

A PINCH OF SALT



perfect love drives out
all fear

Christmas Eve

Candles give a gift to
a white table cloth. &

as the minister invites us
to draw near & share
in the holy meal

some part of me, mind, soul,
call it what you will
moves out from the
electric-lit, brick pagoda
of a methodist church,

across the car park
where puddles have grown
a caradome of ice. &

out over the fields of
childhood now pagan
with frost.

where thick-voiced cattle
complain bitterly.

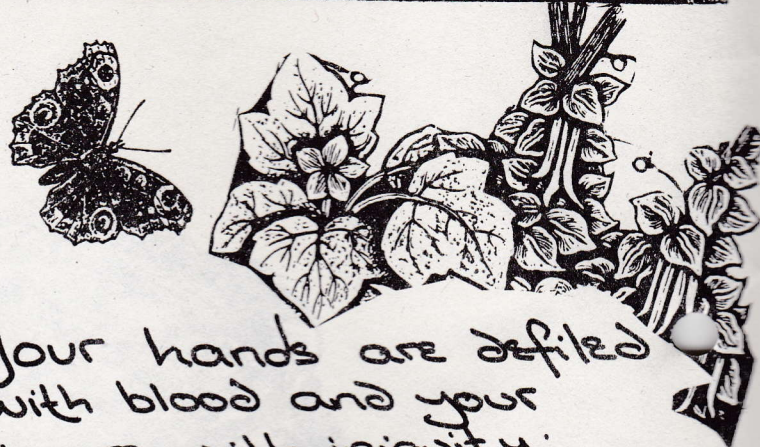
'till i reach the corpse
of a barn, its wooden ribs
pointing skywards, where
as a child i played
amongst mountains, castles,
slides, constructed of
ghostwhite sacks of chemical
manure, each stamped with
a blue I.C.I. logo.

where i watched dust motes
swirl in sunbeams, refracted
by the broken roof into a
chinese fan of light

like magellanic clouds, too hot
yet to be fashioned into stars.

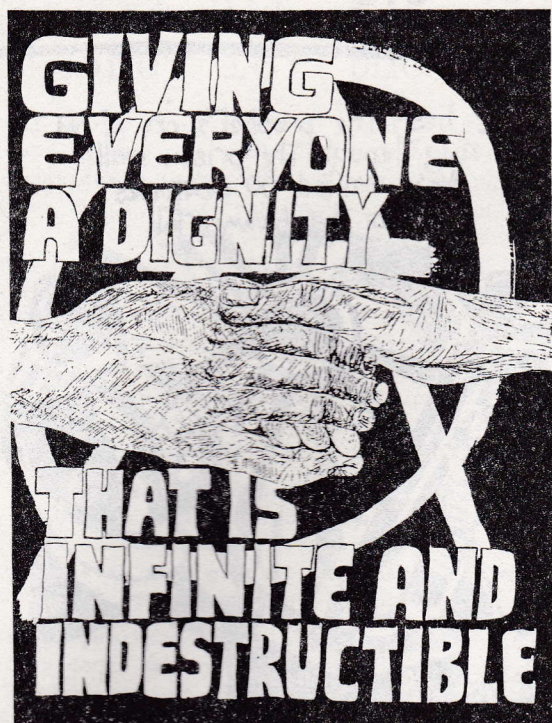
where now a child lays sleeping
in an old manger.
waiting for astrologers.
not waking once, not even when

a squadron of F1-11 fighters
scream overhead
on a bombing raid.
deep into the Lebanon.



Your hands are defiled
with blood and your
fingers with iniquity;
your lips have spoken
falsehood, your tongue
mutters wickedness....
You trust in confusion
and speak lies, you
conceive mischief and
bring forth iniquity....
Your webs will not
become clothing nor will
you cover yourselves
with your work. Your
works are works of
iniquity and acts of
violence are in your
hands.. You do not know
the way of peace, there
is no justice in your tracks.





christian anarchy



Va'anunu to face treason charges

The trial of Mordechai Va'anunu, the nuclear technician who, in the pages of the Sunday Times in October 1986, confirmed the existence of an Israeli nuclear arsenal, has been suspended till nowish (mid-October). Va'anunu faces charges of "treason, aggravated espionage and collecting secret information".

When the trial resumes, his defence will initially rest on his lawyer's arguments that statements extracted from the defendant should be ruled inadmissible as they were obtained under duress. The court's jurisdiction will be challenged as Va'anunu was illegally abducted in Rome and brought back to Israel against his will in October 1986.

Va'anunu has spent almost a year in an isolation cell, forbidden to use his own name, and under 24-hour video surveillance. At the beginning of the court case, which was adjourned after ten days, Va'anunu was taken to court in a special police van with whitewashed windows and he was forced to wear an oversized crash helmet to prevent him from communicating with the press.

Va'anunu will probably serve a heavy sentence and faces a long court case. In a recent letter he said that letters of support "give me the hope that people understand my action and that my action was not for nothing". A picket was held outside the Israeli Embassy in London on September 21st to keep up the pressure.

Please send letters of support to Mordechai Va'anunu, Ashkelon Prison, Ashkelon, Israel, and letters of protest to Israeli Embassy, 2 Palace Green, Kensington, London W8 4QB.

from Peace News, which is a fortnightly mag and very good on the news front: 8 Elm Av. NOTTINGHAM NG3

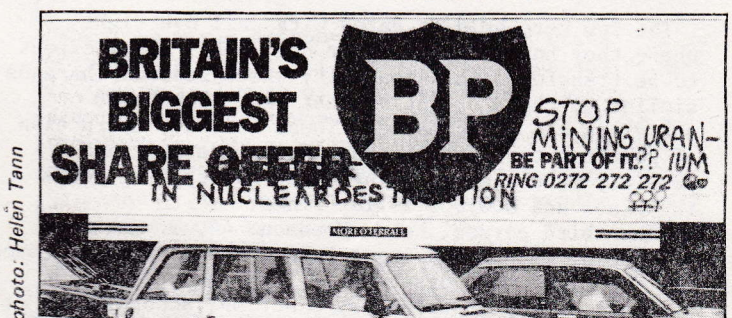
Hungerford: a fable

could a man care for his guns -
keep them clean and polished,
oil them so that they worked smoothly,
purchase the appropriate bullets,
nurture his own skill
until each gun is a metal hand
used without thinking -
could a man care for his guns
and deny the purpose written into their design?

only if he were blind,
and if that blindness lifted
he might beat his tools for killing
or he might bring them to fulfilment,
seeing other people only through gunsights
as targets.

As Aristotle would have put it
- If a gun had a soul
it would be shooting.

Catherine Cruz



For more information on BP's uranium connections, contact: Bristol NFIP Support, 82 Colston St, Bristol 1.

Corpus Christi Action

Following his action at Corpus Christi (june 18th) Michael Scott (Mic the Vic) appeared in Banbury court on July 20th; he pleaded guilty to the single charge of entry through a protected area under the bye-laws.

The prosecution stated that he had been found by American service-men painting on the road and that the words, in red paint, read "Hands off Nicaragua".

Mick explained that the festival of Corpus Christi -the body of Christ -related specifically to the cruxifixion, and that it was necessary to draw attention to the present situation in Nicaragua, where Christ was today being crucified by friends of the American President and of the government of Britain. He was glad that, despite the haste of painting, his message had been read by 10 American airmen.

On being fined £25, he stated that a fine could not be paid in respect of his carrying out an important part of his Christian witness. An order was made made for payment within fourteen days. □



We hear the prophet's cry of old -swords into ploughshares-

TRANSFIGURATION PLOWSHARES BEGIN FOURTH DISARMAMENT OF MISSOURI MISSILE SITE

Three persons began the fourth non-violent disarmament of a Minuteman Missile silo in Western Missouri Wednesday August 5th as an expression of restitution and repentance for the United States' unwarranted bombing of Hiroshima and Nagasaki in 1945.

At 5.15 pm, this August 5th, which coincides with the exact moment the U.S. dropped the first atomic bomb on Hiroshima 42 years ago, Jerry Ebner, 37, of Milwaukee, Wisconsin, and Joe Gump, 59, of Morton Grove, Illinois, locked themselves within the fenced in missile silo area designated K-9 using kryptonite bicycle locks. After pouring their own blood in the shape of a cross on the concrete silo lid, they used an eight and three pound sledge hammer to beat on tracks used to open the lid, electrical connectors and other apparatus, and cut various electric wires with boltcutters. They then gathered in prayer and song to await arrest. A while later, military police arrived in a vehicle armed with a machine gun. At no time did the actors endanger anyone else or the missile warhead.

The two were held at Bates City Jail overnight where they have begun a water only fast. They expect to be transferred to Kansas City where federal charges similar to those brought against past plowshares activists are anticipated. These include destruction of government property, conspiracy, trespass and possibly sabotage, carrying up to twenty five years in prison and 500,000 dollar fines.

The third person, Helen Woodson, 44, of Madison, Wisconsin, is now serving a twelve year prison sentence for the first silo disarmament in November, 1984. She participated in Wednesday's action, according to her statement, through a "conspiracy for life". Her statement, which Joe and Jerry carried on the site, continues: "When the world faces nuclear destruction... hope breaks through prison walls when the body cannot; hope hammers the nuclear idols when the arms cannot; hope pours the blood exposing nuclear death when the hands cannot; hope stands faithful at the silo when the legs cannot. I am honored, privileged and overjoyed to enter into this life giving conspiracy, to my hope to the physical and spiritual witness enacted here today."

