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No. 106

Saturday, 29th September (De Sathairn, 29 Meán Fómhair), 1973

THE BISHOP TICKLES IN THE CHURCH

MUCH has been said and written on the total failure of Dublin politicians to do their duty for the war-torn people of the North; much has also been said on these same politicians' almost total collaboration with the British enemy. The case against the Irish Governments—both former and present—is well documented. As Michael Farrell recently pointed out in O'Connell Street, their self-disrespect reached a new peak by using half of their army and police to welcome and protect Edward Heath, the man responsible for Bloody Sunday, for internment, torture, bank robberies and car bombs. This was their worst hour.

Less has been said on the deplorable record of the Northern Catholic Hierarchy during the past few years. Like the Dublin politicians they also have lost heavily and, sad to say, in many cases, in many places and with many people have lost all credibility. However, the position of the Catholic Church here is not as black as it might first appear. Certainly the Most Rev. Dr. Daly and the Most Rev. Dr. Philbin, as well as men like Monsignors Mullally and Ryan, by their double think, their double standards of praise and blame have dealt the Church many staggering blows. Dr. Daly, the persistent outspoken critic of the Provos, by his silence on Bishop Tickle will never be listened to again. He would be well advised to sell his typewriter.

However, when the history of this period is written, the work, efforts and dedication of the Frs. Wilsons, Fauls, Murrays, Bradys will be seen as the work and leadership which saved the Faith once more in Ireland. There are many, many priests following the Fr. Wilsons; few indulge in the double think, the Erne Sense viciousness. It is to these that the people are daily turning; it is these dedicated men who will lead on in the steps of Pope John. "Hibernia", dated 21st September, carries a very interesting article from that magazine's Northern staff:

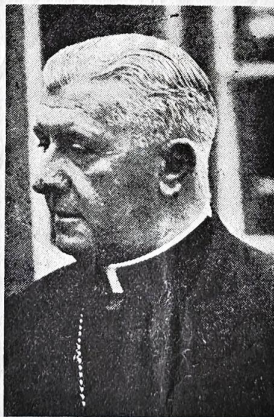
"On Tuesday, 11th September, following the destruction of a Catholic church at Sydenham, on the outskirts of Belfast, Dr. Philbin, Bishop of Down and Connor, issued a statement in which he expressed puzzlement over the attacks on Catholic churches, deplored the movement of the Catholic population from certain areas, expressed the need for a continued British Army presence and suggested the possibility of reforming vigilante groups. Although it contained few constructive proposals and suggested, if anything, the confusion of a man caught up in events he could neither comprehend nor control, it did offer some evidence of the episcopal attitudes which constitute a point of polarity in the crisis of authority which is now troubling the Catholic community in the North of Ireland.

Implicitly in the Bishop's comments were a reliance upon the physical authority of the British Army and a concern with the physical and visible aspects of the Church as a corporate body. In adopting that position, it is extremely unlikely that Dr. Philbin was voicing the opinion of the majority of those for whom he has a spiritual care. It was essentially the voice of the Church as a pillar of the Establishment, a moral prop for the forces of containment and a bastion of the status quo. Such is not the view of the Church taken by many of Dr. Philbin's diocesan nor, indeed, by many of his

parochial clergy, who look to the Church as the custodian of moral values and who consequently expect to hear the Church declare whenever moral values are under attack from whatever quarter.

CREDIBILITY GAP

The gap between the conflicting views of the nature of the Church's role was dramatically spotlighted in the recent exchanges between Fr. Desmond Wilson, curate in the St. John's Parish, which embraces Ballymurphy, and Monsignor Patrick Mullally, Vicar General of the Diocese of Down and Connor. To the viewing public, a large part of the drama in that exchange was provided by the personalities in the conflict rather than the issues at stake. The Monsignor, who has never been engaged in parochial work but has spent his whole career within the bureaucratic structure of the diocesan machinery, does not enjoy a good public image. He is a large, florid-faced, cigar-chomping man whose appearance and manner invite comparisons with portraits of Renaissance prelates. Father Wilson, on the other hand, does enjoy a good public image. Through his writings, his broadcasts, his involvement with ecumenical developments like the



Bishop Tickle

Churches Industrial Council and latterly through his participation in the spiritual, social and economic life of Ballymurphy, he has offered people an image of what they feel should be the role of the priest in contemporary society. When Father Wilson queried the role of British Army chaplains in the North and was publicly accused by Monsignor Mullally of seeking "personal publicity", majority support was undoubtedly on Father Wilson's side in the subsequent wing-ding between the two men.

