

# A PINCH OF SALT

"A Pinch of Salt" / Christians Interested in Anarchism

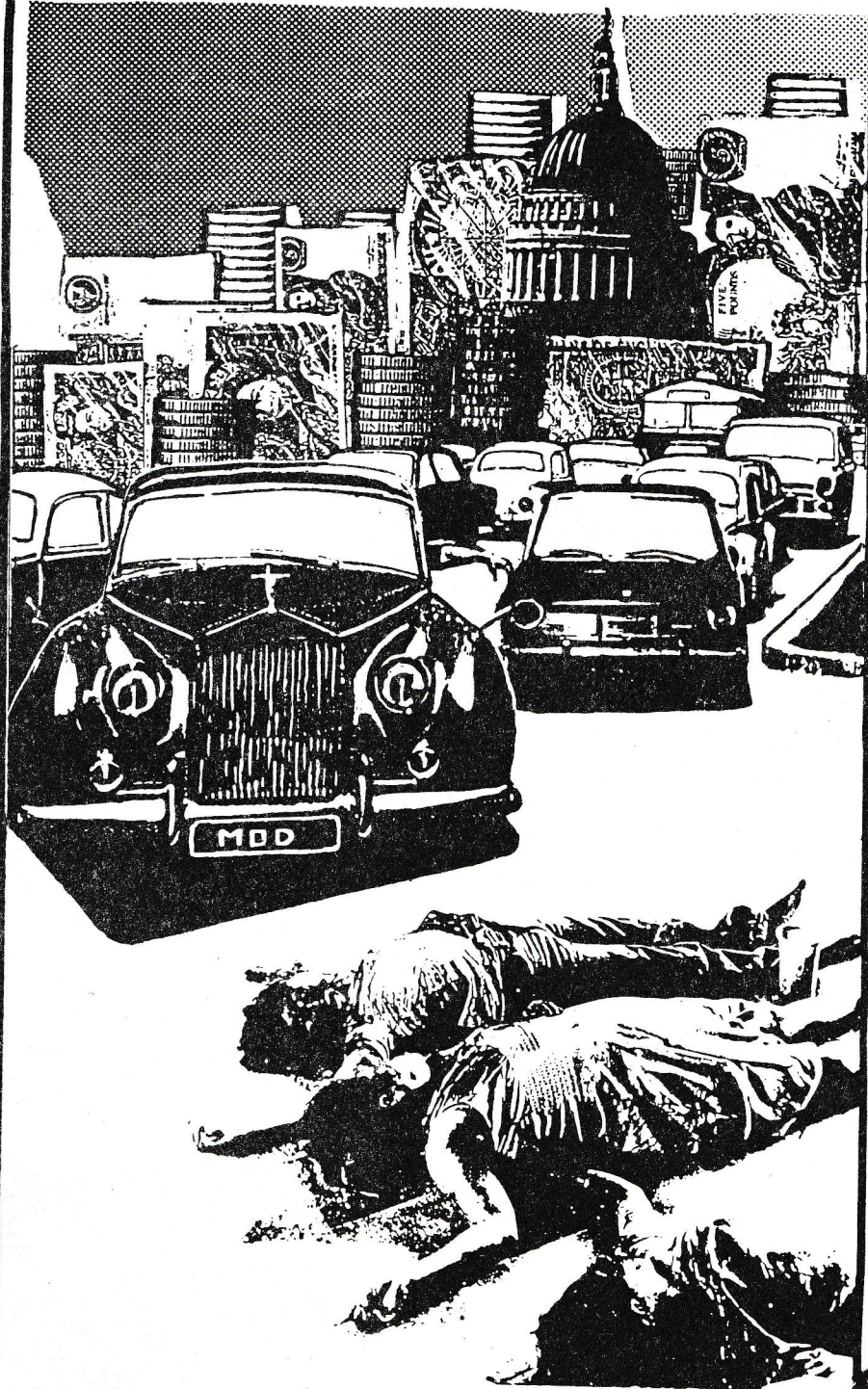
"You are the salt of the earth" Matthew 5:13

Issue Nine

Donation appreciated / Free to prisoners

Celebrate freedom / Destroy the Prison Systems of the World

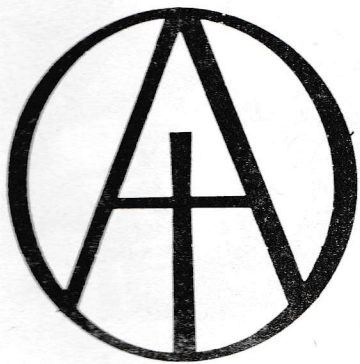
## WAR IS MURDER FOR PROFIT



# WAR



# Z O N O B R E





**1938**

**"First they came for the Jews  
And I did not speak out—  
Because I was not a Jew.**

**Then they came for the communists  
And I did not speak out—  
Because I was not a communist.**

**Then they came for the trade unionists  
And I did not speak out—  
Because I was not a trade unionist**

**Then they came for me—  
And there was no one left  
To speak out for me."**

**Pastor Niemöller**

**1988**

**SPEAK OUT NOW FOR LESBIANS AND GAYS  
STOP CLAUSE 28**

**Clause 28 of the Local Government Bill  
is an attack on everyone's freedom**

Clause 28 could be yet another link in the chain of reactionary and repressive legislation introduced by this government. Formerly Clause 27 (just to confuse you) it is intended to outlaw the promotion of homosexuality by schools and local councils. This amendment to the Local Government Bill will effectively suppress gay life, arts and entertainment. There is widespread concern that gay help and information services, such as Lesbian and Gay Switchboard who are reliant on financial support from the government and local councils will be forced out of existence due to a curtailment of those funds by an authority which deems them to be "promoting" homosexuality. Viscount Falkland(!) articulates the concern of many: "The word 'promote' in the amendment to the Local Government Bill is so broad that local authorities will not want to put their money behind anything that smacks of homosexuality. This is the back door to censorship." (Capital Gay 29/1/88)

The repercussions could be extremely oppressive - the National Council for Civil Liberties has said that gay clubs and discos were liable to lose their licences - which have to be renewed annually by the local council. Theatres too may have to stop presenting plays which show homosexual life in a favourable light. Libraries too will be affected as books such as James Baldwin's "Giovanni's Room" and even Alice Walker's "The Colour Purple" will be removed from the bookshelves, thereby restricting the freedom of those who cannot afford the "freedom of choice" to go out and buy the books they want to read.

Gay and lesbian teachers are those most at risk from Clause 28. The government fears that children are corrupted "in the formative years" by discussion of gay lifestyles in the classroom, which could be seen by some as "promotion" with the intent (in the words of the Duke of Norfolk) to perpetrate "the sinister corruption of youth by promoting homosexuality". So, by explaining alternatives, or by even counselling a student a teacher could be subjected to a disciplinary hearing, sacking or even prosecution.

Once more the government is attempting to curtail a basic human right, this time the right to express our sexuality. Resist their laws, express in love.

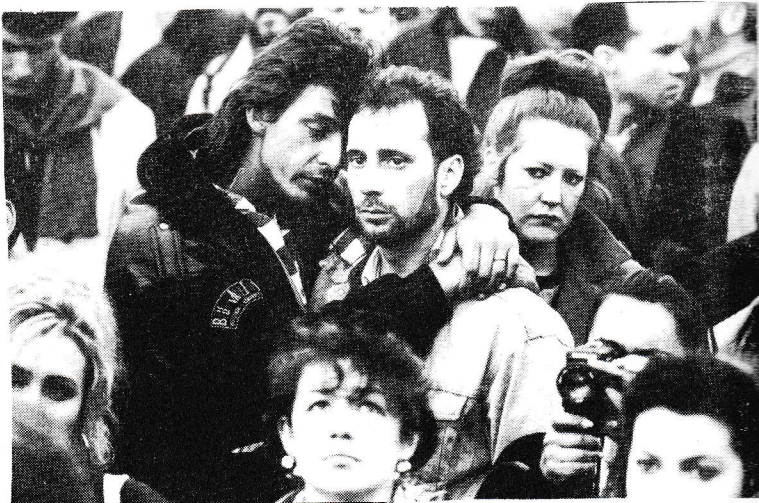
John Habgood, Archbishop of York, attacked Clause 28 as "a dangerous threat to civil liberties" in a speech he made in the House of Lords: "Once the principle is there that the government can control the ideas which are read and published, we cannot tell how those who follow us will use those powers". Confining himself to the issue of civil liberties seemed a safe bet, as an assertion of lesbian and gay rights would have been a bit contentious - the issue and status of homosexuals being a great issue of debate within the Church of England.

The Bishop of Ripon, David Young, made explicit his barring of active homosexuals from joining his clergy and his intention to discipline those already in his Diocese. In amending a motion in the General Synod of the CofE from calling for expulsion of unrepentant homosexual clergy to describing homosexual genital acts as "falling short of the Christian ideal", great fears of moral liberalism were induced and the Sun roared "Pulpit Poofs Can Stay". But, the Bishops showed their truer colours by saying that they didn't vote for disciplinary measures because they already existed.