Jerry, long time peace activist, is a member of the Catholic worker community of Milwaukee which provides hospitality to some of that city's homeless. Joe Gump, father of twelve, is the husband of Jean Gump who is serving an eleven year term for the third silo disarmament on Good Friday, 1986.

Joe said: "Judge Hunter should understand that the severe sentences he levies to punish and deter such activists will not prevent people of conscience from breaking federal law."

The three call themselves the Transfiguration Plowshares. The Transfiguration, the Christian feast celebrated on August 6th, commemorates the revelation of Christ to his disciples as the Lord of heaven and earth, not the bomb or the state.

Prior to entering the silo enclosure, located near Butler, Missouri, Joe and Jerry hung the very same banners used by Jean's group and Helen's group during their actions. The two also used the very same hammers and bolt cutters used by these other plowshares groups. "All in the interests of conservation", Joe said.

In their written statement left at the silo, the three said that they act in "reaffirmation of the twenty-two previous plowshares disarmaments actions to enflsh God's mandate revealed in Hebrew scripture: 'they will beat their swords into plowshares and their spears into pruning hooks. one nation shall not raise their sword against another, nor will they train for war again.'" (Isaiah 2:4)

We hear the prophet's cry of old
ring through the prison wall
We've waited 30 centuries
to hear that hammer fall



If we
think
we've got
30 more
we cannot hear
at all

for swords
into plowshares
the
hammer
has to fall!
(CHARLIE KING)

Since 1980, 22 other non-violent plowshares actions have occurred at nuclear missile and weapons factories, shipyards and military bases. Most of the seventy six actors have served or are serving sentences ranging up to eighteen years. One group has had two trials that resulted in hung juries, even though the defendants admitted their actions. Apparently some jurors considered the motives of the activists as significant even though told not to do so by the judge. "The jury is, after all, the conscience of the community", one activist said.

There are 150 missile silos in Western Missouri, covering 13,000 square miles of farmland. They are controlled by Whiteman Air Force base, Knob Noster, Missouri. Each missile carries a 1.2 megaton thermo-nuclear warhead which is one hundred times more powerful than the Hiroshima bomb which killed 300,000 men, women and children. □



"A Pinch of Salt" gives a lot of coverage to Plowshares actions. The vision of these actors is a precious one, given to us with much love and sacrifice. A list of the various actions is available from "A Pinch of Salt" for 50p (money or stamps) and a SAE - it also includes a list of prisoners who you could write to. The more extensive pamphlet I keep on mentioning is still in the pipeline. Some Plowshares people from Sweden have been in touch, saying that there's going to be an international retreat in FRG for people interested in Plowshares June of next year. Get in touch via "Pinch" if you want to know more or get in touch with them.

Plowshares, pruning hooks, vine and fig trees and love and peace. □

Stephen

Food for All (or Money for the Few?)

HOW STICKY is our involvement in Third World economies? Is the right thing to try to pull out - and as individuals to boycott everything we can identify as Third World 'cash crops' grown and exported to bring foreign exchange into the country? This would lead to a boycott of most if not all tea, coffee, (imported) sugar, cotton, and much soya, etc. Or should we buy more selectively, feeding our cash into Third World economies in ways which offer more help to the producer-peasants? Here we would be looking for producers and growers set up as coops or village groups, and 'seals of approval' from organisations such as Traidcraft, Oxfam and the WDM.

One of the major arguments used against the first option is that we would be encouraging and inducing the collapse of Third World economies. This, it is said, would cause even greater hardship and starvation among the rural poor than exists at present.

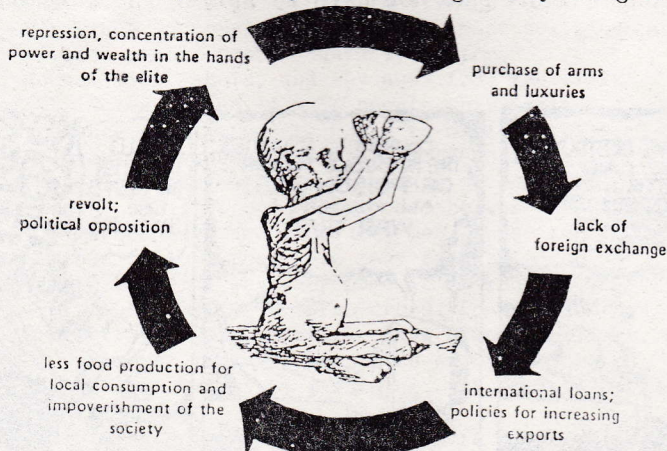
Two articles published this year, however, have provided evidence that exactly the opposite may be true. The collapse of the formal, cash-based economy can actually lead to increased wealth and health in the villages.

Take first the experience of Steve and Sue Williams. They are QPS (Quaker Peace and Service) workers in Uganda; and in the Autumn edition of QPS reporter they write:

Kampala is a beautiful city, green and hilly, with banana trees and flowering shrubs, red-tile roofs and onion-domed mosques. The climate is pleasant. The economy, however, is surreal; it has almost entirely collapsed. Even doctors' and bureaucrats' monthly salaries are not enough to buy the family a few days' food. Exports of once-lucrative cash crops such as tea and coffee are now minimal. Still, there is enough food in most areas. People have retreated to family farms, eat only what they grow, and share food with city-bound relatives. Uganda is just about the only country in this region not needing large amounts of food aid.

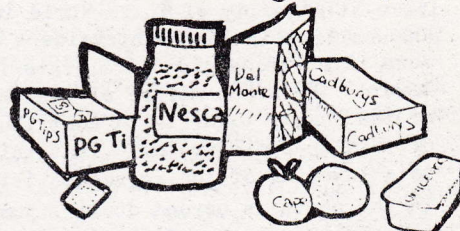
At first we were amazed. Now we begin to see that it is because the cash economy does not work that Uganda can feed itself. When energy and land are diverted from cash crops to staples, people are better fed, even though they are poorer and their national economy depressed. Such are the ironies of development.

The process is not confined to Uganda, however. John Madeley, writing in *The Ecologist* (Vol 15, No 1/2, 1985), analyses what is going on in Tanzania which, says the FAO, is facing an 'emergency situation' over food supplies. This is because Tanzania is desperately short of foreign exchange after being hit by the global



The Poverty-Repression-Militarisation Cycle

You have lived on earth in luxury and self-indulgence...



... you have condemned and murdered innocent people.... James 5:6

economic recession and consequent lower prices for commodity exports. John Madeley writes:

To get an accurate picture of what is happening in Tanzania, we must distinguish, says Mr Urban Jonsson, the United Nations' Childrens Fund (UNICEF) representative in Dar es Salaam, between the state economy and the village economies. As nine out of ten Tanzanians live in the villages, it is the village economies that might, he says, be called the natural economy.

"When the world economy and Tanzania's state economy are doing well," says Urban Jonsson, "the villagers sell much of their maize and other staple foods. But when the state economy is in a bad way, the distribution system tends to break down - there are fewer vehicles to transport goods to market; prices for food drop and give the farmer less incentive to sell."

As a result, villagers eat the food they grow, and are increasingly turning land used for coffee and other cash crops back into food production. Says Madeley: "Overall, the crisis in the state economy has meant that many villagers in Tanzania today have more to eat. The natural economy, the one in which most Tanzanians operate, is faring better ironically because the state economy is depressed." Urban Jonsson is critical of those who describe Tanzania as a country in crisis. "Walk through the villages," he says, "and you certainly do not sense crisis." And with the recession, the sharp increase in the number of malnourished children seems to have halted.

Women are better off too:

Men have less opportunity to exploit women. For when food leaves the village it is men who normally collect the cash and are prone to spend it on beer and other luxuries. A survey of Tanzania's Kilimanjaro district found that the exploitation of women by men was a bigger factor in mother and children malnutrition than is sometimes recognised, and that almost a third of men in the villages had a drink problem. When food stays in the village, mothers eat better and their husbands are more likely to stay sober.

And as men spend more time in the villages and less money on drink, housing standards are rising as they put their efforts into improvements in the villages.

Clearly the conventional economic wisdom is - as usual - at fault. But that is precisely because economics as we know it is a western - or northern - invention. 'Good' economics is what is good for us developed, industrialised countries: a 'flourishing' economy in Tanzania, or elsewhere in the Third World, is measured by that country's ability to buy our lorries, tractors, oil, cars, aeroplanes and arms. International trade is all about exporting wealth from the poor sectors of the world to the rich.

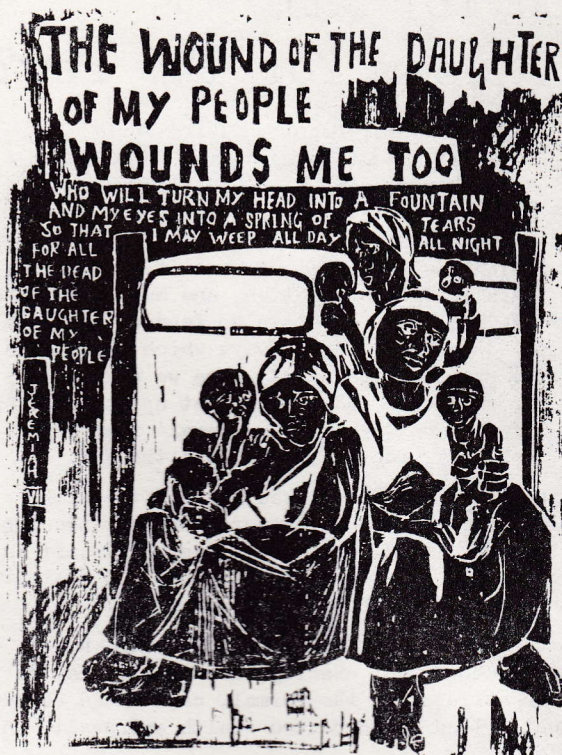
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As a result, one of the most effective measures we can take to relieve that oppression which falls on the vast majority of Third World inhabitants (the 80% who live in the countryside - and it would be more if millions did not migrate from rural poverty towards the urban mirage of wealth and the reality of the shanty town) is to contribute to the demise of this economic system. That this would contribute to a lowering of the aggregate 'standard of living' in the north is beyond doubt - just as our industrialisation and development took place in the first place literally at the expense of the Third World peoples.