It would, however, be unfortunate if the personality clash between the two men should obscure the gravity of the issue in question. That issue is how the Church should exercise its teaching authority. It has been highlighted by the collapse within the Northern community of the centripetal forces which tend to hold a society together and help define the moral consensus within the community. For a small

minority in the North all the former moral values have been swept aside, to be replaced by a new set of values which have not yet either been articulated nor indeed properly understood. For the vast majority, however, the former values still prevail, but in such a new context of disorder or anarchy that their relevance becomes more difficult to determine. It is in the failure of the Church authorities to recognise the extent of the moral ambiguity that the critics detect a major failure. They point to the one-sided nature of the ecclesiastical comments upon the civil disturbances and the apparent reluctance of the Church authorities to criticise the abuses by the civil authorities or to support the protest of parochial clergy when they attempt to do this.

TICKLE SLANDERS FR. WILSON

The ambivalence in the official attitude is observed in the contrast between the speed with which Monsignor Mullally rebuked Father Wilson for suggesting in a letter to the "Catholic Standard" that some British Army chaplains may have abused their position and the complete and total silence when Bishop Tickle, head of the Army Chaplains, took it on himself to rebuke Father Wilson, although acknowledging that his complaint might have had some substance. Even more surprising than the Chancery's failure to comment upon Bishop Tickle's amazing breach of protocol was the failure to comment upon Bishop Tickle's exercise of his teaching authority while within the diocese of Down and Connor. To date there has been no explanation of his exposition of the moral law which absolves soldiers from moral responsibility for their acts when carrying out legitimate orders. Although such a judgment appears to be a considerable departure from traditional Catholic teaching, it would appear that in Down and Connor episcopal dog does not eat episcopal dog.

BISHOP'S DOUBLE STANDARDS

To those Catholics in the North who have looked to their pastors for moral guidance such silence is not surprising. While they have become accustomed to the fulminations of Dr. Philbin against the "men of violence" or to witnessing his waspish irritation when his political judgments are not immediately accepted by the man in the street, they have waited in vain to hear any public condemnation by him of the widespread abuses of the security forces since 1970. They have, however, responded to the pleas and suggestions of priests like Father Dennis or Father Murray simply because they have seen these men criticising and condemning moral decay from whatever source it has emanated.

BISHOPS FAIL PRISONERS AND OPPRESSED

Such catholicity has not been evident in the public pronouncements from Lisbreen, the home of Dr. Philbin. There has, for instance, been no public reaction by the Bishop to the suggestions from different sources that Army chaplains appeared to exercise spiritual faculties to which they had no claim. There has been no public support for the attempts by the Catholic prison chaplains to ameliorate the conditions in Long Kesh. There have been

(Continued on page four)

Letters to the Editor

LETTER FROM CRUMLIN JAIL

Dear Sir,

I would be grateful if you would allow me, through the use of your columns, to say a few words about recent happenings in Fermanagh.

For the past considerable while, I, like hundreds of others, have been kept in a filthy, dreary hole which the British call a prison. During that time I have watched the heroic struggle of the Republican people against the British Army of occupation. I have been filled with awe at the brave efforts of these equally brave men and women against tremendous odds, and each day the conviction that "we are right" grows stronger within me.

But at the same time I have watched and been filled with anger and dismay at the actions and words of men (if you could call them that) who are doing everything within their power to discredit and stop the Republican people in their struggle for justice and freedom. The fact that these same people are Irishmen makes it "sickening". There are many of these people, but I refer in particular to the SDLP. These bunch of quislings hardly deserve wasting good writing paper on them, but the recent "hysterical mouthings" of "Assemblyman" Tom Daly was the last straw for me. I just had to say something.