So, the apparent tolerance is a bigoted "liberalism", and still few Christians stand up for lesbian and gay rights. The trend seems to be that to be homosexual is OK, but to be "active" isn't (although there are many who see homosexual orientation as something in need of healing). Is our sexuality a gift from God or not? Some strange clergy is afoot to allow someone a gift and then not let them celebrate it. These are human lives which these producers of statements, motions and bigotry are dealing with. Lesbians and gay men aren't free in our heterosexist society: they are legislated against, discriminated against, disowned, abused, attacked. Christian lesbians and gay men often have further fear heaped upon them, and recent CofE pronouncements aren't going to help them to come out, and to enjoy the freedom of knowing their sexuality is accepted. Richard Kirker, general secretary of the Lesbian and Gay Christian Movement (LGCM) is right in naming an "insidious sexual apartheid".

And, with deaconesses and the advent of women deacons, the CofE is going to have to face up to lesbians in the ranks of its hierarchy (and what about lesbian and gay congregation members?). Lesbian Christians seem to be largely ignored - a subtle form of oppression. And, of course, the whole issue isn't limited to the CofE - it's of vital importance to Churches and Christians everywhere.

Surely Christians have concerns to bring to human sexuality other than a fixation on, largely male, mainly genital, homosexual expression. Where's respect, safety, communication, love, concern and pre cautions? Not particularly in some State-Christian institution of heterosexual monogamous marriage, in which women's oppression is often compounded and legalised. Not in a Church where the issue of two men or two women loving one another and expressing themselves, among many ways, sexually (and not necessarily genitally at that), causes more concern than the constant oppression, objectification





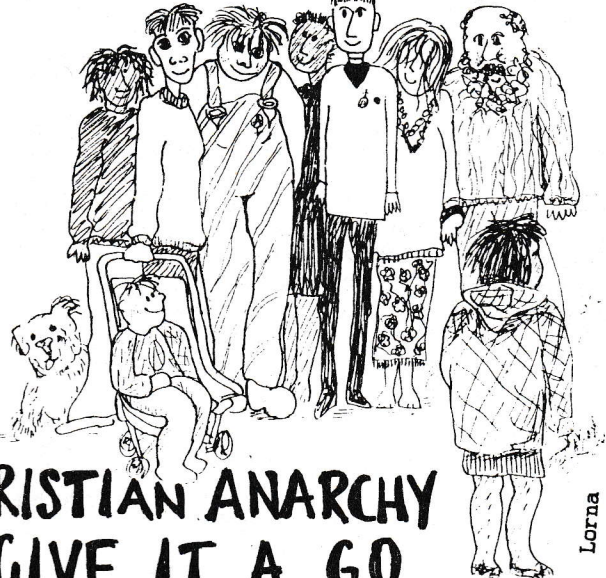
and violence done to women; more than the fear which two people who love each other may live under.

All this prejudice will have effects - is having effects. Gay priests, lesbian priests, and all homo-sexual Christians live in fear of discovery or denunciation and rejection. The Lesbian and Gay Christian Movement's office in St Botolph's, Aldgate, is under threat. It's not homosexuals who need healing of their sexuality (though alot have had many hurts inflicted upon them) - it's our heterosexist society".

I have come that you may have life  
and have it in its full

Let's educate ourselves - share ideas, experiences, talk with lesbian and gay Christians and non-Christians, learn about their lives and realise that some very real people are being trampled on and kicked out by Churches and people who show little love or toleration, and a great deal of ignorance and prejudice.■

Lesley and Stephen



## CHRISTIAN ANARCHY - GIVE IT A GO

"A Pinch of Salt" enters its third year with this bumper issue, and Christian Anarchy approaches its third millenium. A vision of the Kingdom of God among us has inspired the lives of many, throughout the centuries, in the pursuit of lives, communities and a world based on freedom, peace and justice. The joy and insecurity of following Jesus has filled the hearts of all sorts of people. A few sparks of hope have been kicked through time, and their vitality can, at times, take hold of us: we become that revolutionary fool for Christ, if only for a moment. Other times, we feel isolated, perhaps hopeless, surrounded by injustice and the perversion of human needs and the human spirit. The momentum of various oppressive systems may seem to tower above us - militarism, capitalism, "communism", patriarchy - and we may feel little more than a grain of sand, barely able to make a scratch in the cogs of such phenomenal machinery.

Some Christians have, over the last two thousand years, tried all manner of individual and collective expression in their lives of discipleship to create and herald the upside down order of the Gospel. Their marginalised histories, stories, experiments and writings can be discovered, and give us strength - the pacifist-communist early church, the early Franciscans, Waldensians, Lollards, Anabaptists, Taborites, Quakers, Diggers, Conscientious Objectors, Tolstoyans, and so on. We can draw inspiration and strength from people and activities going on around us today - the Plowshares activists, Catholic Worker Movement, radical underground churches struggling for peace and freedom in the eastern bloc, humble grassroots communities in inner cities, civil rights protesters in Guatemala, committed individuals we may meet. But we must not just marvel at these little histories, these failed but inspiring movements, these heroic figures. The purpose of inspiration is to inspire. There are no saints. We are all saints - made from the same God-given stuff of humanity, and the sparks of God that fly through history are just as capable of setting alight you and me as they are Dorothy Day or Francis of Assisi. It is a denial of the Spirit for Churches - and Christian Anarchists - to put people on pedestals and to say "How inspiring, but I could never...."

Radical Christian spiritual-political expression is dominated by state-socialism, be it reformist or "revolutionary". Our Marxist-inspired Christian sisters and brothers struggling for

Photo on back page: Peter Tatchell shouted "bigots" from the public gallery as members of the General Synod stood to say grace after backing January's statement by David Young, who said he would refuse to ordain a priest he knew to be a practicing homosexual.

"Lesbianism is a clear statement that a woman can and wants to live without the male influence in her immediate life. This threatens the very core of church and society, which teaches that without man to lead and guide, woman cannot survive.

"As one who struggles to hold together the tensions within my sexuality and the church's unwritten prejudice towards it, I am considering whether I can remain within the church and be honest to my faith and to God"

a lesbian deacon

liberation in South America, Asia and Africa, are right in saying that we need to draw tools and methods for analysis and change from more recent political expressions. The workings of multinational corporations aren't dealt with sufficiently by Isaiah or James (though they have a good go). Seeds of justice, peace and freedom (which are abundant in the Bible) need nurturing, and we have to be humble and adventurous enough to look to other traditions and insights - be they feminism or cooperative economic ventures. But do we need to chain ourselves to the power structures of state socialism, and the hope and tactics of "gaining power"? Do we have to carry on concocting arguments to justify hierarchies, the sanctity of laws, the altruism of government, the incapability of ordinary people controlling their own ordinary lives - be it in relation to churches or state?

The kernels of anarchism are all around for us to discover: the upside down priorities of the gospels, the levelling of rich and poor, the hope of "powerlessness", the strength of small-scale collective action, the lives and writings of anarchists, the obvious violence which state systems necessitate; the simple observation that power structures are precisely that - protectors of power, even if it is the altruistic power of the middle classes. Christians know the worth of each individual, the potential of communion, of community, the freedom of the spirit. Anarchists know that factories don't need a class of bosses, that workers can own and control production, distribution, land, that communities can plan and provide truly appropriate housing, that anarchists can run the bus service.

Anarchy in churches. Anarchy in homes. Anarchy in the workplace. Anarchy at military bases. Anarchy in the City of London. Anarchy in supermarkets. Anarchy in the Yorkshire Dales. Each of us, responsible, made in the image of God, joining together, being those christian anarchists we always wanted to be. No more heroes. Be perfect. Or, at least, give it a go.

Christian anarchists of the world unite  
We have nothing to lose but out reputation ■

Stephen



"People have the right to be crazy, stupid or arrogant. It is our speciality. Our mistake is to arm anybody with collective power. Anarchy is the only safe polity." Paul Goodman



# Counting the Cost

"Just a tragic accident," Captain Gary Ford of the Contra Costa County sheriff's office in California called it. A spokesman for the military agreed. It was an "accident."

The forty-seven-year-old veteran, S. Brian Willson had joined a handful of others in kneeling on the tracks on which a munitions train was to travel through the Naval Weapons Station in Concord, California, on its way to Port Chicago on San Francisco Bay. Final destination—El Salvador. Since June, a coalition of groups had been demonstrating at the base. With the advent of each new munitions train, the same events would play themselves out: Demonstrators would inform officials at the base and the local law enforcers that they would be blocking the train's path in protest of the United States' warmaking in Central America. At the same spot each time they would take their place on the tracks near where they crossed a highway and a stretch of public land. The train would then appear, traveling about five miles an hour, and stop in front of the assembled group. Local police would arrest the participants and take them away.