The industrial revolution brought exaggerated extremes of wealth in this country too. Its legacy of poverty, deprivation, sickness and illiteracy is still with us. The reality of the 'Third World' is not a cosy 'them-and-us' situation: rather, the Third World relationship is to be found throughout the world - here and in the US as well as in the Sudan and El Salvador.

Solutions proposed by organisations such as Traidcraft are largely illusory. They can offer only temporary alleviation: they do not change the system. Indeed, they may offer ways of perpetuating the worst aspects of the system, while making it superficially more attractive.

"Have your cake and eat it" politics must go. We are up to our necks in the economics of the system of exploitation. We have to accept a different (do we call it 'lower'?) standard of living, adjust our expectations, and discard the system which has brought us wealth and privilege. The writing is already on the wall: only when we have smashed the economic relationship which ties poor to rich in the Third World, between North and South, and within our own country too, only then will there be hope. □



This article by Jon Carpenter, appeared in GREEN LINE which is a good green mag. 60p from 34 Cowley Road, Oxford OX4 1HZ

Next "Pinch" we hope to print an article about Traidcraft. Any other economic reflections (and contributions) welcome □

Remember and Disarm

Last year, the Peace Pledge Union found itself in the middle of a major national controversy for its promotion of alternative Remembrance ceremonies and in particular the white poppy peace symbol. Most of the publicity was very hostile, but it did give a chance to talk about a different viewpoint on war and peace. The PPU is once again promoting the white poppy this year.

The PPU's 'Remember and Disarm' pack is highly recommended, and it now includes an information sheet answering some of the questions raised by last year's controversy. Also new is a 'Peace and War' pack, which aims to introduce similar issues to schools.

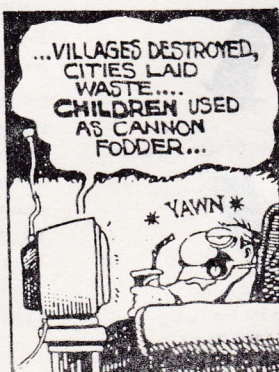
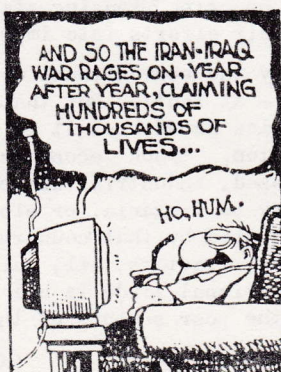
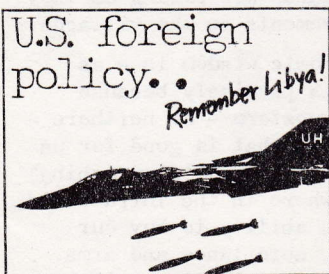
To order these packs, and for details of the PPU walk to the Cenotaph on **November 8th, Remembrance Sunday**, contact the Peace Pledge Union, 6 Endsleigh Street, London WC1H 0DX, tel: 01-387 5501. □



hiroshima and nagasaki

SOME PERSONAL THOUGHTS ON HIROSHIMA DAY

Why remember Hiroshima and Nagasaki days? War is the result of man's foolishness, not the result of his wisdom; and for the same reason that we remember Armistice Day we should remember Hiroshima and Nagasaki days. For me, this is that those who have made the supreme sacrifice for their various countries, will have their sacrifice wasted if we who are left do not work to see that that situation does not happen again. I lost seven good friends in the last war. I will be betraying their sacrifice if I do not work to see that their children and grand-children do not have to suffer the same horrors again.

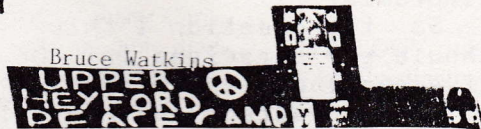


During the blitz on London in the last war I worked in a hospital in the London area. The appalling suffering and misery I saw then, and helped to alleviate, I hoped I would never see again, and I vowed that as a Christian, I would do all I could to prevent another war. If we are foolish enough to let ourselves drift into a nuclear holocaust, which even if we survive it, and that is extremely unlikely then the suffering and consequent misery will be incalculable, and bears thinking about. For if we think about it, and act upon those thoughts, and do not bury our heads in the sand like ostriches, then there is hope for the future peace and happiness of all human beings.

My father fought in the war to end all wars, but mans foolishness at the Versailles Treaty sowed the seeds of the second world war. Mankinds wisdom is shown in the actions and behaviour of people such as Bob Geldof and Mother Teresa of Calcutta, Saint and sinner, working positively for the common good. The hope for peace in the future lies in the response of ordinary people such as you and me, to their appeals and actions. Not in the foolishness of such things as a common agricultural policy which spends half of it's budget producing, storing, and disposing of, which I presume they mean destroying, food which we in the European community do not need and at government levels are unwilling and therefore unable to give in the Spirit of christian charity to those in need. Or of the foolishness of spending billions of pounds in manufacturing nuclear arms, the primary use of which is not creating peace, but in bringing about a situation of the absence of war but whose only ultimate use is to blow ourselves to pieces in an escalation of global suicide

A fortnight of such spending on nuclear arms could provide fresh clean water for the whole of the peoples in the deprived areas of the world. This would be one of the many ways to true peace.

Arms and hands were not given to us by God to holdand fire rifles and machine guns, to throw hand grenades or nowadays to press buttons which will release or fire a nuclear missile, but to link and embrace or shake the hands of other human beings all over the world in friendly cooperation.□



As is so often the case, I have a pain in my conscience; do feel there should be some painless operation to remove the offending part. The immediate cause is reading 'A pinch of salt' and consequent feelings of inadequency. Discomfort is usually the result of failure on my part to live up to my own aspirations -a complaint from which most religiously motivated people must frequently suffer.

I do not like labels, and shy away from the title of Christian, since to most people that implies acceptance of a mythology which to me is totally irrelevant. Because it is part of my culture, I am most familiar with the teachings of Jesus of Nazareth, but I do not accept that he was the Christ; all religions have had many wise men. whose teachings we should follow: there are many routes to the ultimate good, by whatever name it is known. The Quaker star commits me to no creed, to no fixed and eternal truth; just to hte seeking after the light, from wherever it may come. I do enjoy our shared worship; I am helped by listening, not by applications for help.

Listening, and following a way of life along which I felt myself inexorably driven, sent me to Upper Heyford. Stating that I had been sent here naturally

created a great deal of confusion amongst those accustomed to obeying orders from human sources. After seventeen arrests, and five short spells in prison, it is not easy for me to know that I must avoid arrest, in order to keep this camp open as a daily witness against all war. Doing so, I must live pacificism, making peace with all peoples -from all creeds, races, sexes, occupations. There are many rewards; to be told that the gay posters and banners, the painted caravans, and the comfort and welcome of the camp is an oasis after a journey through the base. Wanting so much to share my own joys in service presents conflicts. In addition to thevistors who share my beliefs, I try to provide a welcome for all in need, drunk or sober. One major reward of my pacificism is that I am able to display information without fear of vandalism, and that, on the the rare nights I spend alone here, I can sleep with my caravan door wide open. I do desperately need people to share my witness on a long term basis; and here some of the problems arise.

My commitment is a positive one; whilst I oppose all anti-life concepts, I seek friendship with all, whatever clothes or uniforms they wear. I am also realistic -because I seek support, not antagonism, I known that residents here need to conform to a certian image. Public image shouldn't matter where ideals are concerned -but it does. Personally, I could not live in dirt or squalor; that makes it easy for me to present a clean though casual front. The religious anarchists with whom I need to share the many chores of camp life do need a high degree of responsibility, not only personally, but to the camp, if the camp is to continue to spread the message of peace. The welcome to all vistors must be genuine, and must be from those to whom visitors feel they can relate -and my mailing list is beginning to read like Crockfords clerical directory Rev. A., B., C. etc.

Do vist; watch newspapers for caravans being given away (towing can be arranged): as shelter here increases, so do overnight visitors. And somewhere, therer must be people who are led to share my witness.□

Margaret Johnson

Upper Heyford peace camp

Portway: Camp road;

Upper Heyford; Oxon. OX5 3LP

(telephone contact: Steve Chasey 0869-40321)

Lifestyle & survival- Not so long ago, I was talking to a friend of mine who is a member of the Revolutionary Communist Party. I mentioned that I'd not seen her for a while, and she said that she had got a job. Great I said, what do you do? I sell computers over the telephone she replied. I was quite shocked. Why? I suppose I perceived this as a "sellout" by someone who I admired, in many ways as someone of principle. But later, thinking about it, I decided that it was perfectly consistent with her world view and as I mentioned to her at the time, being a member of the R.C.P meant she had had plenty of experience of talking the legs off a donkey, so the job was quite easy for her. In fact she told me how the boss had given her a rise within a few weeks as she was so proficient at her job that he didn't want to lose her.

