are denied the rights of all are endangered"*



NINETEEN-YEAR-OLD John Arthurs of Dungannon was sentenced to three years' imprisonment last October after being found guilty by a jury (of 11 Unionists and one Catholic) of throwing a petrol bomb. The only evidence against him was that of RUC Constable Spears who said he identified Arthurs at 100 yards distance, through a barricade in an unlit street, after midnight, and saw him throwing petrol bombs. He said he arrested Arthurs with the aid of two B. Specials whom he could not identify.

Six witnesses testified that Arthurs did not throw any petrol bombs and that he was arrested by B. Specials, in a Catholic housing estate, in another part of Dungannon. He was brutally beaten up and taken unconscious to hospital.

The Judge, in summing up, said that one side must be telling lies. Yet the jury accepted the evidence of a member of a discredited police force.

The money which is being collected for Justice for Arthurs Fund will be used to secure legal aid and advise to free John Arthurs. Up until the recent appeal on point of law John was granted legal aid. However, at the moment legal aid has been denied him.

Send subscriptions to any of the following:—

AIDAN CORRIGAN, 4 Orpheus Drive, Dungannon, Co. Tyrone. Phone Dungannon 2744.

LIAM DONAGHY, 16 Newell Road, Dungannon, Co. Tyrone.

JOHN GILL, Dungannon, Co. Tyrone.

JIM KAVANAGH, Gortin, Dungannon, Co. Tyrone.

ART McCAGHEY, 4 Killyman Road, Dungannon, Co. Tyrone.

ANDY SMALL, 25 Irish Street, Dungannon, Co. Tyrone.

NEXT WEEK — Refugees From Britain

