

BORDERLINE

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Incursion gets go-ahead

Garda sources have admitted for the first time that British army and RUC incursions to the 26-Counties are being given the go-ahead. The admission comes in the wake of a major operation on Sunday, September 25th, when a British spy-plane and Wessex helicopter crossed the frontier at Clones while the Gardai and army mounted checkpoints on roads leading into Fermanagh.

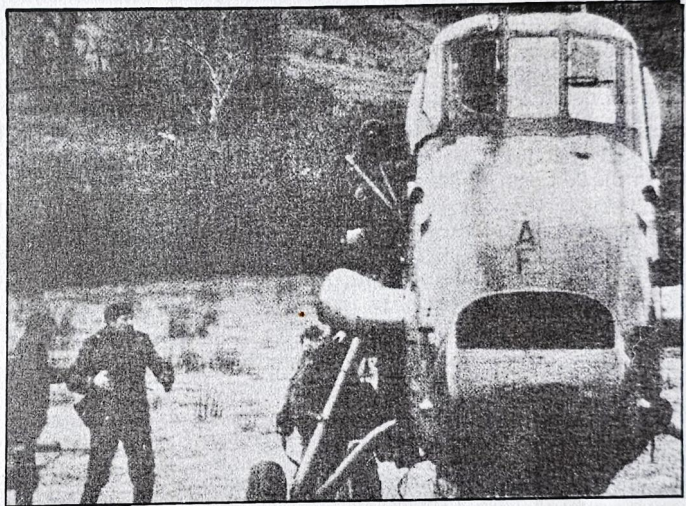
The clearly co-ordinated operation began at about 3.30 pm on Sunday afternoon when a British army spotter-plane flew low over houses in O'Neill Park, Clonboy, Cara Street and as far as McCurtain Street. It circled the area five times and was shadowed by a British army Wessex helicopter which also crossed the border twice in the area of Carn Heights.

Throughout the operation British army and RUC foot-patrols were active on the Fermanagh side of the border while garda and army road-blocks stopped traffic heading into Fermanagh. The spy-plane was flying so low that it shook the roofs of several houses. Those in the plane could be clearly seen using photographic and other scanning devices.

The following morning, shortly after 8pm, a second co-ordinated operation swung into action in the vicinity

of the Aquaduct Bridge on the main Cavan Road. Scores of British troops and RUC saturated the Fermanagh side of the bridge while simultaneous garda/army checkpoints were mounted at both ends of the Mullinamoy Lane, on the roads to Cavan and Newtownbutler. Locals were prevented from crossing the Aquaduct bridge, including people who had business reasons for wanting to do so, and a garda checkpoint on the Diamond diverted Cavan-bound traffic via Scotshouse and Ballyhaise.

(continued on page 8)



Mortars Blast Newtown Barracks

Newtownbutler RUC Barracks was the target of an IRA mortar-bomb attack on Friday, September 23rd. The Barracks was rocked by four of eight mortars which were concealed on a lorry parked close to the base on Camp-hill. RUC claims that only one of the mortars had struck the base were subsequently disproved when none of the 'missing' three mortars could be found in fields in the vicinity. Locals have also discounted RUC allegations that children had been playing on the lorry after it had been parked by an IRA unit.

Given the level of British army/RUC activity in and around the Newtownbutler area, the IRA attack is certain to have caused red faces and quite a few headaches for British security strategists.

We Say.....

The refusal of Clones UDC to discuss recent British army/RUC incursions in the locality is nothing short of a disgrace. After all, if the elected authority for the town fails to treat as an emergency the presence in its urban district of the armed services of a foreign power, then what relevance can that authority have for the people who elected it?

That Fianna Fail councillors should have been to the forefront of attempts to block such a discussion is hardly a surprise, given that permission for such incursions has been authorised by their party leadership, and in return for what? So that Margaret Thatcher and the whole rotten British establishment can turn around and spit in Charles Haughey's eye, as we have seen again with the release of the British soldier who murdered Aiden McAnespie.