This event illustrates a whole issue in the area of being consistent. Compared with another friend, Jim, she had sold out. Jim will not work for capitalism which oppresses the poor so lives off his savings, scavenges food which other people throw out and is a squatter. He won't even take state benefits, as he doesn't agree with the notions involved.

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Both Jim and my friend in the R.C.P. lead similar lifestyles of political campaigning, but in the area of wage labour and money they disagree. For Jim the system is wrong, and should be bypassed. For our Marxist the argument against this must be simple. Firstly, She has no savings to fall back on to keep her in the way in which she is accustomed; secondly the capitalists have the money which they are prepared to exchange for her labour. She has little choice over the way in which this occurs but luckily for her, the talents she has can be traded off for a lot of money, for the time, and the hours can be flexible, which means that her political activity can go on aided by the money she has earned. This is because the class war is a political struggle.

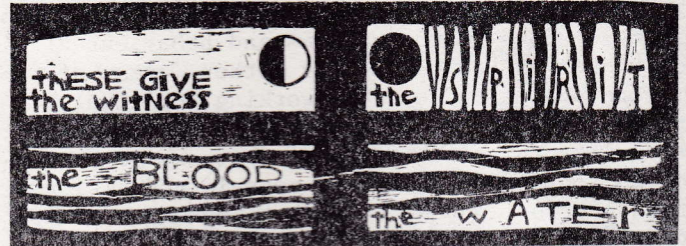
What matters is not the action of the individual, but awareness of the wider issues to be more widely available. Then, the social construction of reality having been changed, the world is changed. The R.C.P. have a booklet entitled "self activity makes you blind".

Jim on the other hand seems to believe in some kind of absolute morals as his guide. The way he lives now is as important (or more important) than the direction which he might like to see society going. So, while a phone could be useful to someone concerned with meetings, publications and all the other rigmarole of a political existence, he does not have a phone as it would be using more of the world's resources than he has calculated is moral. Think of the cost of telephone technology, electricity, repairs and billing as against the real price of a bowl of rice.

What both of the people I've tried to describe are concerned about is the bad state of the world and how to change it. Jim knows he has changed the part of the world which he lives in, and so has in a small way succeeded. The other thinks that activity of this sort is economically insignificant and easy to dismiss as cranky; in other words not useful for any kind of mass change. The fact that one individual can overcome society is admirable. However, the notion of the free individual is one of the myths of current capitalist society and therefore it could be argued Jim's behaviour is reactionary or a step in the wrong direction.

So who is correct? I believe that there are truths to be found in both positions. Jim believes that everyone is significant, and that as he knows the truth about society he needs to change his actions to do good. The R.C.P member thinks that there are forces beyond the control of the individual; these forces can be influenced but only by mass action based in sound political education. As a

follower of Christ I agree with both of them: everyone as an individual is important and there are social forces which are structural or not simply the sum of the parts. Political action or the moral force of individuals cannot change these structures or principles which are the basis of society and life in general. Individual moral force is when an individual has such a vision of the truth, and acts or speaks in such a way as to influence others. It is in charisma, the world historical figure, the nature of heroes. Remember that a hero cannot arise in a vacuum, even a Gandhi needs a context to make change. In the words of Marx: "Man makes history,



Memrad Craghead

but not in conditions of his own choosing".

One possible exception to this rule could be Christ, who although a person in a real sense, is also the creator as well. Perhaps this means he can choose where and when he will appear and in what form, which even in a fallen world must be a bonus. Christ's advantages in this way show in the way in which he is portrayed in scripture as being absolutely perfect, and consequently always in the right in an argument. When proud people like the pharisees try to catch him out they cannot succeed because of this total perfection. This perfection is also one way of seeing how and why he had to physically die: because his actions as they were perfect, went against the imperfect system the world had to try and destroy him, he would not compromise.

So the question I think we Christians should ask ourselves is: Does the way we live challenge the wrongness of the world to such an extent that we suffer? It is not right or desirable that Christians should suffer in any way but it seems that suffering is an index of resistance. But to aim to suffer is not the way to find out what is right to do. Any fool can die but Christ died in a good way. If suffering in itself produced results then it would be a good idea to go back to the self torture of the middle ages. To set up suffering and doing right as the opposite sides of the same coin is not correct. The right acts to do, words to say, and motives to follow are those in love.

Love is the only prime principle and it's only perfect expression through Christ Jesus. All other principles of acting, thinking and behaving from Vegetarianism to State security (and beyond) should be below the Love which has been called Agape although names slip and slide over this amazing notion. □

Tamie

Power, Anarchy, and Christians

"Christian Anarchy: Jesus' Primacy Over the Powers" by V. Eller has just been made available in this country by Pater Noster Press. It's the most frustrating book I've ever read - I review it on page 13. The following bit is a highly condensed version which originally appeared in "The Plough".

[A NOTE ON TERMINOLOGY: "Archy" (Eller spells it "arky") is the Greek word referring to any principle of rule or control, any power structure. Examples of arkys, apart from government itself, are churches, schools, social standards, peer pressures, fads or fashions, advertising, etc. All of these are out to govern, press, push, or mold us. The spirit of Christian anarchy that Eller is describing is an attitude of "simply walking past (or through) the arkys as though they don't exist, declining to grant them even the recognition of fighting them." And now, to the book. . . .—ed.]

IT IS NO PART of Christian anarchy to want to attack, subvert, unseat, or try to bring down any of the world's arkys. . . . To fight arkys would necessitate the formation of counter-arkys, would be to enter the contest of power, would be to introduce arky in the very attempt at eliminating it. To undertake a fight against evil on its own terms (to pit power against power) is the first step in becoming like the evil one opposes.

Revolutionaries are very strongly opposed to certain arkys which they know to be "bad" and to be the work of "bad people"; but they are just as strongly in favor of what they know to be "good" arkys which are the work of themselves and other good people like them. They might seem to be super-anarchistic, finding nothing good to say about the establishment U.S. Arky; but they turn out to be very pro-archic, finding nothing but good to say about a revolutionary Sandinista Arky.

I am convinced there are many Christians who, as individuals, are quite modest, humble, and of realistic self-image—but who then proceed to satisfy their lust for power, their delusions of grandeur, and their sense of self-righteousness through the holy arkys with which they identify. Asserting their lust cause becomes a psychological disguise for asserting *themselves*; and thus they find Christian justification for the sense of power by which we all are tempted.

The dream that our "justice" might trigger the avalanche of God's justice is indeed a sweet one—and one we will always find enticing. The pause is that anyone presuming to use his power to *trigger* avalanches better also have at hand the power to *control* them—and that person, sad but true, is none of us.

REGARDING both the New Testament church and the Anabaptists of the 16th century, there are five basic characteristics they display in common and in contrast to

any form of arky-faith:

- 1) Neither of them gives a hint of wanting to *legitimize* any of the powers that be. Those powers all enjoy God's *sufferance*; but none carries His *blessing*. Yet,
- 2) neither do these show any inclination to be out fighting the arkys nor to be competing with them. There is no felt need to be knocking heads with them or trying to get power over them. That is not where the future of the race is being decided.
- 3) Neither shows any interest in making something of itself in the eyes of the world—getting its power consolidated, finding the organizational structures that will make it most effective and influential. Both are content to be quite weak and, shall we say, anarchistic.
- 4) Neither makes any big claims (or even small promises) about what it intends to do in the way of governing, saving, correcting, or even improving a lost and wrong world. Neither makes the sounds of a candidate for office. And, most of all,
- 5) both show complete confidence that God can and will accomplish whatever he has in mind for his world, with or without their help. At his pleasure, he can use either arkys or anarchys, archyists or anarchists. But he needs neither and, most definitely, licenses none.

[In conclusion,] humanity's blessed end-state is to be total anarchy—the escape from damned arky, rather than the perfection of it. Arkys have no ultimate significance or even lasting function. And, the New Testament tells us, if our final end is anarchy, it can't be wrong to start exercising and enjoying a bit of it now.

JUST LOOK what actually happened [when Christianity became the official religion of the Roman Empire.] The Church became the Biggest Arky of All, graciously taking unto itself every evil the Empire had ever represented. It sacrificed all understanding and appreciation of its God-given anarchy in its zeal to make the world good and do good for it. It lost the beautiful anarchy of its house-churches of human beings to build cathedrals of politicians. . . . It lost the anarchical refusal of military service to mount armies bearing the banner of the cross and in this sign conquering. It lost its anarchical Jesus whose kingdom was not of this world to paint for itself an Icon which needed a label before you could tell whether it was a picture of Christ or the Emperor (a sad, sad confusion that). It lost its "holiness" in bestowing that title upon the Empire instead. The trading of Anarchy for Christian-Archy was the deflowering of the church.

JESUS TAUGHT *EVERYTHING* with constant reference to the necessity of our being enabled by God. If you want Jesus' real opinion on the world's possibility of making itself peaceful *apart from* God's enablement, then hear him say to Pilate: "If my kingship were of this world—as yours *has* to be—why then even my own people would have to be out there fighting, just as yours have to be."

