

"Remove the British Cancer —and the Irish symptoms will disappear"

ADDRESS GIVEN
BY
FR. SEAN MCMAHON

THE SEAN OGLAIG
na HEIREANN
COMMEMORATION
OF EASTER WEEK IN THE
TROCADERO BALL ROOM,
NEW YORK ON EASTER
SUNDAY MORNING

Ladies & Gentlemen:

When I was invited to speak at this commemoration I was, quite frankly, delighted. I appreciated the significance of the invitation — I knew I was being privileged because it is truly a privilege for any Irishman to speak at a Commemoration of Easter Week. I am even more privileged to the knowledge that in recent years men like Sean Keenan and Daithi O'Connell have addressed you — following in their footsteps is, in itself, an honor. And yet, in one sense, it gives me that I am the guest speaker. A Commemoration of Easter Week —

A commemoration of the Proclamation of the Republic of the men and women who lived worked and died for the Republic cause — should have as its speaker someone who has taken up where those men and women left off; one of Pearse's and Connolly's followers should be addressing you. In other words some prominent member of the Republican Movement from Ireland should be the Guest speaker here this morning. But as you all know, because of the situation in Ireland that is not possible. Isn't it ironic that the followers of Pearse and Connolly are unable to travel from Ireland to pay tribute to Pearse and Connolly? That they would be unable to travel from Belfast is not surprising — that area or Ireland is still occupied by the British; but one would expect them to be able to travel from Dublin; after all we are told that Dublin is the capital of the Republic. But then I am being naive. No member of the Republican Movement would find it surprising — Ruairi O'Bradaigh, President of Sinn Féin, who is commemorating Easter Week behind the barred wire of the Curragh Concentration Camp would not find it surprising. And why is a prominent member of the Republican Movement not allowed to come from Dublin? Quite simply because as a member of the Republican Movement he is a follower of Pearse and Connolly; and in Dublin today it is "illegal", "criminal" and "traitorous" to follow Pearse and Connolly. Oh, you can sing and speak about them and pay them lip service, but you must not follow them.

Ladies and gentlemen, what is it we are commemorating today? More specifically why are we commemorating? — what is the function of this commemoration? Is it simply for the sake of casting our minds back for a few minutes to 1916? Nothing more? No, it is history — to an event that is safely in the past — and passing on our way? If that were the case then for one would not be here, and I am sure none of you would be either!

A commemoration has a three-fold meaning and more importantly a three-fold function:

- (1) It recalls the past
- (2) It makes us reflect on the present
- (3) And it fixes our eyes on the future

A commemoration that is simply an idle looking back to the past is a farce and mockery. It is not a commemoration at all. It is in the proper sense of the word un-historical. It removes us from history. It lifts us out of our own

historical situation; it removes us, that is, from the present — and then everything becomes unreal; the past, the present and the future. But, or course such farcical and un-historical commemorations do have their own function. In reality their function is not to COMMEMORATE the past but to DENY the past by making it irrelevant to the present and the future. Such commemorations, therefore, make no demands, and those who take part can walk away un-touched and un-concerned about the present and the future. Having made the compulsory nod to an event safely in the past, having paid the mandatory lip-service, their duty has been done for another year — and the message of Pearse and Connolly, and what they wanted for Ireland — what they died for — is forgotten.

Ladies and gentlemen, from what I have said about the meaning of a commemoration, you will realize that I am not going to talk just about 1916 and the great men and women of Easter Week. The greatest insult I could give to them would be to ignore the present and the future. Pearse and Connolly would turn in their graves and the poor men, how often have they done just that. In the past fifty years many have paid tribute to Pearse and Connolly; they have tried to out-do each other in heaping on the praises — they have done everything except follow them. They have praised the courage of the men of Easter Week for asserting in arms the right of the Irish people to freedom and sovereignty, and at the same time incarcerated Republicans; the cries of Padraic Pearse have been eulogized — the cries of Sean MacDiarmada dying on his death bed in the Curragh "I love Ireland, I love Ireland, God give us freedom" were callously ignored, even scoffed at. The courage and dignity of Countess Markievicz is lauded; the courage and dignity of Susan Laughran and Elizabeth McKee — but two of the many girls of the North of Ireland — is forgotten. The good ship and is hailed as a "freedomship" and Roger Casement is praised for his daring — the good ship Claudia is condemned for piracy on the high seas and Joe Cahill is indicted for sedition. The list of examples is endless. All over Ireland this week there will be commemorations some will be sincere and authentic; but sadly many will be hypocritical and farcical. And what about here in the United States? There will, also, be many commemorations; and many of