On September 1, as always, notices were given, and Brian Willson held a press conference. The police good-naturedly pleaded that this time they stop the train *before* it got to the highway, so that they would not have so many angry motorists on their hands.

A whistle was heard, and the train emerged, headed toward the highway crossing. It seemed to pick up speed, according to some there, as it moved toward the protesters. People on either side of the tracks began calling to the train to stop, that people were still in the way. There were two men riding shotgun in front of the train, as always, to check for obstacles in its path. One just shook his head as the engine advanced.

As it was almost upon them, the protesters began to jump out of the way, and the last was Brian Willson, who had moved into a semicrouch and was pushing himself out of the way when the train struck him. He was pulled under, his right leg severed below the knee, and his other leg so badly mutilated that it was later amputated, and several head injuries sustained. The train continued over him, not coming to a full stop until it was fully past the highway, and several hundred feet into the base.

## Accidents of Death

We are expected to understand this as an "accident," not so strange, in a way, since death often is spoken of now as an accident. Ben Linder, the young man from the United States who was killed by the Contras last April, while working on an electrical project near El Cua, Nicaragua, was said to be in the wrong place at the wrong time. Surely so many civilians killed in the Nicaraguan countryside by the Contras, are, by and large, not planned assassinations, as is true for so many who die in the bombings we finance and oversee in El Salvador. "Accidental" too, are the millions of deaths that would result from a "justifiable" use of nuclear weapons against military targets. They are called, neatly, "collateral damage." We do not intend to kill the people themselves. They happen to be killed during our other—intentional—activities, which are deemed honorable and necessary.

This is a problem of language, one might say, but it is hardly just words at stake. In any other situation, a slow moving train would have stopped before reaching people in its way. But it didn't. And, in the strange logic of things, because it was part of such a conscious decision, the injury sustained, very predictably, was termed an accident. "It really was not because they wanted to kill anyone that they didn't stop, it was because..." Something is there to shield the motives at work, and prevent their association with the consequences.

On board the train was ammunition for helicopter machine guns, white-phosphorus rockets, and heavy demolition bombs all destined for El Salvador. But those who loaded it, drove it, unloaded its cargo in El Salvador, packed it in on aircraft, flew to targets and there released the contents—all of them are not said to be simply trying to kill others, they are....

Brian Willson is now back home, recovering well. At a press conference while he was still hospitalized, he stated:

Every time those munitions trains go past us, some people are going to be killed or maimed. When we come to feel sincerely that the lives of those people are worth no less than our own lives, we become fully liberated.... Our own government can only continue its wars with the cooperation of our people, and that cooperation is with our taxes and our bodies. Our actions and our expressions are what are needed—not our whispers and our quiet dinner conversation.

Hard words. The words of Jesus on discipleship come to mind, "For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?"



(Luke 14:18) How long people in Central America and elsewhere have been counting the cost of so many "justifiable" actions on our part, and now we begin counting this same cost ourselves. "Whoever would save his life will lose it, and whoever loses his life for My sake will find it." (Matthew 16:25). Hard words. Are we ready to give up our lives? Are we willing to enter into the sacrifice of Christ?

The local district attorney concluded on September 20 that in the matter involving Brian Willson there was no basis for criminal charges. Other investigations are pending. ■

**TIM LAMBERT**

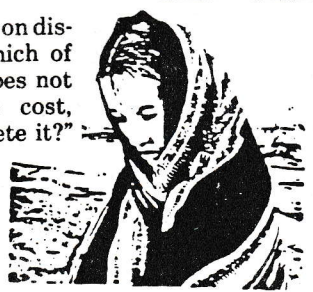


The above article comes from the December issue of the Catholic Worker. Brian is a member of Veterans Past For Life. Letters may be sent to him: c/o Elizabeth Hallett 1827 Haight St., Box#3 San Francisco, CA 94117 USA

"What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword....No.. But in all things we overwhelmingly conquer through him who loved us." Romans 8.35



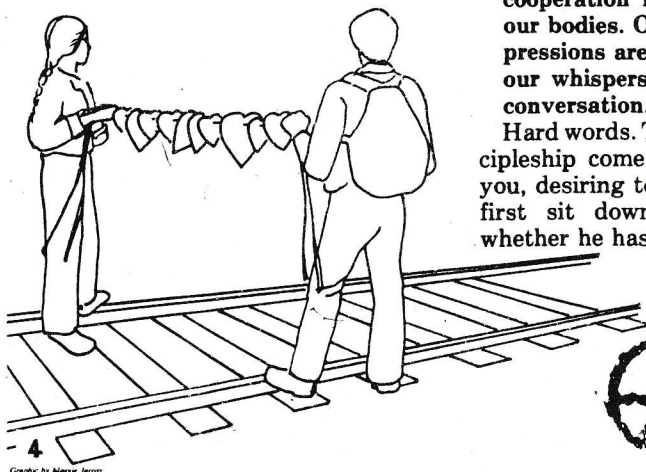
Ministry of Defence



No U.S. Intervention in Dineh (Navajo) and Hopi Lands

Stop P.L. 93-531

**REPEAL P. L. 93-531**





# Support Dineh Resistance!

## International Big Mountain Week April 9-16

1988



The government of the United States, while doing the bidding of the energy barons, plans the forced removal of thousands of Dineh (Navajo) People from their traditional home to new lands which are radioactive because of spills from the uranium mines. The Dineh land is wanted for its coal, oil, natural gas and uranium. The U.S. government fabricated a so-called "dispute" between the Dineh and their neighbours, the Hopis, to manoeuvre their ancestral homelands away from them.

There is no dispute. The U.S. Government and Mormon Church created the "dispute" and control the Tribal Council, even though Hopi People and the additional Hopi Elders side with the Dineh. Traditional Hopi and Dineh do not believe in participation in U.S. sponsored elections and government. In 1972 this made it easy for the energy barons to get P.L. 93-531 passed in the U.S. Congress mandating forced removal of the Dineh People.

Just north of Big Mountain is an area called the Black Mesa. There, huge strip mining equipment digs long trenches 150 feet deep. Coal is taken from the trenches and the land is filled in and "reclaimed". Not one foot of "reclaimed" land has ever come back. It is all dead land. These monster machines are heading in the direction of Big Mountain.

The Dineh have been forced to reduce 90% of their livestock (which is the main means of their self-survival). All construction has been banned, water wells have been sabotaged, and the Dineh are harassed and arrested by government agents. They are under constant threat of military

invasion, a threat that streaks across their skies in the form of jets and helicopters.

Traditional Peoples are the caretakers of Mother Earth. If they are to survive, they need our help and support. The San Diego BIG MOUNTAIN SUPPORT GROUP has initiated the organizing of the INTERNATIONAL BIG MOUNTAIN WEEK, APRIL 9th-16th.

The purpose of the international protest is to place the Dineh Resistance before the eyes of the world with the demand that the United States follow international human rights treaties and resolutions. We are demanding that the United States end its systematic threat of forced removal and all human rights abuses against the Dineh People.

There has been a historic denial of human rights to Indian People by the government of the United States of America. The policies of genocide are still being played out as Indian land is stolen. Indian culture, religion, and tradition is being willfully destroyed.

The Dineh Resistance is in need of solidarity for the U.S. Government can, by law (P.L. 93-531), proceed at any time with their planned military intervention. Help us send a message, throughout the world, that the U.S. Government can no longer mistreat the original people of America or violate every international treaty, resolution and human rights agreement that it has signed with regards to Indians.

Please help if you can.

1. Endorse the Resolution of Solidarity with the Dineh

Resistance.

2. Help organize protest - petitions, vigils, demonstrations - in your area.
3. Reprint this information for organizations in your area.
4. Send us donations to cover costs of organizing.
5. Translate information into other languages.
6. Send us copies of all fliers, articles or posters dealing with International Big Mountain Week.
7. Get Vol. 1 & 2 if BIG MOUNTAIN INFORMATION PACKETS (\$5 each plus postage) - all cheques payable to B.M.S.G.
8. Write letters to the U.S. government and embassy.

Project Coordinators: Christina L. Floyd, Arthur J. Miller

### INTERNATIONAL RESOLUTION OF SOLIDARITY WITH THE DINEH RESISTANCE

Whereas the Government of the United States of America continues its threat to force thousands of Dineh from their homelands, and continues to violate the religious and human rights of the Dineh people. We the undersigned call for international solidarity for the Dineh Resistance at Big Mountain and endorse the International Big Mountain Week, April 9th - 16th, 1988.

Name and full address of Group

Contact Person

"TO MOVE AWAY MEANS TO DISAPPEAR  
AND NEVER BE SEEN AGAIN."

—Pauline Whitesinger



Try to get your church, anarchist group, student group or whatever to fill in the above endorsement. Rather than fill in an endorsement on behalf of Christians Anarchists (which is impossible and unanarchic), send in your name to "Pinch" if you want to be included on an endorsement from "some christian anarchists" - by 25th March at the latest. Ta.