How then, is it of any help to anyone for pacifists belligerently to demand that a secular society, on its own, in a secular world, proceed to pacify itself in a way the Gospel suggests is possible only to a God of resurrection-capability? It certainly is anything but proclaiming Gospel (good news) to a sick world simply to demand that it heal itself—and then damn it in no uncertain terms when it rejects such impossible counsel. Pacifism of this sort is hardly a following of Jesus in the attitude he took toward Pilate.

Politics of peace ought to show much more understanding and compassion for the world and its rulers than is commonly the case with the pacifists. We need an appreciation of the kind of bind a secular society—a world that does not know God, remember—finds itself in when there are no good answers, when apparently the best option is the admittedly poor one of violence. We need to sense the irrelevancy of our simply dismissing all those officials as being "bad people" and the futility of our glib and easy solutions (such as total, unilateral disarmament) in the face of unmanageably complex problems.

QUESTIONS ABOUT the Christian economy of civil disobedience have puzzled me for a long time: What is the aspect of "illegality" supposed to add to Christian witness and protest? Why is it assumed that one's witness and protest is truer and more Christianly faithful for including illegality? What is it about illegality that presumably makes the witness and protest more *effective*? The only answers I can find have to do with "offense-causing."

Neither in the Bible, in the Constitution, nor anywhere else do I find the rule that because a team knows very well that it is the "best" team yet is nevertheless losing the ballgame, it has the right to ignore the regulations and resort to unfair tactics—simply to ensure the triumph of the good, the true, and the beautiful.

MY GREAT FEAR about today's Christian revolution, out to transform and save the world for God, is not that it might fail but that it might succeed. As for me and my house (namely, the historic radical-discipleship tradition), we prefer the eschatological word that "The Arky of the World has become the Arky of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15).

Ver-nard Eller is Professor of Religion at La Verne College, La Verne, California.



Dear "Pinch", I think that

Religion

Dear APOS

I have just read your magazine. I can't say I was impressed, and further more your anarchism stinks.

One of the basic tenets of anarchist ideology is NO GODS, NO MASTERS. This means no allegiance to any one or any thing that is set on a higher (moral, spiritual or power) plane than one's self. Thus being a Christian anarchist is a contradiction in terms - as Christians believe in Jesus, as the son of God, and God, as their master, or leader, you cannot be anarchist as well, as anarchists have no allegiance to religious figureheads. You may well have adopted some of the ideas of anarchism to justify your religious faith but this does not make you anarchists. Furthermore, the claim you make that Jesus was an anarchist is also incorrect.

First and foremost he was an Orthodox Jew, an ordained rabbi and lived by the letter of the Torah (Jewish laws). His first allegiance was to religion and all the dogma that surrounds it. As a Jewish Anarchist myself, I identify as Jewish on a cultural /racial basis but not on a religious basis as I am an atheist. I would not call myself an anarchist if I practiced Judaism.

Jesus did practice Judaism, therefore in no way was he an anarchist and to assume so is a gross misinterpretation of the Bible, which is nothing more than a history book with a few nice fables thrown in for good measure. The bible was also not written down for many many years after events happened and can in no way be described as accurate. This applies to both old and new testaments.

I suggest you read "The Mythmaker - Paul and the intention of Christianity" by H.Maccoby, for a detailed historical analysis of the birth of Christianity.

Sorry to have to correct you. There is nothing wrong with your anarchist ideas, just your religious ones - either you are Christian or Anarchist. You cannot be both and will never be anarchists until you renounce Jesus as your "leader".

I don't suppose you will dare print this in your magazine, but you should. I don't intend to read APOS again but would be interested in a reply from you.

Yours in hope, □

Louise

screws you up

Dear Steve

Hi. Thanks for the letter and PofS. I haven't thought any more about homosexuality, but I shall do when the mood takes me - I'm a strong believer in doing things when you feel like it. Here's some thoughts that might be useful for the magazine if they mean anything to anybody there...

It often says in the Bible "seek ye first the Kingdom of God and His righteousness, and all these things" - food, clothes, somewhere to sleep - "will be added to you". Don't bother about them and you'll get them.

The rational part of my mind has accepted this and believed it, but the other part didn't, but I tried it a while ago. The trouble with spiritual experiences is that they often only mean something to the person who has them, and when you try to explain them they can seem ridiculously trivial, but I'll tell you about this one anyway.

What I did was start hitch-hiking. For many this'd be pretty trivial, but you know how what's trivial for one person is a big step for someone else. I stood at the side of the road, occasionally holding my thumb waveringly in the air, with the main part of my mind thinking "I won't get any lifts or if I do not get very far, that's OK, it's God's will", But it was OK, I did get lifts, and I got home alright. After that, I started hitching round Scandinavia. This was different, because I'd be a long way from my room, with not enough money to sleep in hostels every night or buy food for long, and a tent that let the water in when it rained. But I sought the Kingdom of God - thinking about God, enjoying the scenery and trying to be happy, and it worked. Thinking about it rationally, you're just as secure in the middle of nowhere as you are at home with a job, because you've got God both times. I always get somewhere to sleep - hostels were often full but I got a room somewhere I got a hint about putting down grass to lie on in the tent which does make it warmer, and people invited me to stay with them a few times. I've had enough to eat - buying food, or using what people have left behind in hostels or being fed by others, and I've been warm enough. And God's looked after me in much more imaginative ways than I would have done if I'd looked after myself, relying on money and spending every night in a Youth Hostel.

I've also been thinking about perfection recently. Perfection must be possible because we're told to be perfect and obey all God's laws, and he wouldn't tell us to do something we couldn't. That's a very encouraging thought: it's possible to practice perfection. Near the end of Deuteronomy it says "the command I am giving you today is not up in the sky so that you may say 'who will go up to the sky and get it for us?', nor is it across the sea that you may say 'who will go across the sea and get it for us?' Instead, it is among you. You know it and can quote it, so now obey it.".....

Here's a couple of other thoughts:

You know the idea of what C.S.Lewis called "shadowlands"; that everything on Earth is a pale shadow of what's in heaven, and our desires for things on Earth are actually desires for God, since nothing on Earth can satisfy us, only God. I love languages, and would like to learn most of the languages there are or have been - this must be a desire to learn all about God. Perhaps heaven is knowing how much God loves us, and this knowing God and how much he loves us will happen one day - "then I shall know fully, even as I am fully known."

One thing I like about God is that he relates things that are very difficult - theological concepts that are hard to grasp, how to love God with all your heart, what exactly greatest love is - to things that are easy to do - giving clothes to the poor, laying down your life, practical things. Loving God with all your heart becomes as easy as putting your hand in your pocket and taking out some money and giving it to someone who needs it.

lots of love □

William

Letters

pure quakerism and ploughshares

Dear Stephen, I was pleased to get your letter and the Pinch of Salt, which I about finished first time over last night.

Though I much admire the heroism of the "Plough-shares" people and Ammon & Co. - if there is an & Co., and find it hard to answer the question...on picketing... why aren't you?....I think I'll try and answer it. One reason is I'm such a coward, I should have to be totally convinced, which I'm not, that the action does more good than harm. Of course it's not only the action, it's the way it's done and the spirit it's done in. So it's each for himself. In so far as we all need and can get education from such actions, fair enough. But my cowardice - I'll "wear it as long as I can", following the advice about wearing a sword that Geo Fox gave to Wm Penn: "wear it so long as thou canst."....

...And I suppose a Pinch of Salt could hardly keep going without the heroic sensational stuff? The maddest bit for me - very interesting though - was the "hunt sabbing" one, because it reveals the enormous gap between town people & country people in their different understanding of nature. I'm suburban bred but have lived on farms nearly all the time from 1940 until now...

Reg Reynolds (who used to write the satire bit for Reynolds News) on "Pure Quakerism" which seems identical with Positive Christian Anarchism ie "conscientious affirmation" such as, in our day, Danilo Dolci's Reverse Strike.

The following quotes are taken from "The Wisdom of John Woolman" by Reginald Reynolds.

The date is circa 1760...

As Woolman had anticipated, war with France found American friends in an anomalous position. Quaker tradition committed them, in theory, to complete pacificism. But many of them, as men of substance had much to lose. Many of the richer friends, entangled by property interests and politics began to see a case for armed resistance. Historically they had had a "testimony" against participating in government, and now it became clear that there was god reason for this testimony. For government in the temporal sense of political machinery to coerce can only, if challenged, exert authority by force. Friends too had their "government", but this was on a system of church authority which was purely moral. Their theoretical attitude to temporal power could only be anarchistic, if they were consistent; though they sought no conflict with authority and could only have hoped, by the natural growth and outspreading of their ideas to replace temporal government by spiritual order. Woolman himself, in his journal, expresses the negative basis of this "anarchistic" tradition: "Some of our members who are officers in civil government, are in one case or other called upon in their respective stations to assist in things relative to the wars."

Such indeed is the logic of temporal power: and those who cannot see their way to follow it to it's conclusion cannot participate in government as it was understood in Woolman's time, and as it still functions today. By the non-participation of Friends in government and their noncooperation in coercive measures, the unlimited growth of Quakerism in it's

pure form would undoubtedly bring government to a standstill. It would be replaced by a system of voluntary personal and corporate discipline, unequalled in the history of the state. Pure Quakerism is rarely found but when it is, as we find it in the life of Woolman and a few others, it offers a complete alternative to politics. It is not merely the negation of politics, as found in the doctrines of anarchist theoreticians. It does not so much destroy as replace the machinery of coercion and where it conflicts with the authority of an existing state, it's emphasis is not so much on the necessary act of disobedience but rather on OBEDIENCE to the voice of God, on service to humanity, on voluntary cooperation for common good.