After all the U-turns that have been done since Fianna Fail came to power surely some of its supporters must be asking if it's all a bad dream. As Councillor Caoimhghin O'Caolain said in relation to the weekend incursions, we have 'reached a new low in Fianna Fail treachery.' And after all that has happened, after the betrayal on the health cuts and on the extradition issue, surely there must be Fianna Fail supporters who are asking themselves how much lower their party can sink in its treachery.

Last weekend the people of Clones experienced at first hand the implications of the steady surrender of sovereignty by the 26-County establishment. Our town is taking on the appearance of a war-zone with armed gardai and soldiers cruising the streets, with British planes equipped with the latest and most sophisticated spying techniques flying over our homes and with brazen members of the RUC able to cross the border to have cosy chats with their allies.

They say it is all because of the threat posed by the IRA, but there are no IRA walking the streets of Clones with guns and that organisation has made it clear time and time again that they have no intention of using armed struggle against the institutions of the 26-County state. But still the lie is spread that the IRA is a threat South of the border, and that lie is spread most by the British government which would dearly love to see the 26-County state being dragged into the war.

So how long does Clones UDC intend to wait before it addresses itself to the emergency that is facing the community? Is it going to wait until British army/RUC patrols enter our streets on what are termed 'hot-pursuit' missions? Is it going to wait until the doors of our townspeople are being kicked in and men and women are abducted or shot? Is it going to wait until there is blood flowing on our streets?

Let there be no illusions, Britain will squeeze all it can from the authorities in the 26-Counties to prosecute their 'war effort' against the IRA. They will make the rules and they will fight just as dirty as it suits them to fight. It is high time that the nationalist people of this island told the British where to go. It is high time that the massive waste of resources on border 'security' was stopped and it is high time that all of us worked towards the only solution that can bring peace - a British withdrawal and the reunification of our country.

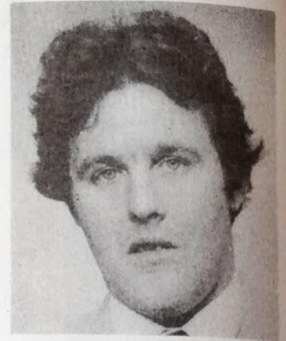
O'Neill hits back

Councillor Hugh O'Neill of Donagh, County Fermanagh has hit back at RUC attempts to connect the Republican Movement with a hoax bomb-alert which led to the evacuation of Lisnaskea Old People's Home on September 8th and the subsequent death of an elderly man.

Mr O'Neill has described the hoax and the evacuation of the Old People's Home **four days later**, along with the attempted evacuation of the residents of Drumhew Park as a 'ruse' to enable the crown forces to mount a military operation in the area.

And Mr O'Neill has also criticised SDLP Councillor Fergus McQuillan for 'being only too ready to jump on the RUC bandwagon in stating that the Republican Movement was responsible for all ills.' He concluded by asking people to check whether any surveillance equipment had been left in their locality.

Meanwhile, Fermanagh Brigade of the IRA confirmed that it had issued a public statement that there was no bomb in the vicinity but that the forced evacuation of the



old people had continued despite their denial. The statement added:

'The evacuation of the Old People's Home and the subsequent death of one of the residents in Drumhew Park was orchestrated by the RUC and British army for their own sinister reasons.'

'At no time did the IRA place a 'device' behind the Old People's Home or telephone a hoax warning. On Friday, when it was learned that the RUC were holding the IRA responsible for the military exercise, the IRA issued a public statement denying any involvement.'

SCHOOL 'TAX'

The parents of children attending Scoil Mhuire primary school in Clones are not impressed by a fund-raising proposal which has been implemented by the parents committee of the school and there are indications that some members of the committee are also against the plan.

The committee proposes that the parents of children attending the school pay a 'voluntary' minimum subscription of £2 per month to offset the shortfall in the government's allocation towards the upkeep of the school. A strict account is to be kept of all payments and parents have been issued with special envelopes for

the purpose.