those participating will never have lifted a finger to help the suffering people in the North of Ireland in past few years. Many will not even know of the five Irishmen interned in Texas; worse still, many of them will have heard of the Fort Worth Five, but have turned a deaf ear. How Padraic Pearse would hate such double talk! How he himself avoided such double talk! When he stood by the grave-side of O'Donovan Rossa, he could have so easily just praised that great man — and he could have buried that great man's message with his dead body. To make it easy for himself, Pearse could have said that the grave was the end of O'Donovan Rossa's message — and walked away to a life of un-involvement, coziness and respectability, leaving it to those who claim to possess that great imponderable, "the mandate", to work out Ireland's destiny — to the John Redmonds, to those who said "trust mother England; she recognizes that there is an Irish dimension" to Ireland — to those who drew up a persecuted people if they stay long enough on their knees — she will come up with a white paper or a green paper. What that the conclusion Pearse drew as the grave was filled in? Was the Fenian grave just a monument to the past with no significance for the present or hope for the future? For Pearse there could be only one conclusion: "The fools, the fools, the fools. They have left us our Fenian dead. And while Ireland holds these graves, Ireland unfree will never be at peace". He is now, of course, executed for drawing that conclusion and making that prediction. But O'Donovan Rossa was a Fenian and at that time the proclamation had been shot could get up in their pulpits and tell their flock that "they were happy to report that the rebels had been executed. It is, of course, very dangerous to be simplistic in the interpretation of history — there will always be unanswered

questions, there will be different opinions, different emphases. And that is the way it should be. But, nonetheless, we can say a number of things apodictically about Easter Week; we can assert without qualifications or tentativeness the following. He can say that the Ireland we have today is NOT the Ireland for which those men died. They did not die for an Ireland of two states, one directly controlled by Britain, the other indirectly. They did not die for a divided Ireland in which iniquitous and inhuman laws operate; where concentration camps flourish and where nearly all the wealth is owned by a handful of people. They died for a Republic — A 32 county Republic. They died because they believed that the right of the people of Ireland to the ownership of Ireland and to the unfettered control of Irish destinies, to be sovereign and indefeasible. And they pledged that the Republic would guarantee religious and civil liberties equal rights and equal opportunities. When we look at Ireland today, one conclusion is inescapable and one conclusion is that Pearse and Connolly would have us draw — and it is that what is happening in Ireland today is happening because what the men of Easter Week fought and died for has not been achieved. It is a continuation, philosophically, historically, and politically, of the age old resistance to British occupation, injustice and brutality. It is historically false, theologically unsound, and politically corrupt, to make a distinction between the struggle for Irish freedom in 1916 and the struggle for Irish freedom in 1973. And any commemoration which makes a distinction is a farce and an exercise in nauseating hypocrisy. If the struggle for Irish freedom is wrong today, then it was always wrong. If the struggle for Irish freedom is immoral today, then — because all the issues are exactly the same, the oppression is exactly the same, the injustices are exactly the same, even worse — then the struggle for Irish freedom was always immoral — immoral in 1916, 1916, 1867, 1848, 1803, and 1798.

Today the British Army is officially and publicly at war — it was they declared it, not the I.R.A. and today, as for centuries Irish patriots are dying in the defense of their country, and for its freedom, Ireland is torn by the violence of the British Army. Must end; violence is destructive, tragic, and heartbreaking. We all want to see an end to violence. But I am not — intentionally or unintentionally — confuse the symptoms with the cancer. They call on the people not to resist — they call on the people to give up their symptoms. But I say, remove the cancer; get rid of the cancerous growth and the symptoms will disappear. Remove the fundamental violence of foreign occupation and domination; remove the violence of partition — the giant gerrymander upon which all other gerrymander is based; remove the violence of the Special Powers Act, if I say remove it, not just change its name, the concentration camps, military brutality, torture and continual harassment. Remove the violence of the British presence and all its British connection — break the British connection — the never-failing source of all our political evils. Remove all this violence from Ireland and the violence of resistance, the counter-defensive violence of the freedom-fighters will disappear. Remove the British Cancer from Lland and the Irish symptoms

will disappear. Then and not till then can we begin. I said begin, because getting rid of the British cancer is not an end in itself. The cancer is not an end in itself.