P.S. Anyone interested in a vigil outside the U.S. Embassy sometime during the week, get in touch and we'll arrange and publicise. ■

International Big Mountain Week  
P.O. Box 2576 San Diego, Ca. 92112, U.S.A.



# "DOES BEING A CHRISTIAN AND A SOLDIER FIT TOGETHER?"

The following article appeared in Peace News No. 2302 of last year. It's a shortened version of an interview of Mark Lane which Viv Kendon recorded when in Mutlangen, West Germany. Mark, an ex-soldier, worked in the US Army for 11 years before being discharged as a conscientious objector (CO) early last year.

I joined the army in February 1976. In January 1978 I was transferred to Schwäbisch Gmünd, West Germany, and worked with Pershing Ia missiles until May 1982. Then I spent a year in the US as an instructor for Pershing Ia, and in July 1983 I was sent back to Germany, to Heilbronn where I worked on the change-over from Pershing Ia to Pershing II.

*What was it like working with Pershing?*

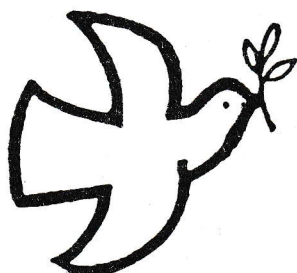
The training is supposed to make you automatic, like a robot, so you could count a missile to fire it even in your sleep. At least one a month, NATO and the US Army have an alert; the soldiers aren't supposed to know if it's real or not. Once we had a training countdown at about 3am, and were back in bed again by about 4.30. In the morning someone said to me "Hey, that was a pretty good count you guys did last night," and I realised I couldn't remember anything about it, not even getting out of bed.

*And Libya? When the US bombed Libya everything went out on manoeuvres. It really looked to us like the US was preparing for war to break out.*

They weren't going out to fight, they were going out to hide. The US was really scared of a terrorist attack, so they hid everything.

The US does a lot of things overseas without telling NATO, or their "host countries"; the US is part of NATO but doesn't trust NATO.

If the stuff the US has already is scary enough, like backpack nuclear bombs more powerful than Hiroshima, what they are planning is worse. Martin Marietta has already submitted plans for a Pershing III which will look just like a civilian truck driving along the road, the driver will be in civilian clothes, and the launch sites will look like civilian factories. The US military is already buying up old factories in Germany using a front company.



*So what made you want to get out?*

It was a religious experience in the spring of 1984, which both me and my wife had together. For 19 months I sat there fighting it, fighting myself, fighting God, fighting the world, fighting everyone. How does being a Christian and being a soldier fit together? I did lots of Bible study and lots of talking with my wife. Finally I decided I would have to quit one, and being a Christian was more important in my life.

In December 1985 I resisted for the first time, I refused to pull guard duty on Pershing II at Heilbronn. In January 1985 I applied for a discharge as a CO. As soon as I made the application they kept me away from anything sensitive. In February 1987 I refused to wear the uniform. It was the only symbol that told the world that I was a soldier, and because I was not one to myself, I did not want the world to think of me as one. Finally, in March 1987, I was released with an honourable discharge.

The decision to quit wearing the uniform was the hardest. I talked to my wife all evening, then I talked to Bill Boston of the Military Counseling Project in Mutlangen for an hour on

the telephone, then a Vietnam veteran, then some other people, I talked on the phone till 3 or 4am. I got up the next morning, put on the uniform and thought, "no, it's too much of a risk", and sat down to breakfast. I spent the next hour dithering, then took it off, wrote a brief statement, and called up Bill to tell him. I felt good about it all the way to work. The First Sergeant said "I don't know what to do" and he phoned the lawyers. Eventually, I was passed on to the commander who ordered me to put the uniform on. The military lawyers urged me to accept a non-judicial punishment, and the civilian lawyers said I had no chance of winning if I took it to



Mark Lane

photo: Viv Kendon

court to try to win the right for others to do the same. Then they asked if I would accept a bar to re-enlistment and request a discharge on that basis, I agreed so long as I did not have to put the uniform back on. So they gave me a non-judicial punishment of a \$600 fine and the loss of one rank. My commander gave me a letter giving me permission not to wear the uniform and a week later I was out, a civilian.

*What was the reaction of family and friends?*

My family was pleased, the kids knew I hated being a soldier and wearing the uniform, and it would mean I had more time to spend with them. Most families in the army complain they never see their fathers.

All my friends turned their backs on me. Younger soldiers respected me but kept their distance because it might cause problems for them. The wives of other soldiers turned their backs on my wife and their kids wouldn't play with our kids. My Captain, who was a close friend, wrote in the statement he had to make on my CO application that he didn't feel I was sincere, just trying to find an easy way out of the army. Then he wouldn't talk to me again until two weeks before I got out, when he was being transferred. Then he apologised for what he had written, said he had felt guilty about it, but he had held it in for a whole year.

*When did you get in touch with the peace movement?*

There were regular blockades at Heilbronn: when I applied for my discharge I said to my wife, "the day I get out I'm going to be on the other side of that gate blockading". But my first contact with the peace movement wasn't until January 1987.

Until then I kept away from contact with the peace movement to try to keep out of more trouble. It is illegal for a US soldier to demonstrate in a foreign country. January 11, 1987 was the anniversary of the accident at Walheide and my wife went to the vigil there. She talked to a woman who introduced her to another woman and through her I met Bill Boston. I had expected the reaction to be "well, what can you tell us?" Instead it was "How can we help you?"

*What are you doing now?*

Once I had decided to leave I started looking round for what God wanted me to do. I went through all the possibilities of religious work but none of them quite fitted. Now I'm a peace worker and a counsellor for soldiers who face problems with the military or who want out. I'm working with Bill Boston and a few others. We have established a Military Counselling



Network here in Germany and work along with the Central Committee for Conscientious Objectors in the US. I would encourage the same to be set up in other countries where there are US soldiers.

*What's important to you now?*

Religion, and what it means to world peace. My beliefs get stronger by the day. To clear my conscience I find I have to clear out the lies the military has taught me. It is impossible for me to stand by and keep letting the military take over our lives and the world. Because of this I have done a lot of lectures, interviews and speeches since the day I got out. I am also working with a lot of groups like the Presshütte in Mutlangen or the Friedensforschung in Stranberg (a peace research institute near Munich). They are also helping to make sure I don't get into trouble by saying too much that is sensitive or classified for the military.



*What is the most threatening aspect of the military now for you?*

The money behind it all. The military-industrial complex is so big. It keeps developing and developing and then selling the weapons to the military, even when the military doesn't need the weapons.

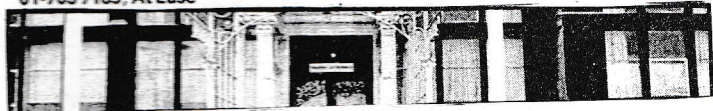
Since Vietnam, there's been the concept that human soldiers aren't that dependable, so they are starting to design robots. There is a little robot car that takes the place of a scout—all remote control radar and computer. There are even personal jet cars so that soldiers don't have to march any more. But they also don't care about human soldiers, if they get killed in operations. If a base is in danger of being captured they will destroy it, never mind if all the soldiers are out the way or not.

My last time on duty at Walheide, the wrong code was sent to headquarters. The code that was sent put the entire base under duress, so bombers were sent in to destroy the base that was supposedly under threat. We were desperately trying to send the right code back to headquarters so they would not destroy the site and us. Meanwhile the pilots of the jets were flying over us and radioing back "I don't see any obblems, do you still want us to go ahead?"

Contacts for military counselling in West Germany: Bill Boston, Military Counseling Project Mutlangen, Forststr 3, D-7075 Mutlangen; Mark Lane, Military and Draft Counseling, Rob Koch-str 3, D-6927 Bad Rappenau;

United States: Central Committee for Conscientious Objectors, 2208 South Street, Philadelphia PA 19146; Citizen Soldier, 175 Fifth Avenue, Room 808, New York NY 10010 (publishers of *On Guard*, a newspaper for US soldiers);

Britain: War Resisters' International, 55 Dawes Street, London SE17 1EL; tel 01-703 7189; At Ease



Hello Stephen

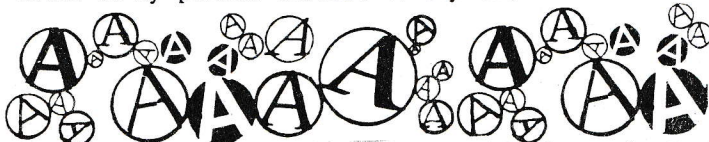
## ONE OF THREE LETTERS

...I hope everything is going alright in Birmingham - "A Pinch of Salt" last issue was very interesting. Having finally got a copy of Eller's "Christian Anarchy" I can't help agreeing wholeheartedly with your article. Eller seems to have decided that Anarchism means whatever Eller decides and Christianity even more so. Whatever it is that he believes to be the vision of the Kingdom (and I'd defy anyone to get behind all of his ridiculous theological red-herrings and hero worship to find out) it doesn't seem to be one of any action or change at all. The world doesn't get turned upside down with Eller's Christian Anarchism; it is left exactly as it is with one man feeling slightly more at home in it now he's found a niche for himself.