Objections to the scheme are on several grounds but mainly because the voluntary nature of the scheme is likely to become compulsory government discovers that parents are willing to make direct contributions on a regular basis for school maintenance. And if parents are prepared to pay £2 this year who is to say that it will not be £4, £8 or even more every month in years to come? As one parent commented: *'It's not the £2 a month that bothers me. It is the principal that would be paying any direct contributions and that this would be used to do away with what's left of free education.'*

On October 5th, 1968, television viewers in Ireland and abroad saw the RUC attack peaceful protesters for civil rights as they paraded through the streets of Derry. For many it was their first glimpse of the naked bigotry and repression which the Catholic population had endured from the inception of the British-backed Orange regime. Twenty years later the struggle for justice continues in the face of continued repression, press censorship and misrepresentation of what is happening.

Many of us remember the Civil Rights Movement. Indeed there are tens of thousands alive today who took part in its campaign for social justice. But there are many thousands more who were not even born then and for whom the campaign for civil rights is something that is read about in history books. Whether we have personal recollections of those days or not, it is important that we all understand the reason for the campaign for justice and the reason why the state, then and now, is determin-

ed that the campaign will not succeed.

Bernadette Devlin McAliskey was one of the major figures of the Civil Rights Movement. In a recent address to a Noraid delegation in Donagh, County Fermanagh, she outlined the story of those days and why they led to revolution. Most of that story is reproduced below as a special commemorative tribute to all who have given their lives or liberty for justice since 1968.

1968-88

20

Years

of

Struggle

FROM CIVIL RIGHTS TO REVOLUTION

By Bernadette McAliskey

'When the civil rights association started, some four years before 1968, it started like many lobbying and reformist organisations. It was started by a coalition of liberal groupings and political parties and of individually concerned people. They were documenting and highlighting a number of basic wrongs in this community, wrongs that had existed from the creation of the state when its nationalist and by and large Catholic population had lived in second class citizenship.

This state was artificially, undemocratically and violently created. The institutions of the state were set up to exclude us by virtue of the fact we were nationalists. We did not have access to higher education. We did not have access to any great wealth. We did not have access to property and had very little access to land except the small pieces of land holdings that were held by the rural population. Therefore, the state quite clearly set itself up to prevent us from growing in any kind of political or economic strength.

In order to do that initially the electoral boundaries were so gerrymandered as to ensure that even where we held a significant majority



The start of the very first Civil Rights march which took place from Coalisland to Dungannon on August 24th 1968

of the population, we could not translate that into an electoral majority for representation. The sole function of this gerrymander was to prevent us having any democratic access to power.

We grew up with a separate education system. Because of that it was very easy to see where a person was educated. And it was impossible for a person to get any meaningful employment if they had been educated at St Patrick's anything or St Mary's anything else. So they didn't have to ask you your religion. When you were asked, as is fairly straightforward on any job application, what is your education, it was painfully obvious your education was Catholic and so you couldn't get jobs. Now that has been from the creation of this state.

So why, when the state was created in the 20s, did it take until 1968 for the civil rights movement to develop? Most people have never addressed that question. It just happened. If you read the papers the troubles just started and everybody gets the blame including me.

There were two things happening by 1964 when the civil rights movement,

FROM CIVIL RIGHTS TO REVOLUTION..... FROM CIVIL RIGHTS TO RE

as a reform group for change, started. One of the most fundamental things actually happened as far back as 1947. That was coincidentally the year I was born. But that was not the historic happening that produced the '68 civil rights movement. 1947 saw within the United Kingdom, of which we were unwillingly a part, the introduction of a free education. And that basically meant that for the first time, in 1947, we had a way up. The children of small farmers, the children of unemployed persons, the children of lowly paid workers who were Catholics, could go to the Catholic Primary School, pass their King's or Queen's scholarship, get free education in a Grammar school, pass their scholarship there and get free university education. Now all of that takes seven years primary school, seven years second level, that's fourteen years, and three years of university. So after 1947, seventeen years later, which was 1964, we had produced in this state our first generation of professionally qualified Catholics. These were people who were qualified as doctors, teachers, archaeologists, engineers. They were qualified to do any job in this

state that anybody else could do. And they couldn't get jobs. And it was perfectly clear then as with anything else, the higher you rise off the floor the more conscious you are of the ceiling. And so by 1964 we had produced, albeit a minority because of that system, a minority of our community who were articulate, educated, qualified and unemployed. Who were these people? They were John Hume, they were Michael Canavan, Austin Currie, Seamus Mallon. They are all the children of the 1947 Act. The people who reached the ceiling and couldn't get jobs. So it was there the civil rights association started in an attempt to bring to the attention of the British Government, the Irish Government and the international community, that this actually existed; that people could not be employed in this state because of their religion no matter how well qualified they happened to be. The second thing was that we had the great economic boom of the late fifties and early sixties when part of the great leap forward in the British economy actually meant that they were recruiting workers from the colonies because unemployment was so