This bunch (I hate calling them men) of no-gooders promised the minority the sun, moon and stars in their recent pre-election campaign; since then what have they achieved? It's just the same old story. It's worse, much worse. The continuing catalogue of British Army and RUC atrocities grows bigger. There are more doors kicked in and more houses wrecked, more internees (including 15-year-old boys and girls), more political prisoners. Day and night, the arrests hardly ever cease, not only in Belfast but throughout the Six Counties, and, of course, do not forget the Army and Police murders. They go on and on. Meanwhile the UFF, UDA, SAS and Co. calmly murder Catholics and blast chapels to rubble and enjoy complete freedom to do so. And how many internees has Whitelaw released since the Assembly elections? But why should he, when he has the blessing of the SDLP; they have even condemned peaceful protest in support of these men. Of course, we have got a Castle Catholic into some high position in the RUC. How wonderful! Some of the chaplains in the British Army, too. This coupled with the recent spate of anti-Republicanism by Cosgrave is in no small way the major part of the SDLP achievements.

And to Tom Daly I would like to say: "Do you feel proud of yourself for belonging to such a bunch of lick-spitters and liars?" You, yourself, in true SDLP tradition got all "frothy" around the mouth because the Irish Republican Army killed a foreign soldier in Pettigo (Ireland), but funny enough, Tom, I don't recall hearing you squeaking so loudly when Michael Leonard (RIP) was murdered by the RUC (murdered in his own county, I may add), nor did you make such a fuss over the death of Patrick Duffy (RIP) at Belcoo recently. It was your friends—the RUC—who are to blame for his death. Why don't you go off cap-in-hand to this big-knob Catholic who has got a top job in the RUC and ask him for an inquiry? (Don't forget to say please.) Maybe you could even "raise" your voice about Michael Leonard's murder. After all, you are our important SDLP Assemblyman, so I'm sure he could do something for you.

And, Tom, didn't you hear about Mrs. Cassin from Armagh, who is not only interned but also forced to sign adoption forms for her two young children? I know, Tom, it's not in your "area", but, sure, truth and justice know no boundaries. And I wonder how often have you visited the prisoners, or how often have you been in Long Kesh? I could go on and on at this type of thing, but if you have a conscience then you shouldn't need anyone to tell you these things.

How you and your traitorous party can in conscience collaborate with the British overlords is beyond me. You run and talk and co-operate with Heath, Whitelaw and Co., yet these are the same men who are responsible for the slaughter of 14 innocents in Derry and the countless other slaughters over the last four years—and not forgetting the planting of bombs in Dublin. Again I could go on and on, but I don't think there is much need to remind anyone of these things. If anyone looked at a history book they would see what collaboration with the British Army has gained. The answer is—nothing, only more bloodshed and postponing the day when they will leave our land for good. A British promise isn't worth a pinch of salt. It has become increasingly plain that there will never be peace in this tortured island of ours until the British leave for good. Everyone knows this, including the SDLP, but it appears that all these "cultures" care about is their fat salaries. They don't care one iota for the daily suffering of the Republican people, nor for the scores of men and women who have died fighting to achieve a British withdrawal. They, the SDLP, claim that they, too, want a British withdrawal. If they do, then working the British plan for Northern Ireland, active collaboration with the British and the selective condemnation of the freedom fighters, which Tom Daly recently engaged in, is certainly not the way to achieve it. The history books are proof of that.

Thank God for men like Daithi O'Connell, Rory Brady and Fr. Sean McManus, to name but a few. Thank God that these croppies will not lie down. God help us if the SDLP had all the same. The struggling people of the Six Counties are assured only of victory, and when it comes Tom Daly and the rest of the native lackeys will be ostracised like the plague they are; we won't forget.

Finally, I would like to congratulate the people of Fermanagh on their recent boycott of the so-called elections. You were not boycotted by empty promises and lies—you can be proud of yourselves. I would also appeal for your continuing support for the Republican movement. We, the prisoners, are fully behind them in their fight. God speed the day of freedom.