# BURSTING AT THE SEAMS

On March of last year Huntingdon Magistrates sentenced Rev. Michael Scott, Mik the Vic, to 30 days in prison for the non-payment of £225 fines, incurred after celebrating Christmas on USAF Alconbury runway and painting "Hands Off Nicaragua" on the same runway on Ascension Day. In a letter printed in "Koinonia", the newsletter of Clergy Against Nuclear Arms <sup>\*</sup>, Mik wrote the following:

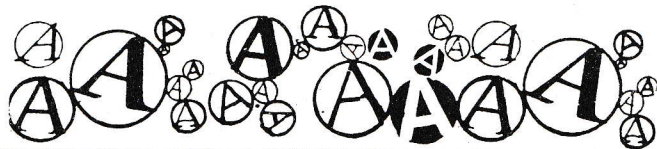
"After 24 hours in Bedford I was moved to Ranby, given a beautiful room and was helped by a Jamaican, who mopped the corridors while I sang hymns so loudly they threatened to lock me up! My fellow criminals were extremely friendly and the authorities charming. The Chaplain invited me to the altar in my prison clothes to say the Eucharistic



Prayer, and in my spare time I got high on the New Testament, because everything in the Gospels was happening to me.

I commended a fellow inmate for belonging to the Animal Liberation Front, as it was founded by Jesus Christ, when he released the pigeons and livestock from cages, reared for obsolete sacrifices for a religion maintained by corrupt monetarists. The officers were worried. If I was successful I might do them out of a job. "Have no fear", I reassured them, "if I succeed in converting people to my version of Christianity, you'll never be out of a job, as your prisons will be bursting at the seams." ■

<sup>\*</sup>CANA, 38 Main Road, Norton, Evesham, Worcs. WR11



Peaceful protest: Members of Christian CND marking Holy Innocents Day by picketing a Ministry of Defence office at Bath.

Oh dear I'm being a bit judgemental, but mind you, I found the book enormously irritating. After all it's not so much that he's utterly misrepresented the Christian Anarchist tradition - it's not labels that mean anything to us - but he's just judged the whole purpose of our lives - to be partakers in the radical kingdom of God - when he could have got so near to it if he'd thought about the implications of the title a bit more.

Ah!

Anyway, thanks for keeping it all going. APoS means quite a bit to me now as I'm sure it does to a lot of others.

Your friend,

Justin Meggitt.







# CAPITALISM-NOT SO MUCH UNCHRISTIAN AS ANTI-CHRISTIAN

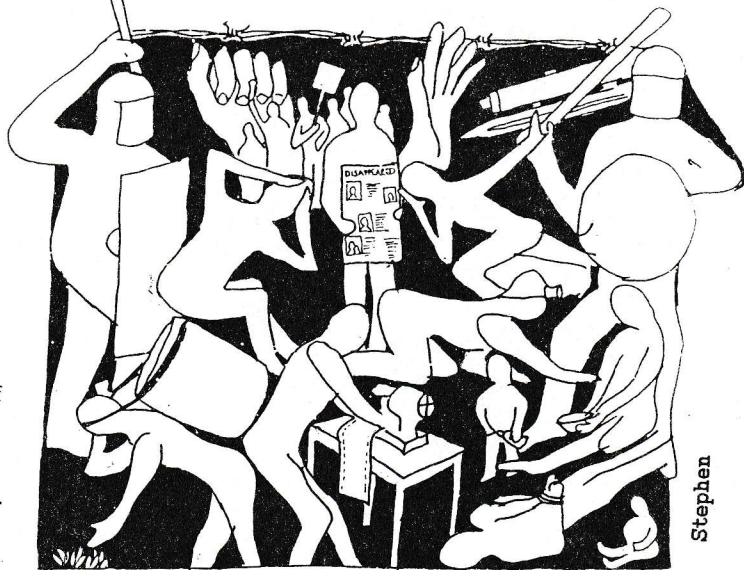
In 1937 R.H. Tawney wrote a memorandum for a church conference describing capitalism in terms which seem to apply today:

"Capitalism today ... is not so much un-Christian as anti-Christian .... It has indeed, like it's totalitarian rival mis-called Communism, some of the characteristics of a counter religion. Its emphasis on the supreme importance of material riches; the intensity of its appeal to the acquisitive appetites of material riches; and the skill with which it plays on them; its worship of economic power its subordination of human beings to the exigencies, or supposed exigencies, of an economic system, as interpreted by other human beings who have a pecuniary interest in interpreting them to their own advantage; its erection of divisions within the human family based on differences, not merely of personal quality and social function, but of income and of economic circumstances- these qualities are closely related to the end which capitalist societies hold to be all-important. In such societies as the practice of the above clearly shows, they are commonly regarded not as vices but as virtues. To the Christian they are vices more ruinous to the soul than most of the conventional forms of immorality."

Yes, yes ... written in 1937 that all applies in 1987- increasingly. The monster is not dying: it continues to grow. It's stench is poisoning the world, as George Lansbury used to say. We see that more and more that capitalism- ruthless competition - is destroying its own base of operations- the planet. It is, however both useless and impossible to try to kill the monster. We have to slow it down, stop it in its tracks and put the animal into reverse. If humanity goes backwards into disaster as the capitalist system of accumulation goes forward, the reverse will be true. As the system wanes and dwindles, humanity will grow and flower.

It cannot be done by violence which only brings something worse - such as the system mis-called Communism (Tawney's phrase). Therefore it cannot be done by state laws in the beginning or at all so long as the state consists of a mass of warring individuals dividing ourselves into classes and factions, tribes and nations, each seeking to subjugate their neighbour or competitor in business.

A state without violence would not be a state. One mistake consists in talking about "The Community" when referring to our present "society" of violent, warring groups and individuals: the word "community" should mean "being one together" just as the word "invest" should mean putting clothes on people, at present half naked, instead of using their labour to overfill ones own wardrobe. In particular the excellent notion that land should belong to "The Community" cannot be put into effect by legislation,



Stephen

"You have sold the righteous for silver and the needy for a pair of shoes." Amos 2:6

simply because the community does not yet exist. Legislation for this purpose can only do one of two things: either create a chaos of unenforceable laws .... or a new bureaucratic monster.

"Community" can only be created by the conquest of violence by love and patience, as the Digger leader Gerrard Winstanley affirmed more than 300 years ago: that is by "families of love".\* Beginning in tiny groups, these families ever extending, meeting, coalescing - engulfing the monsters with faith, hope and charity, with love and laughter. Satan can't stand laughter: good humoured laughter. Satanic laughter is, of course, satanic: pitiable. ■

Dick Connell

\*The "Family of Love" conception (16th Century) is explained by Christopher Hill, "The World Turned Upside Down".

## VIRAJ MENDIS WILL STAY



DEFEND THE SANCTUARY!



SQUATTERS MAKE HAPPY HOMES!!



# AND SET THE PRISONERS FREE:



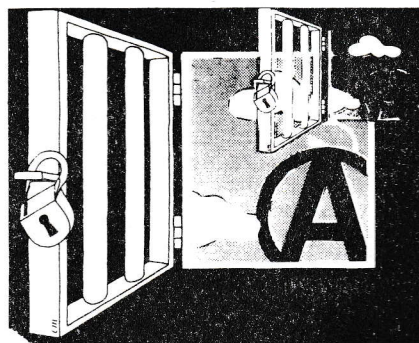
The other week I appeared before Birmingham Magistrates Court for three unpaid fines related to anti-nuclear protests over the last one and a half years. Following through my assertion that what I had done was proper, and maintaining a spirit of unrepentance, I was prepared for a prison sentence - nervous, but resigned. It was to be my first time in prison in this country (the previous sentence was in Denmark for painting on a runway, but the whole episode was surreal and didn't affect me much). I came out of prison a week later, tired, not having eaten, depressed and disempowered by the most sustained atmosphere of violence I've ever experienced. In relation to the sentences and suffering people undergo the world around, my experience was mere scratches, and slightly embarrassing - being in for a week (in a cell 13 feet by 6 feet, meant for one) with someone in for ten years and someone in for life. But, if telling my experience can lift a few illusions, and especially make some Christians think about the nature of our "law and order" system and their relationship to it, then they'll be words well spent.