Early 1969 Civil Rights D

low. Job opportunity was so high in the British Isles that the local labour market could not meet it. And within the British economy they were going to the colonies and bringing in Jamaican and Ugandan workers to fill the gap. And that economic boom hit the north of Ireland as well. It saw the introduction of Du Pont, of Michelin, of Goodyear, of the great American factories which opened up here. And that had a major effect on our community. Because whereas in '62, '63, '64 unemployment in areas like Ballymena, Antrim, East Belfast was virtually non-existent, unemployment in Strabane remained 30%. So even at a time of a major economic boom, when they were going half way round the world to find workers for the British economy, Irish Catholics could not get jobs in the north of Ireland.

That created a bigger division in the community because as people's expectations grew, as people could see the growing opportunity and the growing wealth of their neighbours, they remained in absolute poverty. And there was only one reason for it. The community they came from, the religion they professed, meant that they could not join in. And so we had still massive unemployment in Fermanagh, in Tyrone - particularly Strabane, and in West Derry. So you had two things coming together. You had the ordinary labour market of people who couldn't find work of any



Brenadette Devlin rallying the Bogsidiers behind the barricades

EVOLUTION..... FROM CIVIL RIGHTS TO REVOLUTION..... FROM CIVIL



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kind. And you had the professionally qualified, articulate educated people who couldn't find work either. Now that's what started the reform movement of '64.

Going back again to the voting problem. By the '60's we had reached crisis proportions and the reason for that was that in Local Government - that was say the administration for Fermanagh or Dungannon or Strabane - the local day-to-day government which controlled our lives were the town councils. And they also controlled the building of houses. In order to vote in this state for local councillors you had to be a property owner. You had to pay rates on property. Now that actually meant that unless the council gave you a house you had no vote. So the council could prevent you from voting by refusing to give you a roof over your head. And that had been their policy from the beginning of the state.

They also confined us to certain areas and that's where what are known as the ghettos came out of. We were confined into various land areas for voting purposes. That resulted in the city of Derry, where in fact the population was three to one nationalist, where the nationalist majority in the city of Derry was three out of every four persons, and yet in 1968 the city council in Derry was actually the other way round. It was three to one Unionist representation. And that was very simply done. The city was divided into three electoral wards.

Three quarters of the population was forced to live in one ward and one quarter of the population was divided amongst the other two. And that ensured that they ran the city.

Now in ordinary human terms what that meant by the mid sixties was that in Derry, in Dungannon, in parts of Fermanagh, in Strabane, in Omagh, in fact in most of the major towns in Northern Ireland, there was not another square inch of land left within the pre-designed electoral area on which to build a house for a Catholic. Now the Unionist controlled council solved that problem very simply. They stopped building houses. So by the mid-sixties we had a position, particularly in the rural areas, where grandmother, grandfather, married sons, married daughters, and their generation of a family were all living under the same roof, and for no reason other than the Unionist council would not allow them to build over there because that would give them voting strength.

So by '68 in fact the civil rights movement started in a very small town, Coalisland, not with any great razzmatazz in a city or anything like that. It started in the heart of rural Tyrone. And it started there precisely on the housing issue. We had reached a position where for four years people had been campaigning in various parts on this housing issue. And at the beginning of August one house had become vacant. And you can imagine in human terms understand the position people were in. What started the flashpoint of the civil rights movement in 1968 was one single three bedroomed house. And it was like gold dust. There was one house available and there was something like 50 families who needed that house and who wanted it very badly and they were all arguing amongst themselves over whose need was the greatest and who would get it. The house was finally allocated by the council to a young woman called Beattie who was unmarried but who was intending to marry about six or seven months later. And they gave her the house.