Ladies and gentlemen just as the men of Easter Week were desperate for peace — a true peace, with justice — so too today are their followers. They have made — and will continue to make — three basic, reasonable and just demands:

- (1) That the British Government makes a declaration of intent to withdraw from Ireland without notice they are not asking for a British evacuation over night)
- (2) That the British Army be withdrawn to barracks.
- (3) That an amnesty be given to all prisoners of war, tried and untried.

I said above, that breaking the British connection is not an end in itself and the Republican Movement has never viewed it as such. It has seen it only as the first essential step put forward to universal peace. "But the Republican Movement doesn't have a policy other than getting the British out", the mass-media (with an English accent) But then the mass-media would have us believe, among other things and incredibly as the same time, that Republicans are fanatical Catholics, Communists, Fascists; complete cowards, people without fear because they are nihilists with suicidal tendencies, that they buy guns with money raised in America, that they get guns free from Russia — and that high-diddle-diddle that cat on the fiddle, the cow jumped over the moon.

Is this the truth? The truth is that the cow did not jump over the moon. The Republican Movement is the only organization that has put forward a new imaginative proposal. And it did this significantly a few days after internment. In other words, when the British Government could think of was to use terror and brute force — send you the armored cars, tanks, and guns, open the concentration camps, release the prisoners, the U.S.S., rough up the natives, "teach them a jolly good lesson" — when this is all it could think of, the Republican Movement was putting forward a genuine proposal for peace and justice for a New Ireland. Notice the phrase — not a united Ireland, but a new Ireland. The Republican Movement no longer uses the phrase "united Ireland" because it has connotations of simple "annexation", "absorption", "extension".

The issue is not to annex the 6 counties to the 26 counties. The issue is to create a New Ireland; and a New Ireland needs a new system, new structures and new shapes — indeed can only be created through a new system, new structures and new shapes. Briefly, the new system embodies three main features:

- (1) A new constitution
 - (2) A new governmental structure
 - (3) A new programme for Social and Economic Development
- Without dismissing the importance of a new constitution and new programme for social and economic development, I will only — because of time — briefly elaborate on the proposal for the new governmental structures. The Republican Movement suggests regional government for the four provinces of Ireland; each of the four historic provinces of Ulster would have its own parliament, and each of them and all of them would owe allegiance to a supreme central all-Ireland parliament. I

(Contd. on page 4)

PRIEST BRIEFS KENNEDY



Fr. Sean McManus and Senator Edward Kennedy pictured after the Congressional Hearing on the Fort Worth Five. Fr. McManus has spared no effort in bringing this unjust case before the American public.

THE "FORT WORTH FIVE"

FIVE good Irishmen are today locked away in a remote part of America just because they refused to give evidence at an inquiry into the possible shipment of guns to Ireland. One of these, Matthias Reilly, is from Teemore, Co. Fermanagh. They are represented by that great Irish lawyer Paul O'Dwyer from Co. Mayo, and his nephew, Frank Durkin. Last St. Patrick's Day O'Dwyer had this to say: "While Nelson Rockefeller dons the green tie, and Richard Nixon accepts a hunk of Irish sod from some Dublin Tory, five good Irishmen will still be political prisoners in an American jail in Fort Worth, Texas. Those men are from New York. They were taken to the other side of America, away from their wives and children, and chained—literally chained—as they were taken from a federal courtroom and stuck in cages."

EVEN PREVENTED FROM ATTENDING MASS

They haven't been charged with a crime. They just refused to surrender their Constitutional rights. They refuse to take the offer of immunity, and so they have been sent to jail.

In short, the American government has told these five men—Kenneth Tierney, Thomas Laffey, Matthias Reilly, Paschal Morehan and Daniel Crawford—that to be accepted as Americans they must be prepared to ret. Last June, the men were subpoenaed to appear before a federal grand jury investigating the possible shipment of guns to Northern Ireland. The "Fort Worth Five", as they came to be known, refused to testify despite the grant of "use" immunity and were jailed without bail for civil contempt.