Court was simple, brief, and I felt strong and clear. I was given time to speak, and wasn't hassled by the clerk, who I'd met in less relaxed proceedings in previous court cases. I told the magistrates the activities behind my fines, why I wouldn't pay, and why I thought they had no right to make enforceable judgements, finishing with a good rule of thumb: "let the person without sin cast the first stone". Three friends were in court to support me. One of the two magistrates was a vicar. The sentence was soon announced: "Two weeks... two weeks... one week... to be served concurrently" (ie two weeks in all, with half off for "good behaviour", making one week - in Tuesday, out Monday morning). The officer who took me away couldn't find a way down to the cells, so we wandered around the courts a bit - bumped into Roger, Mark and Jay again, said goodbye - and finally descended.

Again, in the custody of the court police, I was asked some personal details, including my date of birth, which I again refused. They said they were a fairly tolerant lot, but there were others who weren't so, and that I was just banging my head against a brick wall and would just end up bloody and bruised. Quite threatening words just before going into prison. I was in a cell for an hour, with time to sing and think of, especially, political prisoners around the world. I watched and listened to the banter of the prison officers - through my cell-door hatch I could just see hands on hips, chains on keys, and wrestling. There were also shouts of "Greenham Common", periodic stares into my cell, and an awful racist joke, which drew merely laughter. There were black people in the cells, all within hearing range, absorbing further racism from agents of a system who make no pretence of equality. The symbol and power of keys was to be a recurring image.

I was then led to a prison van, and locked in a cramped cubicle a bit like a compressed confession box, and driven to prison - I followed the route through some scratches in the blackened glass. Arriving at Her Majesty's Prison Winson Green, we - about ten of us - were taken to the reception block - a brand new habitat-red-woodwork building. I thought of the painted lorries which transported Jews to their deaths. A bit too dramatic a parallel, but unnerving enough. The public end of the legal system is grand enough, and hides a transition into a constantly humiliating process. One prisoner looked terrified - I talked with him, and told him what I knew of the daily routine. I was later to see him gazing nervously out of a window in the hospital wing as I walked around the exercise yard. We nodded. I expect he has little if any outside support.

I was the last "con" (short for convict) to be processed; led into a room of six prison officers, one behind a computer, one by some paper, another to my right, one in front of me, and two to my left. Name. Address. Date of Birth. "I'd rather not give that." Three officers shouted "You've got to give it." I was struck with fear and a slight touch of amusement at their anger and incredulity - because I didn't really have to give them any information. But such thoughts were abruptly curtailed as the officer in front of me hit me in the stomach. I bent over, winded. He pulled me up by my hair. I could only whisper "That hurt." Fear and an awful recognition of powerlessness whirled around me and knotted and sickened my aching stomach. I half expected more punches to follow. "What's your date of birth?" I explained why I didn't give it - that I didn't want to support an impersonal system based on violence, but I spoke with little confidence. Fortunately, the officer behind the computer found the date in some obscure records - I conceded it was correct. I wasn't up to prolonged confrontation. The fear of further blows subsided. I had been initiated. I was in my place. The officer in front of me had done his job. Religion? "Non-church Christian." "Oh, fucking hell..Church of England." Off I went to the next stage in my initiation rite - weighing, shower, clothes.



The prisoners giving me clothes joked around and I ended up with trousers half way up my legs - which they eventually changed after I convinced them that, no, I wasn't that short-sighted. One rule of prison life: you have to find out everything yourself. Be that prison rules, routine, library hours or whatever. The myth of being furnished with a copy of prison rules upon request is a standing joke. I managed to work out I could get a jumper and jacket, which I did. The shirts are dead smart. Apparently, some prisons get broken into just to nick the shirts to sell. Entrepreneurial spirit pervades. Everyone in a soft blue denim - though remand prisoners wear a different colour, or their own clothes.

Personal expression is limited. Monotony is the order of the day. The officers like to be called "Boss". You walk up those stairs, down those stairs, and keep off the sacred yellow tiles. Joking with



# A WEEK IN WINSON GREEN

other prisoners: each evening the guards chose a specific tile, don't tell you which one, and if you walk on it, you immediately get executed. Humour turns upside down, makes more bearable, disrupts the reality of four walls, enables escape. The Governor is Darth Vader for a few seconds, the prison officers forget to bring me breakfast in bed. Press that button and ask for a sandwich, will you? Where's the helicopter I ordered. I'll hire one when I get out.

Then: the vegan catch twenty two. A play in many acts. No, you can't have a vegan diet - you've got to have a vegan card to be a vegan. I'd previously decided that the one issue I would make a stand on would be refusing to eat unless provided a proper diet. You gotta make a stand somewhere. Alongside not calling the officers "Boss" - strictly against my religion. Well, I suppose I might have reconsidered, once beaten unconscious. Anyway, in the course of my six days I was denied an application for a vegan diet, threatened with a single cell, offered cabbage and porridge, and saw the Principal Officer three times. On the first meeting he said he didn't care less if I didn't eat; the second he said it'd be the padded cell if I didn't eat; the third, on deprocessing, he did his official bit of asking me if I had any complaints, and then refused to write them and told me to go away. So, it's impossible to be a vegan without a vegan card. We won't give you a proper diet, and you'll be punished if you don't eat it. And, you're mad. And, no you can't use any of the official complaints procedures. By about day three I felt confident that the threats were bluffs, and about day four some officers decided they definitely couldn't care less, as I would be out in a couple of days.

Still, the ill-ease of my fasting merged with disempowerment, and I was never too sure if I felt low because of hunger or hopelessness.

The first night is spent in one wing, and then you are moved to more permanent accomodation. The routine of prison life I'd been briefed clearly about before I went in, and it worked out much less pressured than my nervous mind had imagined. Sixish, lights on. About twenty minutes' lie-in till door bolt slid back. Slop out, go to the loo, get water for washing. Locked in. Fifteen minutes later, go downstairs for breakfast. Locked in for breakfast. Slop out. Weather permitting, about 45 minutes of exercise in the morning (it snowed, so I only got out twice in six days - consequently spending about 23½ hours a day in my cell, if not more). Lunch at about half eleven. Slop out. Fourish, tea. Slop out. Half sixish, final slop out. (All these times could be way out, as I had no access to a time machine) Then, a prison officer comes in, tucks you into bed, reads you a bed time story. "Goodnight Boss". "Goodnight." "Boss." "Yes." "I love you Boss." "Now, try to get some sleep." (this conversation may well be fictional) And the clock turns full circle.

There are plenty of survival mechanisms. Sleep. Most of the morning. A good part of the afternoon. Go to bed early. Chat and loiter at every opportunity - but don't push your luck. Jest and joke. Read - library books, tabloids, pornography. Make models out of matches - you can buy kits at the canteen (you get £1.50 a week). Listen to a radio, if you've got one. Play chess. Take drugs - be it the alcohol from floor polish, tobacco, cannabis, heroin. In some prisons, homebrew, but in Winson Green slop buckets are checked. Masturbate. Write a letter. Appeal against your sentence. Wash your hair. Day dream. Wait for a visit. Chat. Smoke.

The thinnest cigarettes. A restless smell of stale smoke, sweat, urine, disinfectant, lingers everywhere. Radio One was on fourteen hours a day in my cell - numbed to insensitivity and incessant headache. Sickened by a mindless culture. I've never

slept so badly, so consistently.

Two "treats" of the week - film and chapel. The former in the chapel. I was told it was to be a car chase, but it turned out to be a sex-fantasy murder. About the most perverse and violent theme imaginable - in the chapel, projected above the altar, several jundred men watching the systematic objectification, harassment, rape and murder of women. I felt like shouting, but lacked confidence, and asked a prison officer to take me back to my cell. I sat down and whirled with intensity as I took in the awfulness of such a scene - the nearest I got to feeling prayerful throughout my sentence. When my cell-mate got back from the film, we talked about sexism, objectification, sex, sexuality, child-rearing, morality, anarchy, biker culture, violence, nonviolence, prison experiences, peace actions, and more. Our series of conversations were really fruitful, despite being polar opposites in our priorities. Indeed, I got no hassle off any of the other prisoners, which had been one of my fears (though friends have related quite terrible stories. Every experience is different). They thought of me as, if anything, a sort of oddity, a stubborn vegan, only in for a week. "We've been talking. You'd never make a bank robber." Oh well.

The prison officers: the temptation to call them "screws"; to dehumanise them as they dehumanise you. I thought I'd be able to remember the one who hit me, but I saw several who reminded me of him. The cap peak lowered, the moustache, the contempt, the confident swagger, the swearing: "Hancock, get the fuck over there." The keys. The whistling just before opening any important door. "Of course we don't believe you. You're a prisoner." One or two try to distance themselves from the behaviour of their colleagues by touches of friendliness, leniency, concern. But they all know the score, they all know what goes on.

continued overleaf





The punishment block: the sound of running feet as someone is taken down. Single cell. Cardboard furniture. Fear. The high possibility of being beaten up. The tokenism of the tribunal, or whatever it's called. I met one prisoner, who'd taken a cup of tea at the wrong time, providing an excuse for victimisation. Taken to the punishment block, into a single cell. Beaten up: both arms twisted behind his back till breaking point, then punched and kicked about his front. Then told to make his bed. He still can't bend his arms far behind his back, and a bone is sticking out slightly in his chest. Two years ago, I was told, Barry Prosser was jumped upon till his stomach split. He died, was murdered. The verdict - accidental death - he slipped up on a cup. The officers involved were merely transferred to other prisons. The constant fear. The violence and hate and power.