Yours,

Republican Prisoner

Crumlin Road Jail,
September, 1973.

(Lest there should be victimisation of the writer by the "authorities" we are withholding the name.—Editor.)

Fermanagh Civil Resistance Committee

MARCH AND PUBLIC PROTEST MEETING

in
ENNISKILLEN
on

FRIDAY, 5th OCTOBER, 1973

in support of demand for an end to internment, an end to torture and harassment by Security Forces, the release of political prisoners, and the immediate withdrawal of British troops to barracks.

Assembly in Jail Square at 8.00 p.m.
March through town to RUC station for Public Meeting

Speakers include Michael Farrell, Kevin Agnew, Aidan Corrigan, Frank McManus, Tom Flatley

AN IRISH PRIEST ON BISHOP TICKLE

"THE FAITH OF CATHOLIC BRITISH SOLDIERS IS SHATTERED"

—BISHOP TICKLE

Dear Sir,

Bishop Tickle, defender of Derry's "Bloody Sunday" massacre, says that the faith of Catholic British soldiers is shattered by their experiences in "Ulster". I am very sorry to hear this. Yet, while indeed sorry, I must say that it seems better to me that the faith of a mere handful of Catholic terrorists be "shattered" by the normal sensitive reaction of oppressed people in a war of aggression situation, than the amount of faith-shattering done by this mitred British minion's exonerated of those who have been declared guilty of "sheer unadulterated murder". Could Bishop Tickle possibly see faith-shattering potential in his words, much more real for the 40% oppressed Catholic natives of "Ulster" than any experience, however traumatic, of his precious few?

Bishop Tickle stands by the Widgery findings, which, he says, "were presumably impartial". Does he, by implication, say that the Coroner's findings were NOT impartial? If so, why so? Bishop Tickle may be Catholic Bishop in Ordinary to the British Forces, but personally I would say that his Christianity is partial, and I mean in TWO senses.

Because of this, I feel obliged to ask the oppressed people of "Ulster" to see and treat this man and his remarks with no less, but with no more, contempt than that which they treat ALL British war-lords, and to make no distinction between the "Lords spiritual and temporal", in this particular instance at least. For Bishop Tickle did not come to "Ulster" on a spiritual mission; he came as a member of the British Crown Forces, and intentionally I should think, as a credible minion of Heath, Carrington and Co. As such, he came, no more an emissary of Christ than did Kitson, Forde, Wilford, etc.

As a Catholic priest I can distinguish between the Tickle roles of army officer and priest and on this occasion I see his role as purely unadulterated Army officer. I am common-sensible enough to realise that not all the oppressed people can distinguish as I can. I do not for one moment blame them. How could I? Especially the immediates of the victims of Bloody Sunday, the victims before and since Bloody Sunday, the thousands forced to flee their homes, the very many with the acrid smell of their burning little houses still fresh in their nostrils, the hundreds of men and women gazed like wild beasts?

It is scarcely necessary for me to try to detail the countless other equally horrible reasons why I do not blame the oppressed people who cannot distinguish as I can. To try to help them to make such distinction is made impossibly difficult by Bishop Tickle's saying that "The soldiers are there ('Ulster') to help to get peace and order". Even a British fool knows on the evidence of their behaviour that that is not the truth. Such a remark as that made by Bishop Tickle makes success in my role-distinguishing about as improbable as trying to get across to the mothers of the Holy Innocents the message that King Herod butchered their babes "to help get peace and order in his kingdom".

I feel that Bishop Tickle, in whichever role, would find that a difficult task. So why should I try? I shall not try. Instead, I will say to the oppressed people for their comfort that fo reverly ONE fickle priest of the Tickle type, for every ONE "functional priest", of the Fr. Aquinas type, there are TEN priests who are in sympathy and empathy with them and with the Resistance. Bishop Tickle said "I meant what I said". So do I mean what I say, Bishop. Or should I say, Sir?

Sacerdos

When in Lisnaskea, call at . . .