For three months they were in the Tarrant County Jail. During that time they never saw sunlight and occasionally were even kept from going to mass. Last September, after three months in prison, they were granted bail pending an appeal to the Supreme Court. The men who released them was, of course, Justice Douglas, one of the few men on the court who seems to have bothered to read the Constitution.

The Supreme Court declined to hear the case and on 29th January last they were again jailed. They will stay there until the grand jury expires on 2nd Novem-

Letters to the Editor

THOUGHTS ON THE WHITE PAPER

Dear Sir,

I am not attempting to delineate the White Paper. I didn't even read it all. The first few paragraphs indicated what was to follow, e.g. Northern Ireland is and will be part of the United Kingdom and those who live in Northern Ireland have an obligation to respect the decisions of the British Parliament. Extremists (meaning, of course, only the IRA) will be crushed and effective action against the "terrorists" will be vigorously sought from the government in the Republic. (Help will be got from there—Pat Cooney will see to that.)

The phraseology surrounding the calling into being of a Council of Ireland suggests that a Council of Ireland can only be formed by the majority in the new Assembly. It can be assumed how that majority will view it. Wasn't the Council of Ireland idea played before in 1921. Griffith and Collins were fouled by it and the Unionists ended the idea by refusing to have anything to do with it. They played Lloyd George's trump card. Like the triumphant Eucre player—they went it alone. The same will happen again.

The first Cosgrove Government signed our death warrant. Will history repeat itself? Would Cosgrave, Cooney, Conor Cruise, etc., not do something similar? I say—if the people of Ireland, and I mean "Ireland", desert the independence struggle now we will be where we were in 1925 and permanent peace and normality will be further off than ever.

Worried

ber. A new grand jury can then be reconvened, and they can be jailed again. Under this set-up, they can spend the rest of their lives in jail without ever being charged with a crime. Unless, of course, they become stool pigeons.

NIXON ON SIDE OF BRITISH

The New York Congressmen have been great on the issue of the "Fort Worth Five" and so has Ted Kennedy. Paul O'Dwyer said: "Jack Javits and (Sen. James) Buckley have been of no use at all. Rockefeller has said nothing. And Buckley answers queries by explaining why the men have been arrested."

But Buckley is a Tory and the men in jail are apparently not proper gentlemen: Tierney is a physical therapist, Laffey a real estate salesman, Reilly a bus-driver, Morehan a carpenter, and Crawford a house-painter. None has ever been in Texas. But all are Irish. And Buckley's leader, Nixon, has consistently sided with the British against the Irish.

But this isn't just an Irish issue. This is about all of us. If the federal government can keep these men in prison (they have now been transferred to a place where Japanese-Americans were interned at the start of World War Two) they can get any of us. They don't tell you what the crime is, they just tell you to talk. If you don't talk, you go away forever in contempt."

READER'S CONCERN

A Chera,

During a telephone conversation with a spokesman at the Irish Embassy, in which I expressed my concern at the murders of Catholics in Northern Ireland, and the unwillingness or inability of the Dublin Government to do anything about it, I suggested they release all Republican prisoners in the 26 Counties, as these appear to be the only people who are willing and able to defend our people in the North.

The spokesman informed me he had been speaking with John Hume the previous evening and Mr. Hume stated he would like to see all IRA men locked up. I have no doubt Mr. Hume would like to see this happen in spite of his hypocritical statements on internment, etc. But I challenge Mr. Hume to get on a public platform in his own city of Derry and make this same statement.

Is misre,

EILEEN GROGAN

29 Newdene Avenue,
Northolt, Middlesex.

MEMO TO "FREE" IRELAND

Villified,
we stood condemned,
our haloed oppressors
ranked heroes.

Vainly
we shouted truths;
berated unbelievers
for blindness.

Vainly
we struggled on,
daily bullyings our
life's ration.

Vehemently
we begged justice,
our cause derided.
Liars all.

Valid,
our claims now;
khaki persecutors
crimes exposed.

Volte-face
is welcome, but
will you disbelieve
yet again?

Victory
lies in Unity.
North and South
as one!

Roscommon.

S.F.

Join the Army; travel to exotic,
distant lands; meet exciting, unusual
people and kill them.

FIGHTING HERE 'GOD'S JUDGMENT' ON BRITAIN

LIBYA's President Khadafy told a Press conference in Tripoli that Libya would continue to support the IRA in Northern Ireland until its people won freedom from Britain.