The community naturally just went beserk. All fifty families marched on the council and they took this

house over. They sorted out amongst themselves who was the most needy and they put the needy family in the house. The police came and there was a running battle of bailiffs and evictions. The Civil Rights Association was approached on this problem and they decided well we are going to have to highlight that and so we had the first civil rights march in 1968. So when you look back on it what we have come through was actually in 1968 in the middle of the so-called cradle of European democracy, we were demanding the right to vote, the right to have a roof over our heads and the right for an equal opportunity to apply for a job. Those were the great unreasonable revolutionary demands that caused the problems we now have.

So how did we get from there to here? Was there a civil rights movement that had actually peacefully persuaded the British Government to give us votes? And just when the thing was going nicely did nasty people sneak out and destroy it? I think you have to look at the facts. They never gave us anything. We marched on the streets and they beat the heads of us. And we learned an awful lot through it.

You went out on a non-violent demonstration and you kept the law. You filled in the form and told the police where you were marching to, where you were marching from, who would be there, who would be speaking and how long it would take. And you went out real peacefully and legally. And along came a bundle of thugs and they had big sticks and stones and arm bands and Union Jacks.



*Battle of Bogside (Derry),
August 12, 1969 - the beginning*

FROM CIVIL RIGHTS TO REVOLUTION..... FROM CIVIL RIGHTS TO

And they beat you off the street. And you sat there until you were beat off the street and then you went home. Next morning who comes around but the local friendly neighbourhood cop and he serves you with a summons for behaviour likely to lead to a breach of the peace. Nobody gets served with a summons for beating your head in. So we moved on very quickly from doing what we were doing peacefully and legally to a position where not only did we not have the right to vote, the right to a decent house, the right to a job, we didn't have the right to complain because the government determined we were abusing our right of freedom of assembly.

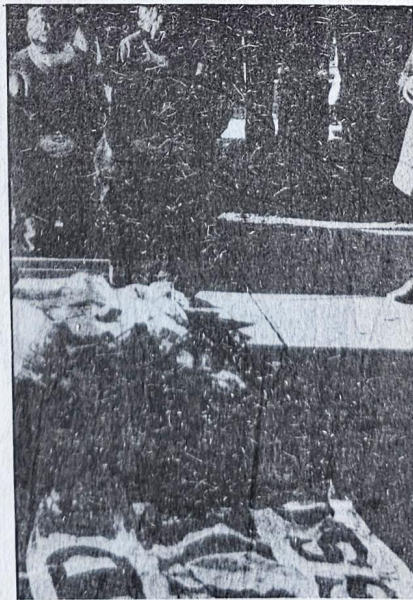
THUGS

We obviously didn't have the wit to quit. We weren't going to go away. So they decided they would let loose these thugs on us. And what people forget when they talk about the violence in the situation is the first shots fired in this struggle were not fired by us, they were fired by the loyalists. The first explosions in this struggle were not ours, they were the loyalists'. They were the people who introduced violence against us.

Now as I told you earlier the majority of Derry City was three to one nationalist and Catholic, yet on the twelfth of August the entire Catholic and nationalist population were herded like sheep into the Bogside and barriers were put up for the day and the loyalists came from all over the north of Ireland to walk around the walls of Derry and throw pennies to us down over the wall. That was our position in this society. And the police escorted them. That was their traditional right. That's how it was put. It was the traditional right of the loyalist community to walk along the walls of Derry and hurl abuse and pennies at the sub-human species that were herded down below. That was fair enough. At the end of the demonstration it was also their traditional right to attack the Catholic area and put manners on the people of the Bogside for a year. Now we had enough of it and in 1969 when they came we were ready. And everybody was ready.

one of the chief members in the Citizens Defense Committee at that time, was the leader of the Nationalist Party Eddie McAteer, affectionately known by the younger members like myself as half-a-loaf Eddie. Because Eddie always believed half-a-loaf was better than no bread. But we belonged to a generation that would have bit the hand that fed them. And half a loaf was no good to us. But Eddie was well known as a decent sort and worked the parliamentary system for years but on that day in Derry Eddie made his prophetic statement: *'There is not a stout heart that will not be the steadier for the knowledge the pike is in the thatch.'* And that simply meant that if the Loyalists attacked the area we were ready for them. And sure enough they did. And they were led into the area by the RUC. And we fought them back and we kept them out of the Bogside for three solid days.