But, I managed to hold onto, to salvage the sense of the futility of violence for violence, hate for hate, despite my temptations to lapse into sarcasm. Love did seem quite hopeless - not so much impossible as not allowed or impractical. But not as hopeless or futile as violence. Still, inhumanity reigns. Retribution, revenge, punishment is the purpose of your sentence. The chaplains carry keys, and thereby betray the prisoners, and blow many chances of credibility or trust. "To preach the Good News to the poor, restore sight to the blind, and set the prisoners free.....?"

In the chapel service on Sunday the chaplain talked of conversion and said that most people were happy with their lives as they were, and didn't want to see things changed. Hardly the most appropriate ministry to a congregation of prisoners. He even asked two of the congregation to stay behind afterwards - not for punishment, but for "spiritual guidance". Still, the Mission Praise songs were blurted out with cacophonous humour, and it was better than being in a cell. Some stayed behind for communion.

Getting letters on Saturday (all seven came on the one day) brought instant transformation to me. It's amazing how uplifting such tokens of support are. I could imagine concern, support, prayers, but my imagination was dampened. Getting the letters, I couldn't suppress a broad smile - happiness and slight embarrassment at the attention.

On Sunday afternoon I wrote my final letter, deciding to write to Martin Forran (see article below) as an act of solidarity. All letters incoming and outgoing are opened, and I didn't expect it to get to him, which it did. I'd bought three letters, a pen, and 200ml of apple juice which I made last five days. I'd take a little sip, gulp down some water, finishing with another sip of apple juice, not quite convincing myself.

By Sunday evening, my excitement was buzzing around in my head, in anticipation of my release the next morning. I endured the Top Forty, played chess and stayed up talking of school experiences for a couple of hours. I slept terribly.

The next morning I got up as soon as the lights went on, got dressed, rolled up my bedding, hid my prison notes, and waited for my release. I said goodbye to my cell-mates, and then went into reverse. I hadn't expected the farewell of venom which several of the guards gave me - obviously remembering my initiation. "Shut your mouth Hancock, you're not out yet." "Any complaints?" "Yes." "Right, we'll keep you in the day to investigate it." "Forget it, I'd rather get out." They smiled. Far easier to co-operate. Violence and lies and threats and contempt bear their rotten and submissive fruits. Right up to the gate. "Fucking get over there." And, then, release. Unreal freedom. Tired. Hungry. Relieved. Thin. Roger. Chris. Home. Breakfast. ■



P.S. Next issue, I'll try to put my experience into a wider context, looking at the status quo which prisons uphold, and arguing for their destruction and Christian non-cooperation with the legal system. I think.

P.P.S. If you want, please write a letter to: The Governor, HMP Winson Green, BIRMINGHAM B18, mentioning the refusal to provide me with a vegan diet, the threat of punishment and insinuation of madness for not eating, and demand/ask that vegans be given equal status with vegetarians and omnivores, suggesting that Vegan Society membership is not and should not be a pre-requisite and condition for veganism. Something like that.

P.P.P.S. Write to prisoners. A card, a painting, a letter. It makes the world of difference.

P.P.P.P.S. "Let the person without sin cast the first stone." Is Christian discipleship compatible with support for the legal system and its accompanying mechanisms? Discuss.

"The wind blows where it wishes and you hear the sound of it but you do not know where it comes from and where it is going; so it is with everyone who is born of the spirit." John 3:8

## MARTIN FORAN

Martin Foran was sentenced to 10 years imprisonment in June 1978, following a series of burglaries in Birmingham in September 1977, committed by a group of black and white youths. The white youth involved in the robberies was described as 5 feet tall, slim built and between 18 and 20 years old. Martin was 36 years old, tall and thickset. One of the witnesses, on being shown pictures of Martin, stated that there was no way that Martin could have been one of the burglars.

Right from the moment of his arrest, Martin protested his innocence, and whilst in prison went on hunger strike to help bring attention to his case. As a result of this he was transferred to Leicester Prison, from which he escaped. After stating his case to the national newspapers, he gave himself up to the authorities. He was then transferred to Nottingham Prison where he conducted a 5½ week rooftop protest to highlight his unjust imprisonment. After this, Martin's case was discussed in the House of Commons, but to no avail. He was then transferred to Gartree and then Lincoln Prison, despite the governor's promise not to do so. He then continued his hunger strike and was eventually released in February 1984.

After his release, Martin and his family moved to Kingshurst, Birmingham where he set up a second-hand car dealer and scrap metal business. Martin continued to protest his innocence despite constant harassment from the police. He was accused of murdering a woman, even though he was in prison at the time of the murder, and was also constantly accused of stealing his own car.

On the 10th of September 1984, Martin was arrested on two charges; one of robbery and another of



conspiracy to rob. That day 3 youths had robbed a publican at his pub in Birmingham of £1700. The publican described the 3 youths as;  
 1 - Half-caste, West Indian male, light complexion, age approx. 17, 5 feet 6 inches tall, dark wavy collar length hair, carrying a 6 inch knife.  
 2 - West Indian male, well built, taller than 1, wearing a balaclava and carrying a stick.  
 3 - unseen, but in common with 1 and 2 had a Birmingham accent.

According to the police, Martin Foran was the second man. As well as being considerably taller, Martin is white and has a strong Irish accent

The result of the trial was a sentence totalling 8 years for Martin - 6 years for robbery and two for conspiracy to rob. While he was in Winson Green Prison, Martin started to get an anal discharge of mucus and was sent for hospital treatment. When he was next visited by his wife Valerie and his son Martin, the visit was restricted to his cell. The prison officers refused to say why so the three of them barricaded themselves in the cell in the hope of finding out why.

Consequently he was transferred to Wandsworth Prison where his health deteriorated even further. There he was forced to take one of the prison officers hostage so as to obtain hospital treatment.. It

continued on back cover



Stephen

# ETHICAL EXPLOITATION?

DAN MARTIN is field officer in the Justice and Peace Office of the (Roman Catholic) diocese of Southwark. In 1986 the Catholic Fund for Overseas Development (CAFOD) established formal links with Traidcraft, and in May Dan Martin shared some misgivings about this with the readers of 'Southwark Justice and Peace News' in an article which we reprint here. It is particularly timely, as increasing numbers of organisations are following Traidcraft's example and marketing "ethnic" Third World products in this country through shops or catalogue sales.

TRAIDCRAFT ORGANISES the sale of goods direct from Third World producers to consumers in this country, by-passing transnational corporations and other profit-seeking middle agents. Advocates of Traidcraft make the following claims about the organisation:

- (1) Traidcraft is non-profit making and therefore more of the money goes to the producer.
- (2) It is 'fairer' trade, sometimes described as 'fair' or 'just' or 'equitable' trade.
- (3) There is a development education element in its products / catalogue which encourages consumers to think about Third World products, labour and culture.
- (4) Products bought through the catalogue help development agencies (i.e. CAFOD and Christian Aid).
- (5) It encourages small cooperatives and/or supports producers that have a genuine concern for its workers (e.g. Nicaragua).

As far as it goes, therefore, Traidcraft is an admirable organisation and one which is attracting more and more support.

## ATTRactions OF CONSUMPTION

The poverty in the Third World to which Traidcraft is responding is largely a result of 300 - 400 years of exploitation and robbery by more powerful countries, and it continues through existing patterns of trade and habits of consumption. This process is fuelled by what economists call 'effective demand', which is the willingness and ability of people to pay for consumer goods. Transnational corporations are very efficient at providing the goods regardless of the consequences for the environment and people of the Third World. 'Effective demand' is the fuel, and TNCs are the vehicle, for Third World impoverishment.

However admirable its other attributes, Traidcraft does not challenge this consumption pattern but makes it more attractive. Through Traidcraft we can now have our bread buttered on both sides. We can now consume and feel good, rather than guilty. Through Traidcraft we are assured that the producers are paid 'a fair wage, working conditions are better, there is no "middle man", etc.', and all this is good... but it is still a buyers' market. It is still we in the rich first world who determine and kind and quantity of products that are produced. The basic relationship is not questioned. The people we have impoverished must still work for us to earn their daily bread. The irony is that we can only afford Third World products because of past and present exploitation. But why should the impoverished work for us one second longer than they have to, however better their conditions are?

I also think it is quite ironic (to use a mild adjective) to see Christian Aid and now CAFOD, two organisations working for justice and development, promoting the sale of food and household decorations to first world consumers from countries that do not have enough of either.

