

# The Trouble and the Bogside

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grated living between Catholics and Protestants.

Derry is about two-thirds Catholic, but old gerrymandered voting districts insure the continuation of a Protestant Establishment ruling force. Figures compiled by various civil rights groups show beyond any doubt that Catholics are also ruthlessly discriminated against in employment, both on a government and private level, with the not-surprising result that the unemployment rate in the Bogside has recently hit a staggering 30 per cent.

These and other frustrations contributed to the fiery mood of the Bogside in mid-August, when an intemperately planned demonstration to commemorate an ancient Protestant victory ended in violence—and the construction of Bogside's famous barricades.

Bogsideers are frank in expressing their fear of the members of the local law enforcement agencies—the Royal Ulster Constabulary, heavily Protestant in its make-up, and the civilian paramilitary reserve, the B Specials—entirely Protestant.

"There's no doubt about it," Paddy Doherty confirmed. "The people here are in fear of them, because of what's gone on before. On that Thursday, when the B Specials got their instructions to come in, I wondered how many would be dead by nightfall. It was a very dicey time. I asked our people to remain calm and told them I'd see the military commander."

"I told him the situation couldn't be contained if the RUCs were used. 'But I need their help, he told me."

"I said 'Look, Colonel, these people here have never had a magnanimous gesture from anyone. You're the man to do it. And he did it. The police and the B Specials were pulled and the bottle was corked. Even then,



BERNADETTE DEVLIN ... not the only spokesman

some Catholic areas were burned by the Paisleyites, but we didn't retaliate."

Doherty has joined the unemployed since running the Bogside became a full-time job. He has not reported to his job as a building foreman for a private contractor. "He's a Protestant; a good man. I'd be an embarrassment to him now, even if I did have the time," he says, and he does not know how he will fare in regard to the 23 years of seniority he had built up.

He ducked the question of how he was providing for his family ("Thirteen children," he quipped, "and 40 vigilantes") but reports in the Irish press said individuals in the Republic

of Ireland had been contributing substantially to civil rights groups in the North.

The name of Bernadette Devlin came up—as it had earlier in the evening when the William Street housewife pointed out the spot where Bernadette had stood at the end of the block, "eggin' the boys on" against the police. The people of Derry had not yet received any of the contributions raised during Miss Devlin's recent trip to the United States, Doherty said, but he added that the bulk of the funds were probably earmarked for the victims of the violence in Belfast.

"We had 26 families burned out here," he said, "but they had 400 there—and eight dead."

Doherty made little effort to conceal a personal lack of enthusiasm for Miss Devlin's contributions to the situation in the Bogside:

"Bernadette, you know, carries on as if she's the only person in the world who cares about the Bogside. I made it clear to her that she wasn't."

Meanwhile, the Bogside situation remains unresolved.

Doherty concedes that holding off the British troops is a little like playing poker against a powerful opponent with a hand that's not too strong.

He waved good-bye with a joking admonition not to be mistaken for a B Special ("You're about the right height for it.") That was 9 o'clock. An hour and a half later serious violence rocked Derry for the first time in six weeks, and before midnight a man lay dead.

That night, the barricades went up again in the Bogside. And the poker game leaped dramatically closer to a showdown hand.

# BIAFRA:

## The Children's War

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Church World Service, and Rabbi James Rudin of the American Jewish Committee, to name but a few.

What in fact are our priorities? Does the world really care if millions of kids die of hunger? Or do our national leaders feel the pulse of the nation correctly when they continue to ignore appeals for help and leadership, or half-heartedly and only under pressure make token gestures of concern? Do they in fact reflect correctly the mentality of us, the people?

The efforts of the church in this sad episode of man's inhumanity to man have been necessarily apolitical and strictly humanitarian. (For those unaware or misinformed: the churches send twice as much relief to the victims of the war in the Nigerian side as they do to the Biafran side.) Nevertheless, all those involved in the relief and humanitarian effort are fully aware that the suffering will and can only end when there is a political solution to the problem.