(from page ten, next quote from page fourteen)

The case for a temporising policy with regard to war had been ably expressed by James Logan at this time. Logan had earned a good name as the friend of the Indians; but he feared the French, and saw the wealth of Pennsylvania as a "tempting bait" for such an enemy. He had urged that Friends who held closely the peace testimony of the Society should withdraw from politics; which was certainly reasonable. He, like Woolman, saw the inconsistency between Quaker wealth and Quaker pacifism. But, as Mrs Whitney expresses the contrast, "Logan argued, Therefore accept war. Woolman reasoned, Therefore reject wealth."

....if CIA is to avoid becoming a thing for just a few absolutists we have to avoid putting people off, including those moral and religious people who are put off by the type of breaches of the law which seem to them just vandalism. If it's necessary to resort to law-breaking of this kind in order to advertise a cause, surely that cause is weak and will probably be made weaker by that kind of advertisement. One individual can get in the news by using a pot of paint or a hacksaw but is the result any good?

To obtain land we have to beg. We have to beg for land; which leads to Vinoba Bhave rather than Gandhi, but I must just state briefly my chief objection or rather doubt about law-breaking, the chief and obvious reason why it does not impress the public, the voter, the contributor of funds. They know, we know, I know myself from forty-six years ago that in this country, in the United Kingdom excluding Northern Ireland, it's all too easy, it's all too easy: the penalties are all too easy - not the decision to do the paint-splashing or whatever it is, but the penalties. It's a relatively low-risk occupation, a week in gaol - perhaps even three months. Compare that with countries where Amnesty is really busy, or needs to be busy. Perhaps you heard the Russian poet monday last on BBC, how in the end, to break her will. THEY threatened her with the near certainty of NEVER getting out.□

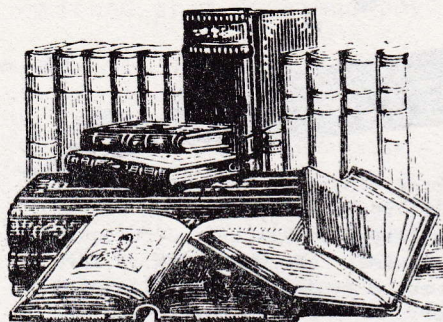
Lone Dick

GENERAL ELECTIONS

Here is your lifetime's
supply of democracy.

XXXXXX
XXXXXX

Don't run off with the pencil.



ON THE SHELF

"What we're about is a revolution of love. And love isn't theoretical."

GREAT ATLANTIC RADIO CONSPIRACY: a sixty minute tape, one side on Dorothy Day and the Catholic Worker Movement, the other side with Philip Berrigan. Available from the Monkey @nd the Dragon, Tweed Street, High Bentham, Lancaster LA2 7HW for £3 (ask for tape no.24), or borrow from the "A Pinch of Salt" address.

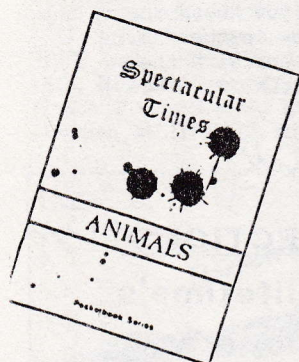
An interesting, easy-listening, easy-going tape from the States. The first side looks at Dorothy Day - short biography, her meeting Peter Maurin and their setting up of the Catholic Worker Movement. Peter envisaged a society where it is easier for people to do good - decentralised, personal, simple - "agronomic universities" for poor people, producing food, living together, supplying "Houses of Hospitality" in the cities. The Catholic Worker Movement has largely evolved into the latter - Houses of Hospitality feeding and accomodating poor and homeless people in cities, and actively promoting nonviolent workers' struggles and peace issues. Dorothy Day is the main figure in the Movement, up to and beyond her death in 1980. She devoted her life to the poor and took part in numerous nonviolent actions - her last arrest being in 1973 with Cesar Chavez. The second half of the side interviews people involved with the Catholic Worker Movement, bringing up the issue of the Movement's refusal to apply for charitable status, whether the hospitality houses are just props which don't go to the root of the problem, and so on.

The second side focusses on Philip Berrigan and his reflection on nonviolent action and the transformation of Society. Philip talks about his early life of poverty, and his growing awareness of racism and other forms of oppression. Philip was one of the nine people, along with his brother Dan, who, in May 1968, entered a draft board in Catonsville, took some draft files outside and poored home-made napalm over them, and then prayed and waited for arrest (see "Pinch" no.1. Also, a radical british christian mag., suitably inspired by this action, called itself "The Catonsville Roadrunner"). This symbolic and actual destruction of property marked an important move in nonviolent action and is a theme which has been repeated and adapted (eg the Plowshares Movement). Such issues as secrecy and openness, nonviolence in the face of oppression (particularly in relation to the Vietnam

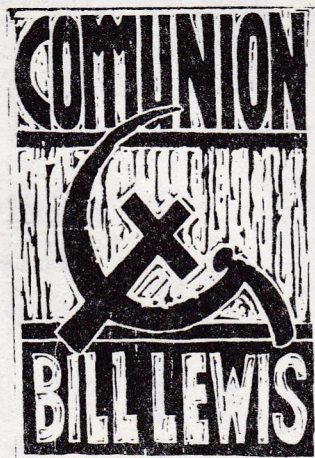
War) are briefly brought up. The importance of Philip's religious convictions, and his views on religion and politics are also discussed.

A pleasantly uplifting tape, interspersed by song, church music, and genuine dogs barking in the background of the recordings, and begun and completed with melodramatic warnings that you too might be part of the Great Atlantic Radio Conspiracy. We'll leave the final word to Philip Berrigan:

"I think the New Society has to be built up close, and it has to be comprised of people of poverty, and risk, and belief - belief in God and belief in their sisters and brothers. And so you can extrapolate out of that and you can say, well, the Nation State has to go, but, before that can go the conglomerates have to go. I can't imagine a better society than the extension of some communities I know - where people are noble, and they are self-sacrificing, and they are politically sharp, and they are spiritually alive, and they are living poor, and they don't fear jail, and they don't fear Big Brother, and they love their sisters and brothers. If that can be extended out, that's good enough for me, as regarding the new society. And I will try to give some thing out of my life that might be helpful to my friends: so I can prove to them that their damn property is a cage - it's a cage that they walk around in, and, in proportion as they're devoted to it, they're going to be unfree - and that's a hell of a way to be. And I'm going to try to say something like that to them." □

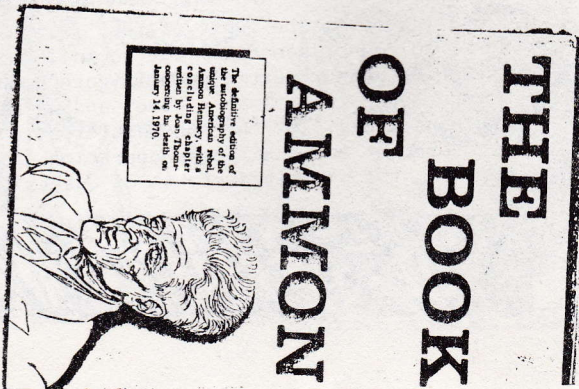


Animals
This Pocketbook is more than just another chronicle of animal misery. Between its blood-spattered covers it argues - for the first time since the Surrealists - that animal liberation is an integral part of the revolutionary project.
60p



"COMUNION" by Bill Lewis. £1.50 incl. p.
from "A Pinch of Salt"
NB the poem on the back of last issue was by Bill and from this collection as is the poem on the inside cover

Several copies of "The Book of Ammon" (see last issue for piece on Ammon Hennacy) are now with "A Pinch of Salt". Lots of pp. £7.50 incl. p & p from Brum address.



Spectacular Times,
Box 99, Freedom Press,
84b, Whitechapel High Street,
London, E1 7QX, England.

CHRISTIAN ANARCHY: Jesus' Primacy Over the Powers.
£11.40 from The Paternoster Press Ltd, Paternoster
House, 3 Mount Radford Cresc., EXETER EX2 4JW
Special offer to "Pinch" readers: £8.55 incl. p&p

With such a title, imagine my excitement, which progressively turned to disappointment, aggravation, provocation, infuriation, dismissal, intrigue and reflection. Obviously, I had to sit back and think about how defensive my reaction was, but my indignation hasn't really subsided in a couple of months. First, I'll give my impression of where Eller's coming from, hints about which he drops and places throughout the book. He has never felt at ease, included or accepted in the US Christian Peace Movement (he may well have suffered several denunciations), or at all happy with the Christian Left, and, seemingly, positively antagonistic to feminism and Christian feminism. This feeling of isolation, dis-ease, makes him feel a bit like a victimised voice in the wilderness, and recently discovering the possibility of calling himself a Christian Anarchist, and exploring the concepts, has excited him - now he's the real revolutionary, whereas all the others (pacifists, feminists, liberationists) aren't. This book is his newly found security of identity.

Now, he claims humility and sympathy throughout. He clearly recognises that this book is far more likely to engage people on the Christian Left than Right. But he dramatises his personal antagonisms to such an extent that most people aren't going to listen, and oppressed peoples are going to despair or anger at his marked sympathy for perpetrators of oppression. Loving your enemy is one thing, condoning oppression is a totally different thing. Throw in a large degree of political naivety, and both despair and anger will flourish in response to what he says. He treats the US bombings of Hiroshima and Nagasaki as unavoidable and understandable. He portrays US democracy as wonderfully fair, taken in by the language of the powerful, - meanwhile the poor and disenfranchised walk America's streets, US foreign policy terrorises many, and free capitalism in a free country freely and conveniently oppresses and kills people at home, and a lot more abroad. Perhaps he hasn't really taken such suffering on board. He also delights in provocation - a passing blow at feminism and inclusive grammar here, a kick in the teeth for a few peace activists there. All, supposedly, with sympathy.