The President said Britain was now facing the judgment of history and the fighting in Ireland was God's "punishment". He personally did not hate the British people, but he hated British policies.

All people who had known British occupation, from Northern Ireland to India, hated Britain and the imperialist policies, he said.

Asked why he had invited a delegation from the Conservative Party to a youth conference due to start in Tripoli this week, the President said the delegation were invited as representatives of youth and not as party people. The youth did not necessarily mean the party, he said.

WORDS THAT OFFEND THE BRITISH

Rev. Denis Faul, St. Patrick's Academy, Dungannon, was refused permission to take a harp bearing the "Long Kesh" engraving out of the Concentration Camp.

The harp was made by internees in Cage 3 for Senorita Conchita O'Neill of Seville, who is a direct descendant of the O'Neills of Tyrone. It was being taken from the camp by Father Faul when an official spotted the engraving and refused to allow it out saying "that is a bad name and we don't want it used".

Commented Father Faul on the incident: "The Senorita can now understand why her Catholic ancestors had to leave the North and join the "Wild Geese".

FIVE GIRLS NOW DETAINED

SEVENTEEN-YEAR-OLD shop assistant Marie Delaney, Ballymurphy Parade, Belfast, has been detained under the Special Powers Act.

Her father, Mr. Thomas Delaney, said she was arrested by the Army on a Tuesday night and held at Castlereagh Police Station until the Saturday, when she was transferred to Armagh Prison.

The four other girls held in Armagh Prison are under detention orders and are Elizabeth McKee, Teresa Holland, Margaret Shannon and Ann Walsh.

FERMANAGH CITIZENS' ADVICE SOCIETY

WON £5 EACH

THIS WEEK'S WINNERS—

REGINA DOORIS,
3 Eden Street,
Enniskillen

MR. PATSY DOOGAN,
Corry,
Belcek

LAST WEEK'S WINNERS—

MR. J. WOODS,
Mullaghmakerry, Derryharney,
Lisbellaw

MR. FRANCIS TIERNEY,
6 Mill Street,
Enniskillen

VOTE FOR THE UNITY CANDIDATES ON 30th MAY

MEETING OF ELECTION WORKS AND OTHERS INTERESTED at 9.00 p.m. in

ST. PATRICK'S HALL, Killesher
on
Monday, 21st May, 1973

LOCAL GOVERNMENT ELECTIONS

STATEMENT BY FERMANAGH CIVIL RESISTANCE COMMITTEE

IT is now one year and nine months since 9th August, 1971, the day that hundreds of men were seized for internment. Looking back we can recall the protests and statements of condemnation that flooded the press and news media, the heroic resistance in Belfast, the determined commitment by many public figures to smash and end internment.

We recall the cries of incensed and frustrated women—mothers, wives and sisters—at the various RUC stations and Army posts seeking the whereabouts of a father, a son, a husband or brother.

The Resistance Movement was born out of internment to organise protests, raise funds to support the dependants of internees. Rent and rates strikes were organised and Co. Councillors withdrew from Councils in protest.

Now, as we approach the coming Local Government Elections, we would do well to reflect on the present and past. The internees are still there, over one hundred more than in 1971. There are more arriving at Long Kesh every week. The conditions are worse than ever. We feel internment is as unjust now as it was 20 months ago. That protest is even more valid now than ever before. We cannot see any justification for co-operating with the system by Co. Councillors. Surely if it was the right thing to withdraw in 1971 it is still right, even more necessary, to do so today. We therefore ask the voters of Co. Fermanagh to support the Unity candidates on the clear understanding that they withdraw until such time as the following demands are met:

- 1 All internees, detainees, political prisoners, male or female, are released and Long Kesh closed.
- 2 An end to oppressive legislation. Special powers under Diplock or any other name must end.
- 3 The RUC must be restructured.
- 4 Free elections. There is no such thing as democracy while any political movement is banned from taking part.

As a prerequisite to any peace arrangements we say the British Army must be withdrawn to barracks. We call the attention of voters and readers to the present situation in the Six Counties. Well over 1,000 men and women are behind barbed wire and prison walls, i.e. political prisoners. Four hundred men are interned in Long Kesh in conditions unfit for animals. Compare the huts in Long Kesh with fowl or pig houses. They look alike but are much colder. Food is horrible. Every low, mean and spiteful means have been employed to make their conditions more uncomfortable; they have even been refused permission to donate blood. They are held without charge—political hostages at the mercy of cold, callous, vengeful and indifferent foreign soldiers.