This political solution is not forthcoming because Western governments and political leaders have only been interested in superimposing their own solutions to the problem—like Britain, for example, which unashamedly continues to pour in money and arms to Nigeria to maintain its influence there (economic, of course); or the United States, which continues to assure everybody that "the U.S. is committed to a unified Nigeria," apparently even if that unification necessitates the deaths of millions of people.

# Collegiality Is Rated Top Issue for Church

Baltimore (RNS)—Collegiality, the only question on the agenda of the second international Synod of Bishops, is the most "fundamental" issue facing the Roman Catholic Church. John Cardinal Wright, prefect of the Sacred Congregation for the Clergy, said in a lengthy interview published here.

"Nothing can have a prior claim on the bishops of the world gathered in Synod, if only because no other point of faith or moral, problematic or opportunist, can be dealt with fully and adequately until this question is first faced, faced in depth and faced with faith," he said.

The prelate's remarks were published in the Catholic Review, Baltimore archdiocesan newspaper, in the form of a copyrighted interview with the paper's editor, A. E. P. Wall.

Cardinal Wright predicted that the process of reform in the Church will be orderly, slower than many critics wish, but thorough. He warned against expecting too much of the Synod or even of the present generation in the Church.

He indicated that no change is to be expected on such controversial matters as papal infallibility or clerical celibacy and that there are strict limitations on the applicability of such concepts as "democracy" to the Church.

The interview was sprinkled with the usual witticisms and epigrams associated with statements by the American prelate. Of birth control, he said: "Pope Paul never thought that aggroornamento was the Italian word for contraception. Neither did

Pope John, by the way; quite the contrary. Neither did the Council."

On clerical celibacy, he insisted that the priest's choice not to marry is voluntary, not imposed. "I have never been present or officiated at a shot-gun ordination," he said, "and I know no one else who has."

One subject of criticism which Cardinal Wright discussed was the proposed "internationalization" of the Roman Curia.

Reflecting on this problem, he said, "I thought of Cardinal Villot, the Frenchman who is head of the Secretariat of State, chief officer of the Curia; of Cardinal Soper, the Croatian who is head of the Congregation for Doctrine, second in importance among the curial posts; of Cardinal de Furstenberg, a Dutchman, head of the fourth Congregation in rank; and Cardinal Agagianian, an Armenian, head of the next Congregation; Cardinal Gut, a Swiss, head of the next; Cardinal Garrone, a Frenchman, head of the next Congregation."

"I remembered Cardinal Brennan, an American, formerly head of the Rota; Cardinal Willebrand, a Dutchman, head of the Secretariat for Christian Unity; Cardinal Roy, a Canadian, head of the Council for the Laity and of the Commission for Justice and Peace; not to mention men like Bishop Schroeder, a German Secretary General for Education, Seminaries and Universities; and scores of others from other nations who have come to Rome, the majority by appointment of Pope Paul VI, as part of his determination to internationalize the Curia."



Father Paul C. Reinert, S.J., left, president of St. Louis University, chats with Bishop Juenaly of the Orthodox Church in Russia, leader of a 10-man delegation of Russian religious leaders which conferred with representatives of the U.S. Catholic Conference and the National Council of Churches on "The Christian Concern for Arms Limitation."

## U.S., Russ Clerics Discuss Arms Control

(NC News Service)

St. Louis — Russian and United States church leaders agreed here that arms control should be the principal concern of Christians on both sides of the Iron Curtain.

The agreement — and the hope that it might be a small step towards fruitful talks on arms limitations by their two governments — was expressed at a press conference opening five days (Oct. 3-7) of closed talks between 10 Russian religious leaders and representatives of the United States Catholic Conference and the National Council of Churches.

The issue of arms in today's world is the "most burning one not only among Christians but among all peoples in the world," Russian Orthodox Bishop Juenaly, head of the Soviet delegation, said.

The point was echoed by Father Patrick P. McDermott, S.J., assistant director of the Division of World Justice and Peace, USCC, and Dr. Allan M. Parrant, director of the Washington program, Department of International Affairs, NCC.