What are some of Eller's good warnings and worthwhile provocations? That left thinking is stultified and restricted to power-block mentality, and that pacifist activity can easily become a self-righteous "force", albeit physically nonviolent. That Christian-based political expressions can easily lose sight of God, and so often define themselves in terms of opposition - whereas there is a great Christian heritage of revolutionary indifference(?) to the powers that be - look at Jesus before Pilate. Quite often, Eller's concept of indifference or "not-doing" seems very Taoist, other times it seems like a total cop-out. He defines politics as the "humanly possible" and theology as "resurrection-capable", and concludes that the two are, therefore, quite set apart. Similarly he is quite dualistic about Christians and the world, almost a detached observer, called out, uninvolved, which might account for his apparent indifference to oppressed peoples.

A little sentence in the extracts which appear on page 9 of this issue reads: "And the New Testament tells us, if our final end is anarchy, it can't be wrong to start exercising and enjoying a bit now." But, really, any hints on what exercises we can enjoy don't appear in this book. Practicality is out. His faith appears disturbingly devoid of action. Bits of it read just like "The Plain Truth" - God will take control, sometime, ours not to reason why or how, and ours to sit back now in our professorships, editorships or whatever. Eller mentions his dislike of slogans, but hasn't he heard the words "Washing one's hands of the conflict between oppressor and oppressed means siding with the oppressor, not being

neutral." Furthermore, he further antagonises and alienates many sisters and brothers with dismissals that right-wing politicians are happy to hear - see his treatment of unilateralism in the extract.

Much of his book is taken up with some modern theological precedents. His means of conversion/realisation was Jacques Ellul's article "Anarchism and Christianity" (Kattalgate, Fall 1980. Have copy.), and he spends many pages looking back, at Karl Barth's theology, Kierkegaard, Bonhoeffer, and the Blumhardts. There's some interesting biblical exegesis (if that's the word) and thematic exploration, which is well worth a look at. He definitely tries to provide a coherence and credibility to his newly found position, exploring the supremacy of the individual in God's eyes in the midst of "arkys", and emphasising the relativity of our choices, particularly political options, in the presence of divine anarchy.

But, he talks as if anyone calling themselves a Christian Anarchist is coming from where he's coming from (which isn't true. I am the definitive Christian Anarchist). When he says "It is no part of Christian Anarchy to want to attack, subvert, unseat or try to bring down any of the world's arkys", he's using that both as a defence against persecution and as an excuse not to actually analyse and recognise the nature of government and other forms of oppression. He's also missing the point of acquiescence - oppression thrives on it. Now, as a Christian pacifist-anarchist, I look to a self-regulating change (ever hopeful) - that may not mean kicking over the seat of government, but my clearly expressed vision is that the seat of government is oppressive, and I long to see its magisterial presence as a museum piece or firewood. Following the revolutionary concern and "indifference" of Jesus, both affirms human beings - Samaritans, tax-collectors, cripples - and automatically subverts those power structures which are inhuman. Even though a middle-class peace protester can dress up properly in Court, pay enforced respect, and gain reciprocal "respect", that totally misses the point of the inhumanity of such a system and that most people who go through court are victims of complex economic and social oppression and the courts uphold such injustice (you try squatting an empty house or piece of land owned by a rich landowner).

Now, we can endeavour to be super-creative rather than define ourselves in terms of subversion and opposition (and that seems an empowering way to go about things), but if our creativity gets anywhere near the truth of Christian Anarchy, it will subvert and bring out reaction. Because anti-consumerism, communal living, ownership and control of the means of production (and communication), visions of swords being hammered into ploughshares, concern for oppressed peoples, concern for economically just lifestyles, seeing through the crap of power-over relationships, affirming God in every moment and person - this means the end of centralised government, armies, police, capitalism and so on (it also means more than a few personal changes). It's a powerful vision and, practically, obviously isn't limited to Christians, which is what Eller seems to suggest. Practicality doesn't seem to enter the vision of the book at all. He doesn't acknowledge conscious or unconscious anarchist history, let alone conscious Christian anarchist history and people. Some of his warnings about seeing our political activity as an oppositional force are really important, but Thomas Merton said such things with much more sympathy, and people like Jim Douglass brings such warnings before us right now (see "Civil Disobedience as Prayer" which appeared in "Pinch" no.3. Separate copies of the article available for 10p plus SAE). Eller's book is sadly self-indulgent, for all his genuine warnings, and politically reactionary, and doesn't try very hard to engage people without infuriating them.

Christian Anarchy, where are you? ☐

Stephen

(PS You can borrow my copy for the cost of postage)

ploughshare +

July
August
1987
JUSTPEACE 10p.
JOURNAL OF PAX CHRISTI
INTERNATIONAL CATHOLIC PEACE MOVEMENT

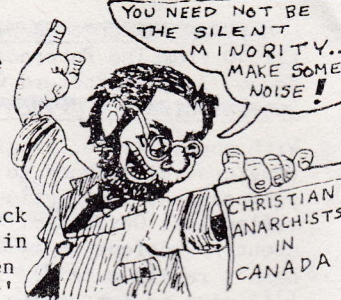
Ground Zero ☺

CATHOLIC WORKER

DIGGER
AND CHRISTIAN ANARCHIST
FOR A CHRISTIAN COMMONWEALTH

Dialogue Resistance

RANSOM a christian arts magazine
For the odd interesting article (there's a fair piece on television for instance) and isn't biased towards London as can be the case in 'cultural' type publications, like this one is trying to be.
Against: The love of Mammon is the root of all evil, and the many adverts, the copyright notice in the front written in legalese point at 'sellout due to lack of thought process' syndrome; a well known phenomena in 'born again' circles. The pictures of middle aged men apparenly suffering from extroversion and the 'funny' cartoons without any detectable humour seem to confirm this hypothesis.



To sum up, better by years than 'Natch', but inspired by sim (can't be bothered to cut this mistake out) inspired by a similar type of mind. I can't condemn it entirely at issue one: it can only get better. ☐

PLOUGHSHARE The voice of Christian CND

Good on CCND news (hardly surprising), forthcoming events, and a review or two of events past. Keeps in touch with what's going on peacewise in the major denominations. Though not a mag. for discussion or debate. 22/24 Underwood Street, London N1 ☐
JUSTPEACE Journal of Pax Christi

Pax Christi is part of the Catholic Peace Movement, but is open to non-Catholics. Quite alot of internal stuff, bit of Catholic news, a meditation or two, and a Diary. More theology and comment than Ploughshare. St. Francis of Assisi Centre, Pottery Lane. ☐

GROUND ZERO Religious peace magazine from US

based around the Ground Zero Community which is next to a Trident site. Some good reflections in this one - remember Jim Douglass' "Civil Disobedience As Prayer" in issue 3 of "Pinch". Can't remember the address off hand. Get in touch via "Pinch". ☐

CATHOLIC WORKER

Main voice of the Catholic Worker Movement in the States. Founded by Dorothy Day and Peter Maurin over fifty years ago. Still only one cent cover price. Brilliant, distinctive graphics, in the midst of a very conventional lay-out. CW news - largely about various Houses of Hospitality, reflections, poems, peace stuff. ☐

DIGGER AND CHRISTIAN ANARCHIST From Canada

Formerly "Digger", a homely, friendly, Christian Anarchist mag from Canada, brought out by Kenny. Fairly frequent, self-reproduced (if you know what I mean). 642 George St. North, Peterboro, Ont., CANADA ☐

DIALOGUE AND RESISTANCE journal for religious peace activists. Four times a year

Largely Christian. Interesting contributions, reflections, occasionally debate. Good supplement to more information and events based British Christian Peace mags. Can't remember address at this moment in time. ☐

WILDFIRE "Calling the Church to face the issues of today"

wildfire

Edgwood Books Ltd
201 Monument Road
Edgbaston

Birmingham B16 8UU

CATHOLIC AGITATOR Los Angeles Catholic Worker

Much more snazzy lay out than Catholic Worker. The issue I've seen is a Peter Maurin special issue. Seems more overtly/happily anarchist than the Catholic Worker (which is into personalism which isn't the same as anarchism, but some personalists are anarchists). Good one. LA Catholic Worker, 632 N. Britannia St., LA, CA90033, USA ☐

THE PLOWSHARES NEWSLETTER

Brilliant and inspiring paper which brings together Plowshares news, views and lots of reflections and writings by participants. A crucible of reflection-action-reflection. Alot of people going through very radicalising experiences and sharing them. See Rich Miller's letter in the last "Pinch" which came from the paper. "Pinch" can provide a photocopy for three or four second class stamps, or write direct and give them support. ☐

Jamie did the RANSOM review, I did the rest. Stephen

CATHOLIC AGITATOR



the Plowshares

NEWSLETTER

P.O. Box 585
Orlando, FL 32802

Vegangelical Cookery Corner



I knew the trickle of recipes for last issue's corner was too good to last. One of these days I'll write some (compelling) reasons for veganism - besides Adam & Eve preapple. Meanwhile, on the streets, our indomitable chef celebrated World Food Day last Friday (16th October) singing songs outside five different McDonalds. Met a good hundred people vigil-ing, leafleting, cow-costuming. Officers of the law expressed some interest: (placing hand over the strings of my guitar) "Why are you just protesting about burgers?" (in whisper, to attract confidence, "It's not just burgers. I'm trying to destroy capitalism" (pause) "I haven't heard you singing any songs about capitalism" (swift reply) "That's because there aren't any good songs about capitalism". The joys of propaganda. London Greenpeace bring out a good leaflet about McDonalds and also one about Unilever. Well worth getting hold of and using in full or parts.