There is intense harassment of the Catholic community in the ghetto areas, Belfast, Derry, Newry, Armagh. Homes are torn apart; families parted; men, women and even children arrested for "questioning": this usually takes the form of torture to force false confessions. There is murder and attempted murder of civilians by the Paras (the Black and Tans of 1973).

Even here in Fermanagh as recently as last Sunday British soldiers were visiting homes asking the religion of the people. Hundreds have been photographed against their will and yet Mr. Whitelaw has denied any such photographs were taken.

A young man, Liam Holden, lies in the death cell in Crumlin Road Jail.

At this time we ask all politicians and prospective politicians to remember their pledge—no talks, no participation in the system until internment ends.

One of Whitelaw's terrorists in the Six Counties



When in Lisnaskea, call at . . .

FRANK'S BAR

Home of Traditional Song and Music

MAIN STREET

LISNASKEA

'Remove the British Cancer'

(Continued from page one)

would like to quote, if I may, from my brother Frank's book "Ulster—The Future". He says: "Republicans are suggesting regional government to promote economic, social and cultural development. But we can see how this system of regional government could foster political development in Ulster and help to solve our political problems. In a parliament for the whole of Ulster" (9 counties that is, not the present gerrymandered six) "we would all be interested in building up the Ulster economy, in promoting social and cultural development, in resisting any domination that would interfere with our freedom" (page 23). And in the brochure issued by the Republican Movement, Eire Nua, we read: "By thus creating a Provincial Parliament for the nine counties of Ulster within a New Ireland, the partition system would be dis-established and the problem of the border removed. Dail Uladh would be representative of Catholic and Protestant, Orange and Green, Left and Right. It would be an Ulster Parliament for an Ulster people. The Unionist-orientated people of Ulster would have a working majority within the province and would therefore have considerable control over their own affairs. That power would be the surest guarantee of their civil and religious liberties within a New Ireland."

Ladies and gentlemen, in the New Ireland envisioned by the Republican Movement I believe there is hope; hope of freedom, peace and harmony. In such an Ireland the dream of Wolfe Tone would be realised. You are familiar with his famous statement. I will quote it because it is my favourite quotation. I love it more than any other quotation, outside the Bible: "To subvert the tyranny of our execrable government, to break the connection with England, the never-failing source of all our political evils, and to assert the independence of my country—these were my objects. To unite" (and this is the part I really love) "the whole people of Ireland, to abolish the memory of all past dissensions, and to substitute the common name of Irishmen in place of the denomination of Protestant, Catholic and Dissenter—these were my means." This is the Ireland I long for; this is the Ireland I dream of—this is the Ireland for which the men of Easter Week fought and died. When it has been achieved then the bodies of Thomas Clarke, Sean MacDiarmada, Thomas McDonough, Padraic Pearse, Eamonn Ceannt, James Connolly and Joseph Plunkett can rest in peace.

Ladies and gentlemen, perhaps you may think I have spoken very little about the men and women of Easter Week. But really I have been talking about them all the time. To speak about Irish freedom, to speak about the present and the future is to ignore the men and women of Easter Week — to consign them to a political Limbo.

Pope Paul has said: "If you want peace strive for justice." Let us go away from here and do just that. At this very moment in Ireland the disciples of Pearse and Connolly are being hounded and shot, lying in concentration camps, being brutalised and tortured. Let us not forget them, not their comrades who have died for Ireland. Not only should we not forget them, but we should also actively help their wives and children. Their wives and children need our help—they in a word need the help of the Irish Northern Aid Committee.

Thank you for listening; and if we meet again next year, let us hope that Ireland will be free. Most importantly of all, let us pray for our suffering and persecuted country. Thank you.

OWEN CORRIGAN
GROCER · HARDWARE MERCHANT
KINAWLEY
Telephone Florence 285

Unity manifesto for Local Govt. Elections

THE Unity Movement is committed to working for all the people, irrespective of their religious or political outlook. It is presenting candidates for election whose record in the service of the community is unimpeachable and whose sacrifices for fair play and social justice are there for anyone to scrutinise. In this election, therefore, our policies and the records of our candidates during the past years will be of paramount importance. We therefore urge on the electorate to examine carefully these policies and these candidates which we are presenting for election before voting on polling day.