Both delegations pledged they would be "frank and open" in the talks hosted by the St. Louis University school of divinity.

Newsmen were being barred from the talks and papers would not be made public because the issue was "very touchy" and it was felt that all delegates "would be more free if the meetings were closed."

The talks were the first between the Russians and USCC representatives. Similar meetings have been held on two previous occasions in Europe between leading Russian churchmen and NCC representatives.

The theme of the meetings was "The Christian Concern for Arms Limitation." Bishop Juenaly said it provided the

"direct answer" to the question of what the religious leaders hoped to accomplish by the meetings.

Asked what influence church leaders could exert on Soviet arms policies, Bishop Juenaly stressed that there is no "partition" or separation between Russians as church leaders or citizens. At the same time he said that the Church "doesn't represent a political force in our country."

Rather, he added, it "brings to its people the saving power of the Gospel" while the "government represents the interests of the whole nation."

He denied that the Russian churchmen had been given any guidelines by their government which could limit the discussions. "We do not represent the government and are not military experts," he said, adding that the delegates would discuss Christian "views in regard to wars."

Father McDermott expressed hope that churchmen in both countries could "influence their governments' policies," but stressed that the influence of churchmen is not in "power plays." He said the impact of Pope Paul's plea for "war, never again" during his 1965 visit to the United Nations was an example of the very influential role church leaders could play without political force or armies.

Meanwhile, the Rev. Lawrence Lilligard, pastor of Trinity Lutheran church, Ballwin, Mo., attempted to interrupt the press conference to refute the comments of the Russian delegation.

He labeled the visitors "secret agents" and "traitors to Christ—and the people of Russia. Religious leaders in the U.S., he said, "should be concerned with converting these enemies of Christ rather than collaborating with them."

**HEY WORLD!**

**MAYBE YOU HAVEN'T NOTICED**

**BUT SIBLEY'S HAS**

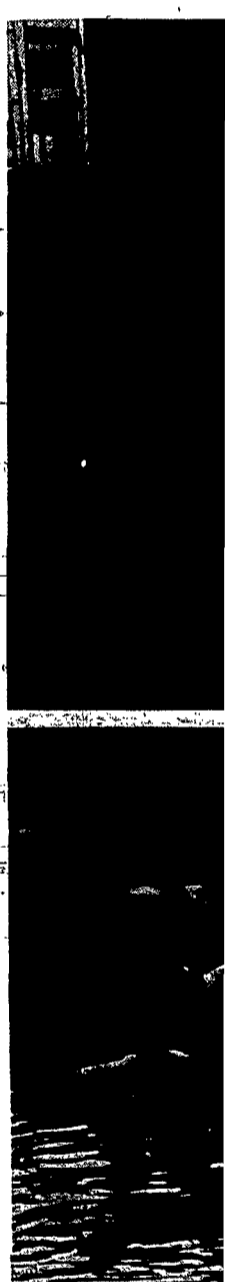
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Sentimental Mrs. Golda Meir, 71-year-old prime minister of Israel, hugs sentimental visit to elementary school for her education. The 71-year-old Meir entered in 1914 a recently arrived from Russia.



Father Jim McConville, 71-year-old priest, Navy hospital, the ranks of the mandos. He is slain with the Father McConville "working cloth mouth naval "fatigues," he another Comm course, so as t but will no

## Father Colleg

Philadelphia (E) Hans Kueng has Roman Catholic adopt a new "collar" which would Catholic layman ticipation" in the a decision-making, i election of bishops.

Citing the Sec Council drive of b legality on the universal Church papal absolutism Kueng stated that ity in the Church the "bottom levels

Writing in the Journal of Studies-published University, the f gian said that a allowed to work, advise, but not to decision-making r ferior class.

Father Kueng, religion at the Tuebingen, Germ author of several versal works on and restructure, leadership can "democratic elec ecclesiastics for pope-elected by councils.

"It must be ele how pres ference of the the College of Ca is in no way repr