London Greenpeace, 5 Caledonian Road, London N1

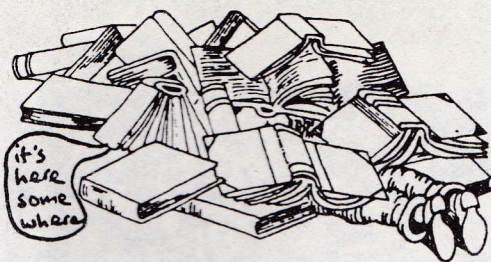
Also, of interest might be:

SUSTAINING AND SUSTAINABLE - guide to living healthily free of exploitation of humans and other animals. With menus and recipes. 75p incl. postage. **WHOLE NEW WAYS** - imaginative vegan recipes using only ingredients that could be grown in the UK. 75p incl. postage. The two booklets together £1.30. **FOOD FOR EVERYONE**: ten A4 display sheets on importance of plant foods in solving world food problem, £1 incl. postage. From: Movement for Compassionate Living the Vegan Way, 47 Highlands Road, Leatherhead, Surrey.

McProfits McMURDER McCancer

PART OF EVERYDAY LIFE IN 75 COUNTRIES

DEATH



CRISIS ANARCHISM CRISIS ANARCHISM CRISIS

It's almost time to take the typewriter back to its home, and there's paper all over the floor and the photocopying place has shut and we've still got to write the page two standard polemic and where are the scissors and glue and oh no the price you pay for revolution

OH NO. WE'VE FORGOTTEN THE DIARY

Oct 30th - Nov 1st Peace and Justice Link Arms CCND Conference at St. George's Church Centre, Newtown, BIRMINGHAM

Sat 14th November Sexism and Militarism Study Day, Lambeth Mission, London

contact FoR, 40-46 Harleyford Rd, SE11- Sat 21st ANARCHIST BOOK FAIR 10-5

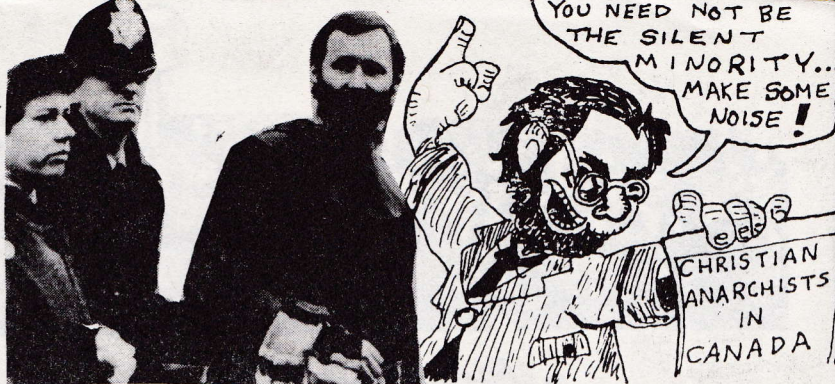
Conway Hall, RedLion Sq., LONDON WC1 Sat 21st Nov NONVIOLENCE AND LIBERATION

10.30-5.30 in London. Contact PPU, 6 Endsleigh Street, London WC1

Dec 12th A PINCH OF SALT CELEBRATES

TWO YEARS

Mon Dec 28th HOLY INNOCENTS DAY Events in Bath and at Corsham Bunker. Details from CCND, 22/24 Underwood St, London.W1
HAPPY NEW YEAR EVERYBODY



AN INVITATION TO CHRISTIAN RESISTANCE ASH WEDNESDAY 1988

Following this year's Ash Wednesday action at the Ministry of "Defence" in London, another action for next year is being planned. An introductory meeting was held on October 10th. As Ash Wednesday is early next year, people wanting to be involved (especially potential arrestees) should get in touch soon, and mark in their diaries the two preparation meetings: January 23rd and January 30th. From my experience of this year's action, a lot of thought and planning is involved and it's quite a powerful event for all concerned. Contact Catholic Peace Action, 7 Putney Bridge Road, London SW18 (or FoR, CCND, Pax Christi) Apparently there's a video of this year's event somewhere. I wonder if I feature...though I can't remember any cameras pointing at me. Talking of fame, I did appear on a police video of one of the marches against the Public Order Act with the prophetic placard "GOD OPPOSES THE PUBLIC ORDER ACT". I didn't get struck by lightning either. hope you didn't mind, God.

PROPHETS AND PROFITS

Earlier on this year I had a dream - I was in Wall Street and a large building was collapsing about me, but I was calm in the midst of business persons panicing I was going to print this vision in "Pinch", but space forbade. And, now, I realise I lost my one big chance at prophetic credibility. Dung, as St. Paul would say. But you, readership, you believe me, don't you?

Oh well, from where I'm sitting I'm not too sure what the effects of this latest crash are going to be. I expect the poor will suffer. Perhaps the Church of England's investment accounts will shudder. Perhaps Runcie will have to make a trip down to Canterbury dole office. The vegan self-sufficiency lot will be happily eating. Who knows? Time will tell. Anyway, any money I've got is invested in (very long term loans to) "Pinch of Salt" - irredeemable? Which conveniently brings me round to the point of this paragraph....ffffff

After printing and posting the last issue (total cost £214.30), the "Pinch of Salt/CIA" account had £24.22 to its name (and was also liable to pay me my eternal loan, well, long-term, of £192.70). Since then "A Pinch" has received £182 from kind supporters and a roving book/badge stall, and has spent £22.53 on stamps.

So, the account has in it £183.69 (and is still liable to pay back my loan).

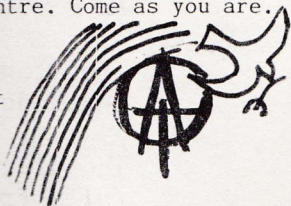
And this is just before the printing bill for this issue and all the accompanying stamps. So, money-wise, no better or worse than usual. Here's a mammon slip, if you don't already subscribe, or if you're feeling generous (donations of 2nd - or should we say "standard" in line with British Rail Doublespeak? - class stamps are welcome). fffffff

Please send me "A Pinch of Salt" as regularly as possible. I amMy address is

I enclose £...../I'm broke/I don't want to give any money (cheques payable to "A Pinch Of Salt") Return this slip to A Pinch of Salt, c/o 24 South Road, Hockley, BIRMINGHAM B18

Subscription numbers have now levelled off at 144,000 and the next CIA gathering is to be held at the Mount Sinai Anarchist Conference Centre. Come as you are.

This issue brought out
by Jamie and Stephen



from Lesley The Cultural Studier
writer and under the watchful eyes of Stan and Harold the gerbils



"No, sorry, you're not down in this book
- not even under 'editors of A Pinch of Salt'"

(PS The bit about subs being at 144,000 is a joke. They're roughly at 72,000 and we want you all to take part in our double-up campaign.....)



from QUARTET

FIRE (christ on the cross)

I would have called down
an end to this
but for you

Wild fire to
swallow men whole

I have had my
very self burnt

skin grafted
on to loss

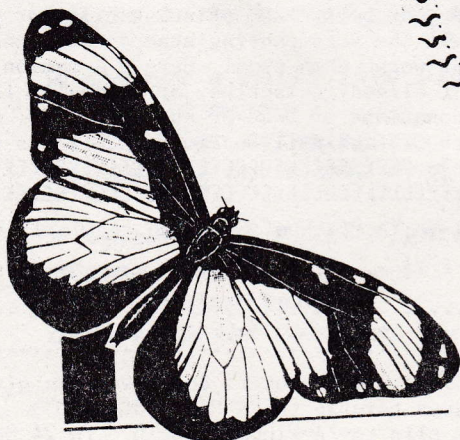
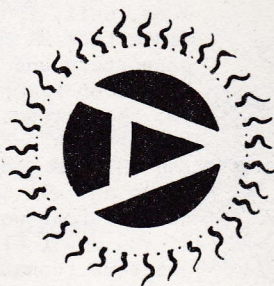
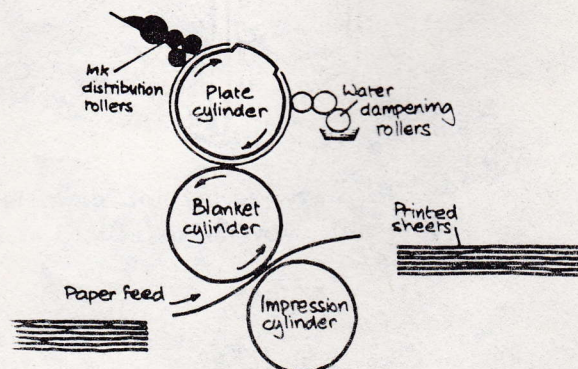
You turn away
from my wounds

The scars will
never heal

The glazed pot
rolls from warm ashes

blown clean
glaze cracked

rupert loydell



If undelivered, please return to
"A Pinch of Salt", c/o 24 South Road, Hockley, BIRMINGHAM B18