Some of our candidates, without a single break or a defection, have been active and prominent in the struggle for justice for over thirty years. All of our candidates have been to the forefront during the past five years and have given sterling service to the community. We have, therefore, candidates in the field some of whom are founder members in the Campaign for Social Justice, others founder members of the Northern Resistance Movement. At every point of the struggle, whether in the Campaign for Social Justice era, the NICRA era or the Civil Resistance era, the Unity candidates were to the fore playing an active and dedicated role, in particular in the case of the Dungannon rent strike of 1969 one of our candidates played her full part in ensuring that this was a success. In the campaign to abolish the Fermanagh County Council, some of our candidates did jail on that occasion. Again our candidates played their part in the census boycott which has resulted in Plunket O'Donnell's current imprisonment.

The electorate will also realise that all the Unity candidates were to the fore in the series of banned marches which helped to push Stormont over the brink. It can be easily seen that our candidates always put the suffering internees and their families in front of their own ease and comfort, as has been demonstrated so often in the last few years, as, for example, banned march on Christmas Day, 1971, and hunger fast in The Square, Dungannon, on the same day.

We now invite the Electorate to judge us by our actions and by our records. It is easy to make and break promises. It is easy to promise the electorate the "world" and then fail to honour these commitments.

The Unity Movement regards the following FIVE issues to be the top priorities:

1. Amnesty for all political prisoners, whether sentenced, on remand or on the run.
2. Disbandment of the whole police force and a new police force formed which shall be impartial and acceptable to all in the community.
3. The repeal of all offensive and repressive legislation—
 - (a) Diplock legislation about to go on Statute Book.
 - (b) Criminal Justice Act.
 - (c) Public Order Amendment Act.
 - (d) Suppression of Terrorists Act.
 - (e) Flags and Emblems Act.
4. Free elections in which all parties are recognised and guaranteed freedom of participation.
5. Complete overhaul of the judiciary and the legal system in order that all men shall be treated fairly and equally before the law.

Elected Unity candidates will go to the first

Council meeting to protest against the continuation of internment and imprisonment without trial of so many political prisoners. We shall then withdraw as did our predecessors on 9th August, 1971, and continue that protest which they started until our demands are met. It is highly illogical of anyone who advocated and participated in withdrawal from Council chambers on that day, 9th August, to go back to them now when conditions have worsened rather than improved. If all anti-Unionist elected councillors stand shoulder to shoulder now against Whitelaw, outside the Council chambers, then there is no doubt but that victory will come inevitably and come soon.

We know that the people of the anti-Unionist community will stand behind candidates who do not break their pledges. If a candidate breaks his pledge to the defenceless suffering internees, their wives and fatherless children today, then no doubt he will break it also to the entire electorate tomorrow if it suits him. We are on the side of right and justice for internees even if it hurts or annoys some of the people. For anyone to betray internees in order to have a say in emptying dustbins or what days streets will be cleaned is an act so low that words suitable to describe it could not be found. The path to righteousness is never easy, but those who follow it can hold their heads high. Every effort should be made to return to local democracy, in other words give the power back to the people which the McRory Report has denied them. All should not be punished for the sins of the Unionist-controlled Councils. All should not have to share in their disgrace.

The Unity Movement is committed to using all our energies to build a new Ireland, an Ireland where the two historic traditions, Orange and Green, can and will be blended, an Ireland where the domination of one community over another will have no place, an Ireland where justice and charity will be the cornerstone of a contented, happy people.

WAGES

The Unity Movement is pledged to fight for equal pay for equal work and to assist the ordinary people in securing parity of wages with other European workers, as we are already paying EEC prices for goods.

INDUSTRY

The Unity Movement, conscious of the chronic unemployment problem, is fully committed to assisting and encouraging any type of self-help industry or project, aimed at giving decent employment to the people of the community. In this respect we totally support farmers' co-operative production projects, fishermen's co-operatives, farmers' co-operative trading organisations, credit unions, or any other type of co-operative financial ventures, and local industry.

HOUSING

Our policy advocates that tenants, after paying rent for 20 years, should own their own houses.

JAMES CAREY

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