FRANK'S BAR

Home of Traditional Song and Music

MAIN STREET

LISNASKEA

Gestapo methods in Castlebar

INSIDE the fairly large room in Castlebar, Co. Mayo, Garda Barracks three Special Branch men confronted the 17-year-old stripling put sitting in a chair. Two of them advanced menacingly towards him.

For young Paul Walsh, of Ballyhane, Castlebar, it was the beginning of a lesson on how the infamous German Gestapo brutalised prisoners during World War II or how the equally infamous British torturers treat those unfortunate enough to fall into their clutches today in the six-counties.

There was nothing sophisticated about the actions of the 26-county interrogators—no finesse. Just sheer brutality aimed at breaking the spirit of a youth.

Stark, naked violence was the method adopted by these representatives of a Government that hypocritically condemns "violence from whatever source it emanates".

The ordeal of Paul Walsh began at 7.40 p.m. on Monday, 3rd September, 1973. Two Special Branch men called at his home armed with a search warrant. They found nothing, but when they left they took Paul and his 26-year-old brother, Luke, with them. One of the Branch men was local, the other a stranger.

The day, before, Sunday, 2nd September, some RUC reservists from Fermanagh, who had sung Orange songs and burned a tricolour in a Westport Hotel while on "a fishing holiday", had been ambushed. Paul and Luke presumed their arrest was connected with this happening.

At 9.30 p.m. Paul Walsh, separated from his brother, was taken into the fairly large room at Castlebar Garda Barracks. He was told to sit in a chair against a wall.

Two Special Branch men from Dublin Castle sat either side of him and questioned him. Paul refused to answer. He was told he could be made to answer and would do so before he left the room that night.

A cup of tea and a sandwich was brought in and Paul was told to sit at a desk and eat. He had just finished when two Special Branch men came back and one said: "What are you sitting behind the desk for?"

Before Paul could answer, one of the men went to the light switch and began switching the light off and on. Paul was told to go back to the chair by the wall. He did so and sat down.

He was told to take his coat off and did so. When he sat down again he was told to stand up. As he did so one of the men doubled him up with a punch to the stomach.

Paul, a slim stripling, fell into a corner. He was pulled up and pummelled all over his body. The lights were going on and off. Paul was caught by the hair and tossed backward and forward between the two Special Branch men.

He fell to the ground and was kicked before being pulled up by the hair and thrown across the desk. He was then belted around the room before being caught by the hair and his head banged against the wall.

One Special Branch man got his arm under Paul's chin and forced his head back against the wall. He said he wanted to choke him and wrapped his fingers around Paul's throat. Paul reacted instinctively and the man's hand slipped, his fingers scoring scratches down Paul's neck.

Some more forehead and backhand slaps across the face and then Paul was told to sit down again on the chair. He was told to talk to the third Special Branch man, who had been watching the assault. Paul was told to wrap his coat around his head.

Paul still refused to answer questions and was later taken to a cell. He spent all Monday night sleepless while men stood talking and kicking the door of his cell.

Paul heard them bring in another man and then screaming. This, although Paul did not know it at the time, was a Fermanagh man living and working in Castlebar. A man who was also assaulted and threatened with an awl pressed against his neck.

Paul was left in the cell all day Tuesday but again spent a sleepless night because of the talking, laugh-

ing and kicking of the cell door. On Wednesday Paul was released at 3.45 p.m. He was not charged with any offence and no apologies were made for his treatment. During the time he was in custody he had not been advised of his rights.

Meanwhile Luke Walsh, who had been taken into custody with Paul, was also having his troubles.

When he left their home he was told he was being arrested under the Offences Against the State Act. At Castlebar Garda Barracks he complained he had not eaten and was given a cup of tea and half a slice of ham sandwich.

At 10.30 p.m. he was taken to Westport Garda Station, where he was told by Gardai on duty that there was no accommodation for him. He was shown a filthy cell and toilets that were overflowing.

Luke was put into the filthy cell and left there without a blanket until 1.30 a.m. when a Sergeant told him complaints had been made about the cells and toilets to the authorities but nothing had been done.