And because they couldn't get in the loyalists and the police across the north of Ireland turned their vengeance on the Catholic community in other areas. It was at that time that Bombay street in Belfast was completely burnt out. The refugees fled



The banner of the Derry Civil Rights Association lies in the blood of those murdered by British paratroopers on Bloody Sunday

across the border. In every small town and village people congregated in halls like this to try and plan for their protection against what we thought was another traditional pogrom against the Catholic community. And after three days who appeared on the scene but the gallant soldiers of her majesty's armed forces riding to the rescue. And I have a vivid memory - and that's when the thing began to fall apart - I have a vivid memory of my old friend Eddie McAteer and John Hume and all the first generation who didn't know to bite the hand that fed them, the people who were still grateful for the state's education, walking up the street in Derry and telling us we were saved; the British Army had come. But I belonged to the second generation. We didn't quite appreciate the value of the free education we were getting. And I was having none of this saved by the British Army.

ILLUSION

But the British army arrived and we were told that the British Army had come to save the Catholics. And that illusion existed for about six months. It didn't exist amongst republican youth. It didn't actually exist in the countryside where there is a wee bit of prejudice I think. We always maintain we are born and bred republicans. Mothers and fathers are all Hibernians. But we say nothing about that.

The British Army could not have come and did not come to save Catholics.

If that was the case why did they not come in the twenties when there were pogroms against the Catholic community at the time of the creation of the state? Why did they not come in the thirties to protect the Catholic workers in the shipyards who were shot out of their place of work and never were allowed to this day to return; who were shot out of the major key industries where to this day they can still not find employment? Why did the British Army not come then? Why did they not come in the forties when there were pogroms against the Catholic community because of the neutrality in the second world war of the Free State.

FROM CIVIL RIGHTS TO REVOLUTION..... FROM CIVIL RIGHTS TO

The truth of the matter was very simple, only it took people a long time to see it; the British Army did not come because Catholics were being burned out of their homes in '69. They did not come because Catholics were being shot by Loyalists in 1969. They came precisely because for the first time since the creation of the state the nationalist community had organised itself and was fighting back. And they came to put manners on us, and to prevent the state from falling down around its ears. But nonetheless they landed. The British Prime Minister said four weeks. They will be there for a matter of weeks, he said, to clear the matter up. That was 1969. Nineteen years later they are still here. And they are still here attempting to do the job they were sent here nineteen years ago to do, which was not to protect us; it was to teach us manners, to put us in our place and to prevent us from organising the destruction of the state.

So when we got to that point it was perfectly clear what was happening. We had asked for the right to vote. We had asked for the right to work. We had asked for the right to live. That was all we wanted. And because we had asked those things they had beaten us off the streets, they had shot our people, they had interned them and they wouldn't give us daylight. Did they really think that having come through all of that the right to vote was going to please us? Did they really think that having come through all of that, to turn around at the end of the day and say we are now going to build a hundred houses in Coalisland, that after all we came through we were going to say thank God for that we can go home? Because we had realised something that we didn't know. Old men knew it. Old women knew it. And used to say to us when we were smart assed kids, they used to say to us: *'You don't even know what you're starting.'* And we would say, *'Aw, sure!'* I remember an old man saying to me twenty years ago: *'Don't you start it girl if you can't finish it.'* But they did know. This state was created to prevent democracy. It was created to prevent us living as decent human beings. And therefore it stood to reason that even though all we wanted was a right to a decent life, the right to be treated as human

beings, the right to work, the right to vote. In order to get those basic human rights we were going to have to take this state apart.