Luke was asked if he would share a cell with another man. He agreed. This cell had no glass in a window and one blanket on a bed with a half blanket underneath.

It was bitterly cold and Luke could not sleep. A sympathetic guard stuffed an old pair of pyjamas in the window to keep the cold out. At 6 a.m. Luke was given a cup of tea and sandwich for breakfast.

Luke was taken upstairs for questioning and complained the guards told him he couldn't use the toilets because of their condition. His complaint was ignored and, as he was going down the stairs, a Special Branch man said: "You're nervous, are you?"

Luke was manhandled into the cell where a Special Branch man was sitting on the far end of the bed. This man started swearing and cursing.

"He said I pulled the trigger," Luke told a CONCERNED representative last week. "He caught me by my tie and pushed me against the wall. He hit me on the shoulder and kept hitting me. He was like a raving lunatic."

The door of the cell was closed and the Special Branch man said: "It's a pity Cosgrave's father's not alive; he'd shoot the lot of you. If I'd my way that's what I'd do."

Luke was taken upstairs again and put into a small room, sitting by a small window. There a Special Branch man told him: "You could go through that window and probably end up in a mental hospital."

Luke Walsh was allowed to go at 7.30 p.m. on Wednesday, just ten minutes before the statutory 48 hours he could be held under the Act was up. No charge was made against him and he also was not advised of his rights.

During the time the Walsh brothers and others were held, Special Branch men made derogatory remarks about Mr. Ruairi O. Bradaigh, President of Sinn Fein, and Mr. Sean Mac Stiofain, former Chief of Staff, Irish Republican Army.

On Friday last week, at a public meeting in Castlebar, Mr. O. Bradaigh challenged "these brave men" to come out and make the remarks to his face. "The sad fact is that the freedom fighters in the six-counties and young men like the men arrested and tortured by the Special Branch in Castlebar are fighting for the people of all Ireland—including those very same Special Branch men," said Mr. O. Bradaigh.

FIRST OF THE MAGNIFICENT SEVEN TO DIE

MANY an Irish eye shed a tear of sorrow and many a silent prayer went to Heaven for the soul of Captain James Bryson as the news of his death spread through the country. The name of James Bryson was an honoured one in the homes of resistant Ireland. He had become a legend in his own lifetime.

The story of his daring and brilliantly planned escape with six comrades from the prison hulk "Maidstone", their long swim in the filthy, ice-cold waters of Belfast Lough, the capture of a bus, the driving of it into the heart of Belfast by seven men dressed only in underwear and covered in slime and silt and their complete evasion of the British Army and RUC made them heroes not only in Ireland but throughout the world.

Many would have expected men like James Bryson would have stayed clear of Belfast and occupied Ireland after this escape, but the love of Ireland and its people took him back to play his part in the struggle for freedom. Again he was arrested, tortured and beaten. Again, while being taken under heavy escort to Crumlin Court House, this daring, courageous man made another unbelievable escape and in spite of the thousands of soldiers involved in a search for him, James Bryson remained free, in fact carrying on and leading the struggle against the forces of occupation.

Men such as he live under the shadow of death and like the great Irish guerrilla fighters of the past, Sean Treacy, Cathal Brugha, Liam Lynch and Dinny Lacey, died at the hands of Ireland's enemies, and like them the name of Captain James Bryson will live forever in the minds and hearts of lovers of freedom, courage and Ireland and in the words of Mrs. Maura Drumm, who gave the graveside oration at what was the largest funeral ever seen in Belfast, "Generations yet unborn will live to hear the name of Captain James Bryson". May he rest in peace. May the cause he died for triumph.

HISTORIC IRISH ANNIVERSARIES IN SEPTEMBER

- Roger Casement born, 1864.
- Siege of Drogheda by Cromwell began, 1649.
- Hundreds of Belfast Catholics left homeless by pogroms, 1920. Gearoid M. Fitzgerald, forebearer of Lord Edward, slain by British, 1513.
- Oliver Cromwell died, 1658.
- The British defeated at Collooney by "The Men of the West", 1798.
- Oliver Bond died, 1798.
- British Army defeated near Drumshambo, 1798.
- Battle of Ballinamuck, 1798, the last battle of the Rising. The Irish, who finally surrendered, were butchered and hanged on the spot.
- Cromwell demanded surrender of Drogheda, 1649.
- The Prince of Donegal, Red Hugh O'Donnell, died in Spain while seeking aid to drive the English from Ireland, 1602.
- Massacre of Drogheda by Cromwell, 1649. Over 3,000 men, women and children butchered.
- Massacre of the Rock of Cashel, 1645. Rising in Tipperary, 1848.
- British Government sends letters to Civil Servants in Ireland asking them to become paid informers, 1920.
- The Flight of the Earls, after the Treaty of Limerick, 1607. "Irish People" (Republican paper) offices raided in Dublin. Many Fenians arrested, 1865.
- First armed parade of Irish Volunteers through Dublin, 1913.
- Thomas Davis died, 1945. Galper Tandy landed on the Isle of Arran, 1798.
- Councillor Walsh of Nally murdered by the British, 1920.
- The heroine, Ann Devlin, died, 1851. Rescue of Kelly and Deasy in Manchester, 1867.
- Massacre of Wexford, 1649. Over 4,000 Irish murdered by Cromwell.
- Robert Emmett ("The Darling of Erin") hanged, drawn and quartered in Thomas St., Dublin, 1803. Kevin Barry arrested, 1920.
- Balbriggan wrecked by Black and Tans, 1920.
- Sean Lynch murdered in Dublin by British, 1920.
- Carrick-on-Shannon and Tuam wrecked by British, 1920. Spanish landed at Kinsale, 1601.
- Bartholomew Tensing executed by English, 1798.
- Thomas Ashe died as a result of forced feeding in Mountjoy Jail, 1917.
- Mallow, Co. Cork, burned by Tans, 1920. War against English of 1641 ended 1653.
- Republicans murdered in Belfast, 1920. Trial of Smith, O'Brien, Meagher, McManus and O'Donoghue, 1848.
- William Royce (Fear na Muintir) born, 1873.
- Report of nine months' attacks by IRA on British, 1920 (total 5,588). Defeat of English at Wandsworth by French under command of General Mac Aoghaín, 1759. Matthew Tone executed by English, 1798.

FERMANAGH CITIZENS' ADVICE SOCIETY

WON £5 EACH

THIS WEEK'S WINNERS:

MR. JOSEPH DONEGAN,
106b Derrin Park,
Enniskillen

MR. THOMAS MAGUIRE,
Drumail, Lissanrick,
Co. Fermanagh

American bishop visits Long Kesh

DIocese of CORPUS CHRISTI
 2000 PANAMA STREET
 CORPUS CHRISTI, TEXAS



10 September 1973

Dear Sir:

I have just returned from Ireland. Through the cooperation of Mr. Frank McManus, M.P., Fermanagh and South Tyrone, I was able to visit the Long Kesh Concentration Camp near the city of Belfast. I offered Mass for 84 of the men---in the same Cage where young Patrick Crawford was driven to take his own life.

My visit to that notorious hell-hole was at once a deeply appalling and a deeply spiritual experience.

I was shocked and outraged by the obscene conditions of the Camp; but I was deeply impressed and edified by the spirit, courage and dignity of the POW's. I do not think my life can ever be quite the same again.

I left Ireland fifty years ago as a young man, but even in those days cattle were not kept in such rotten conditions. The only things lacking in Long Kesh are the furnaces and the gas chambers!

I was a Chaplain with the United States Air Force during World War II but even in Japan I never saw such abominable conditions. Long Kesh is clearly designed to disorientate its victims. In plain language, it is designed to torture, degrade, and drive the men out of their minds---and it succeeded in the case of poor Patrick Crawford: But Patrick is in Heaven because he was a good young man---and anyway, he did his hell on earth in Long Kesh.

What, I at first asked myself, keeps these young men going? What inner strength can possibly make them transcend their wretched plight?