So it was a process of education that by '71, '72, we realised it wasn't enough to march up and down the street. Because in order to get any basic democracy, humanity or dignity for people in this country we were going to have to demolish this state. And that's where the thing began to fall apart into how we would do it. The SDLP wanted to talk it out of existence. Fair enough more power to their tongue. Young people couldn't wait for that. Young people wanted to take it down tomorrow, if not today. And so the thing began to fragment into its different political arenas. The civil rights movement as a united organisation split because the state was going to have to be challenged, and that's what we have been doing from the early seventies.

And what have we paid for it? We have seen the British propaganda machine say its function in this country is to keep the peace. There has not been peace in Ireland for 800 years since they came. Their method of keeping the peace has been they have taken the best, the bravest, the most idealistic, the brightest, the most intellectual of our youth and they have incarcerated them in tombs, either in the graveyards or in the prisons.

And hundreds more buried, families destroyed, hundreds of people forced to emigrate, hundreds of people forced to live on the run.

They introduced internment when they couldn't scare us. They shot us in the streets on Bloody Sunday. They brought in the shoot-to-kill policy. They took every piece of legislation and bit by bit over 20 years they took away every single right we had, just because we wanted three basic human rights. We don't have the right of innocence till we're proven guilty. We don't have the right of trial by jury. We don't have the right to know our accusers. We don't have the right to breathe. We don't even have the right any more to think because sadly our own Church is now being used on the other side to sort

out those of us who don't think straight and we find ourselves being pushed further and further in.

So to 'keep the peace' the British have put in here over a period of 19 years in excess of 30,000 British soldiers armed, some 20,000 UDR men armed, a growing number of armed policemen and RUC reservists. They must have in total 100,000 armed men to call on at any time in this small community to 'keep the peace' at gunpoint. To protect democracy? As I say they have taken away every democratic right we have in the name of peace, in the name of democracy. In the name of law and the maintenance of law and order they have broken every international human rights convention, every international law and as many local laws as they choose. They write the law every day to suit themselves.

They have bought Mother Church, the Irish Free State and half the educated and articulate people who would have traded their heritage for a job. And they have intimidated every man, woman and child that they can intimidate. And what they can't buy and what they can't intimidate they have tried to slaughter and incarcerate in jails.

And that has been our history of the civil rights movement. Nobody subverted it, Nobody misdirected it and nobody stole it. They drove us down the road one step at a time. And that's where we stand now. And when people say what did we learn out of it, what I have to do, and I think what you people walking round this country have to do as you look at it and you look round and you see the military and when you

see that prison and when you see those graveyards, you look round our people and you will still see the smiling faces of the bravest and the best people in Ireland, young and old. And after all we have suffered in 20 years you find one of them that's for quitting! And it is near time after 20 years of it the British said 'Well look if we are really interested in peace, democracy and law the only contribution we can make to it is 'get to hell out of here.' And then peace, democracy and law will have a chance.

Lisnaskea Ambush

Three RUC personnel were injured, one very seriously in an IRA ambush on the outskirts of Lisnaskea town centre. All three were caught in a bomb-blast in the early minutes of Friday, August 26th, while investigating a suspected intrusion at Mealiff's garage. An IRA unit detonated the bomb by remote control.

Extradition Case

The extradition case against former Fermanagh/South Tyrone MP, Owen Carron, opens on Thursday, October 6th. After their extradition of H-Block escapee Robert Russell, the Fianna Fail government claimed that it was a matter for the courts to decide, but the final decision on whether Owen Carron is or is not extradited rests with the Dublin government.

To prevent the public protest which heralded Russell's extradition, the authorities in the 26-Counties are considering an RUC proposal that the location of future extraditions be kept secret.

Water Rates

Householders in County Monaghan can expect renewed pressure to pay rates for domestic services, including the provision of a water supply in urban areas. The Fianna Fail government, which opposed the rates while out of power, has instructed County Managers throughout the state to increase the pressure against those who have been resisting the double-taxation. Now is the time to have a word with your local councillor, not after the unjust charges have been re-introduced in the UDC estimates for next year.

(continued from page 1)

At 9.30am people in the Clonboy area observed an RUC member crossing the Aquaduct bridge on foot and walking towards the garda position at the Mullinamoy Lane. When challenged by one local man, he simply walked on. Some time later he walked back to the bridge in the company of a garda. No attempt was made to detain the intruder even though he was in uniform.