When I got to talking with them, I immediately saw the answer: The hope that through their sacrifice a free and New Ireland would be born, and that people care about them. Our own great George Washington---who, of course, was branded a terrorist by the British---once sent a desperate plea to people in high places. With the horrific image of the British Dachau still before my eyes, I now appropriate Washington's plea, and cry to people in high places: "Is there anybody there, and does anybody care?"

While in Ireland, I not only visited Frank McManus but also Mr. Ruairi O'Bradaigh, President of Sinn Fein. Again, I was impressed by the calibre of Republicans. There has to be something fundamentally wrong in Ireland if these two men---and what they stand for---are considered extreme. I found them both intelligent, sincere and totally dedicated---their one interest being the creation of Eire Nua.... may their dreams come true; may we soon have a free, just and peaceful Ireland; and then, the sacrifices of the men in Long Kesh, Crumlin Jail, the women in Armagh prison---and all the others in similar centers in the South of Ireland---will not have been in vain.

Thomas J. Boury
 (+Most Reverend Thomas J. Dury
 Bishop of Corpus Christi

THE BISHOP TICKLES IN THE CHURCH

(Continued from page one)

no public protests about the rough handling afforded to Catholic priests when they have been attempting to discharge their responsibilities in their areas. When in 1971 some Catholic priests refused to complete census forms in an attempt to highlight the alleged partiality of the judiciary, the official Catholic reaction was total silence. When in 1972 the British Army occupied some of the Catholic schools which the Hierarchy had insisted were so essential for the safeguarding of the faith there was no public protest from the Catholic authorities. A discreet silence was maintained and as a result the education of many Catholic children was disrupted. Perhaps, however, in the result their education was also broadened. In one school in the Falls Road which the pupils shared with the Army the pupils passed each day a receptacle in the main entrance hall on which some soldier had written "Do not put used Jurex (sic) here."

DEAFENING SILENCE

The defenders of the episcopal silence, and they are not very numerous, tend to justify it on two counts. They suggest that the Bishop is active behind the scenes but that he does not wish to comment publicly upon such things, as this could lead to a deterioration in relations between the Catholic community and the Whitelaw administration, with consequent adverse effects upon those Catholic communities living in isolated areas where the British Army is the only source of protection. They also suggest that since he is not officially informed of many of the complaints he can do little about them. Such suggestions cut little ice with his critics. They reply that these are, in effect, merely rationalisations of what has been a traditional feature of the institutionalised Church. That feature is the tendency for any established institution to identify itself with other established institutions and consequently to support them against any forces which might jeopardise their continued survival. Whether the analysis is correct, the fact remains that the official Church spokesmen in Down and Connor seem to find it easier to establish a rapport with the agents of the Whitelaw administration than with the people of the Lower Falls or Ballymurphy. It must create some problems for the Church in the future that those people will still be around long after the Whitelaw administration has disappeared from the Belfast scene."

Let us hope at the end of this period that statements from high places will be purged of duplicity and hypocrisy. If that happens we will have real Christianity. Priests like Erne Sense know they have lost credibility. His recent reference to the Provos having misled the youth indicates that he will try to blame the leaders of the oppressed people for his failure to identify with the poor and weak. This lie must be hammered and exposed at all times. Erne Sense need not think that he will get off with blaming others for his own failures. Giving lifts to imaginary members of the Gardai who are not allowed by the Dublin Government to pay social visits across the Border is no substitute for preaching the Sermon on the Mount and the Corporal Works of Mercy.

NEWS FLASH!

ACCORDING to the "Anglo-Celt", Desmond Corrigan, Springtown, Kinawley, has been elected to the Committee of Swanlinbar branch Fine Gael.

Congratulations, Dessie.

The meeting was graced with the attendance of T. J. Fitzpatrick, T.D. (Minister for Lands) and Senator Andy O'Brien.

It is reported that Mr. Fitzpatrick looked really well---wearing a bright new Blue-Shirt.

Security was loaded into Swad that night; so were some of the people at the meeting.

Mr. Fitzpatrick had got the loan of a gun from Mr. Donegan. We assume that it was loaded as well. A number of itinerants left the area a few hours before the guests arrived.