The incursions on Sunday and Monday follow an incident on Saturday, September 24th when a 15-year-old Clones youth was confronted by three British soldiers on the Monaghan side of Lackey Bridge. The soldiers jumped from a hedge as the

blood for two days and was limping with a leg injury for three weeks afterwards.

Raids and Arrests

There were widespread raids in Clones town following the robbery of an estimated £5,000 from local businessman, Eugene Comiskey, on Saturday September 10th. A number of youths were arrested in the course of an intensive garda follow-up operation, but all were released without charge. It appeared that the garda were using the robbery to conduct an intelligence gathering exercise on the people of Clones, a point that was underlined by a door-to-door survey which was conducted in several parts of the town.

Regiment Changeover

The Scottish regiment based in South Fermanagh over the summer months has been withdrawn and replaced by the Royal Irish Rangers, the regiment which SDLP deputy leader Seamus Mallon asked the British not to put on operational duty in the Six Counties. When the possibility of their being posted to Fermanagh was first raised earlier this year, Mr Mallon argued against on the grounds that the Rangers are mainly recruited in Ireland and would be regarded by nationalists as simply an extension of the UDR.

What Mr Mallon failed to recognise is that this is exactly why the Rangers have been put on operational duties. After all, the body of a dead British soldier returning to Ballymena is far better in the eyes of the British government than if it was returning to Liverpool. And there are no prizes for guessing where the Ghurkha regiment will be sent after the British withdrawal from Hong Kong in 1990. Like all colonial regiments, they are considered expendable and can expect to end up in Ireland.

youth cycled past and forced him to stop. The youth is reported to have been very shocked after the incident.

Meanwhile there was a further sinister development on the night of Monday, September 12th, when a man believed to be a member of the RUC Special Branch followed two Fermanagh women into Clones town. He was observed acting suspiciously in several pubs in the town and was clearly on an intelligence-gathering mission. There was a heavy garda presence in the area that night but, although they were contacted, the suspected agent was allowed to re-cross the border unhindered.

Despite the events of the weekend, Clones Urban District Council turn-

Greeting

Finally may we send greetings to Garda Colm 'Archie' Hearne, the lad from Clifoney, County Sligo, who has, we are reliably informed, been promoted to the Special Branch and posted back to Clones from Monaghan town. Whether we will have the doubtful pleasure of Archie's company remains to be seen, however, as he is laid up with a nasty back complaint in hospital. Rest assured that we all have our fingers crossed on that one. Sure maybe if Archie can't make it they'll appoint the cool, clean, steroid kid, Sergeant what's his name, to the position. We'll wait and see.

Local POW Beaten

Local H-Block prisoner Sean Lynch was one of several POW's who received a severe beating on August 25th when a riot squad was brought into the jail to 'deal with' a peaceful protest by the 'red book' prisoners. There are 23 such prisoners in the H-Blocks who are regarded as top security and are moved from one block to another every few weeks, thus preventing them from becoming involved in any educational programmes.

The prisoners involved including Sean Lynch, began a passive protest to persuade the prison authorities to move them less frequently. The protest simply involved refusing to co-operate with such moves.

Following prisoners lock-up at 8pm on Thursday, August 25th, a riot squad was sent screeching into the yard of H-Block 8 which housed Sean Lynch and two other 'red book' prisoners, Martin Meehan and Gary Kearney. All were forcibly removed from their cells and beaten on the journey to H-Block 4. Sean Lynch was choked and had his arms and legs twisted behind him as he was assaulted with batons. As a result of this vicious attack he was left vomiting

ed down an emergency Sinn Fein motion protesting 'in the strongest terms' at the incursions and calling on the Fianna Fail government 'to immediately cease the active collaboration of garda and army personnel in these incursions.' A discussion on the motion was disallowed by Fianna Fail members who were supported by the so-called 'independent' chairperson and the Fine Gael councillors.

Councillors Fintan MacPhillips and Peter MacAleer have given notice that the motion will be included on the agenda for the next UDC meeting and they slammed the failure of the council 'to deal with an issue which has far-reaching repercussions for the people of Clones urban district.'