Years ago CAFOD warned people of the hazards of Third World child adoption schemes, but does not Traidcraft pose the same hazards? The adopted child whose education, meals, medicines are paid for does receive a benefit, and it is a measure of justice, but is it the way forward for development agencies and people concerned for social justice? CAFOD has said 'no' because there is a better way to help children in the Third World. I agree with this position, and it is one which does not challenge or question the sincerity of people who 'adopt' Third World children.

Child adoption schemes have a danger of fostering the wrong attitudes in both donor and recipient. It is an active-passive relationship. The donor is charitable and the recipient is grateful, and because of the usual racial combination the scheme, objectively, implies that white people are better / better off than non-white people. Hence it sustains racial prejudices and ignores the culpability of the donor in the creating of and benefitting from the injustice which surrounds 'his/her adopted' child. Also, children are members of communities: raise the standards of community life and the children will fare better.

continued overleaf



Through Traidcraft small workers' collectives have access to the pot of gold in the first world. Of course not everything in the Third World is saleable and neither is everyone in the Third World employable. Therefore selection must be made on the basis of what people here will buy. Does this not invidiously separate one part of the community from the larger part, and advance some members separately from others?

At the same time - like the child adoption scheme - we can feel good, and rightly so, because we have helped some people; we have done something to alleviate poverty. But like the adopted child, Traidcraft producers are beholden to first world consumers, dependent on our charity and grateful for our attention. A measure of justice can, and often does, obscure the larger injustice. And to say 'no' to child adoption schemes and 'yes' to Traidcraft seems to be contradictory.

In Traidcraft's 1985-6 catalogue Cardinal Hume writes in support of CAFOD's formal link with Traidcraft: "For too long we in the North have used the countries in the South as sources of both cheap labour and natural resources. By buying direct from small producers and workers' co-operatives Traidcraft knows that a fair price is paid, and that the money will go to those who do the work." But the fact is that we are still using cheap labour and depleting the resources of the South. More money may be going to the producers but it is still cheap; otherwise the goods could not be transported half way round the world and sold here. Also the 'fair price / fair wage' paid is at or only slightly above local rates, and these are determined by the larger social climate. CAFOD's goal of encouraging 'self-sufficiency' is not enhanced by links with Traidcraft, because Traidcraft is founded on dependence. Granted it is a modified version of what has existed before and still does exist, and a better one, but it still relies on the old dependent, first world / third world relationship with the first world partner being the dominant one.

## ALTERNATIVE

Nowhere in Traidcraft literature do I read of the need to change and reduce first world consumption patterns, modifying 'effective demand'. Rather, we are encouraged to change only our source or supplier. 'Fair trade' is only

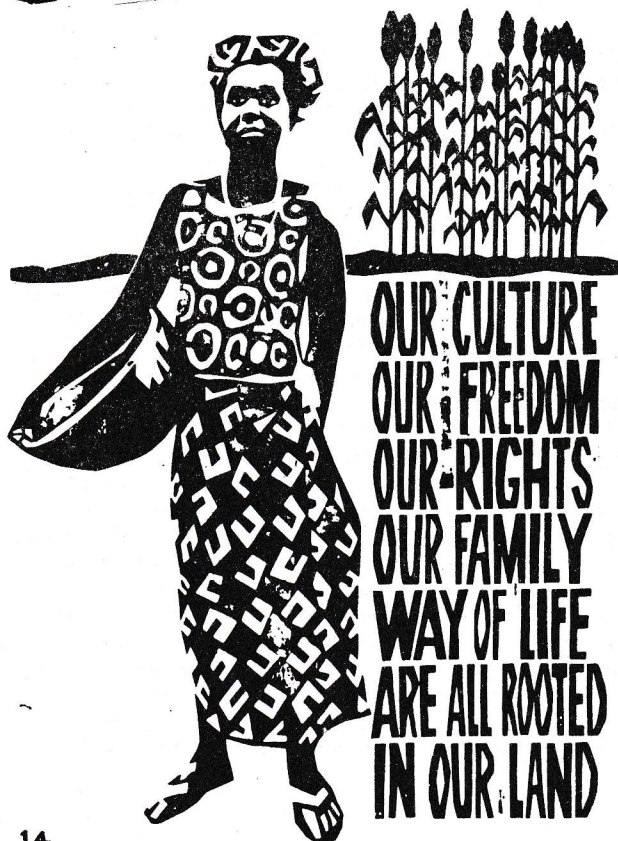
possible between equals. The relationship as it exists now is one of gross inequality of wealth and power. What is required is a reversal of 300 - 400 years of imperial culture.

Yet Traidcraft lessens the exploitation, is therefore better than transnational corporations, and should be used as a 'halfway house' - a transitional tool - for first world consumers on the way from full dependence on Third World products to no, or minimal, dependence. So if people must buy products from the Third World - and it is difficult not to - it is much better to buy through Traidcraft. In some cases, as with the sale of Nicaraguan coffee, consumption is a political as well as an economic statement of values.

But better still is the transfer of wealth to the Third World direct, rather than through Traidcraft which perpetuates the view and the reality that the Third World exists as a workshop or global shopping centre for us consumers in the first world. These transfers can take place through development agencies like CAFOD, and through liberation movements and organisations in the Third World.

Such direct transfers are the essence of justice, are an act of restitution, and best foster the attitude that 'we are not bestowing a gift to the poor person but are handing back to him/her what is his/hers.' (St Ambrose). My understanding of the teaching of the Church in a situation of such inequality as exists now is one of voluntary poverty for the sake of sharing out of our sustenance, rather than out of our abundance. Traidcraft smacks of the 'work ethic' attitude whereby the poor must earn their right to our abundance and generosity. We dare not give without getting back in return.

I am not prompted to write by the idea that Traidcraft is bad, but because its supporters claim too much for it. Traidcraft is not 'fair' trade, but fairer trade; it is not 'free of exploitation', but freer; it is not 'equitable trading', but less iniquitous trading; it is not 'partnership' but benevolence; it is a better-run workhouse for the 'orphans, widows, stranger - the anawim, the poor'. It is not 'radical' but liberal - which may account for its growing popularity. ●



## ALL THINGS IN COMMON

"They came to Thessalonica...and paul...reasoned with them out of the scriptures and some of them beleived...and of the chief women not a few. But the Jews... moved with envy took unto them certain, lewd fellows of the baser sort and gathered a company and set the city in an uproar...crying those that have turned the world upside down have come hither also." Acts 17:1-9

Winstanley's writings come from a time of great social upheaval and economic change. Whilst the transition from feudal to industrialised society was happening making way for the enclosure acts and industrial cities thus leaving ownership of land in the hands of very few capitalists. The history of such groups as the Levelers and Diggers show an attempt by common people of England to impose their own solutions to the problems of their time.

With the invention of the printing press and the Bible being in English for the first time the established church lost its monopoly on information and interpretation was open to anyone.



This gave rise to religious groups such as the Baptists, Quakers and Muggletonians and also political groups such as Levelers, diggers, fifth monarchists etc. Thus calling into question old ideas, attitudes, values and beliefs in the words of Winstanley "the old world...is running up like the parchment in the fire." Thus this was a revolt within a revolution. An attempt for common ownership of land and property.

Winstanley sees the earth as created by the great creator "Reason" (God) who made the earth a common treasury for all but man abuses earth through domination particularly political/economic domination. However he sees biblical prophecy and the light within each person as pointing towards the inevitable re-establishment of the earth as a common treasury. Dave.

On April 1st 1649 some Diggers began to dig St. George's hill in Surrey. The following is a condensed version of a pamphlet brought out by them. It appears in its entirety in "The Law of Freedom & Other Writings", a Penguin edited by Christopher Hill.

## The True Levellers Standard ADVANCED:

O R,  
The State of Community opened, and Presented to the  
Sons of Men.

Beginning to Plant and Manure the Waste Land upon  
George-Hill, in the Parish of Walton, in the  
County of Surrey.

A declaration to the powers of England and to all the powers of the world, shewing the cause why the common people of England have begun and gives consent to dig up, manure and sow corn upon George Hill in Surrey; by those that have subscribed, and thousands more that gives consent.

In the beginning of time, the great creator Reason made the earth to be a common treasury, to preserve beasts, birds, fishes and man, the lord that was to govern this creation; for man had dominion given to him, over the beasts, birds and fishes; but not one word was spoken in the beginning, that one branch of kind should rule over another.

But since human flesh (that king of beasts) began to delight himself in the objects of the creation, more than in the spirit reason and righteousness, who manifests himself to be the indweller in the five senses of hearing, seeing, tasting, smelling, feeling; then he fell into blindness of mind and weakness of heart, and runs abroad for a teacher and ruler. And so selfish imagination, taking possession of the five senses and ruling as king in the room of reason therein, and working with covetousness, did set up one man to teach and rule over another; and thereby the spirit was killed and man was brought into bondage and became a greater slave to such of his own kind, than the beasts of the field were to him.

And hereupon the earth (which was made to be a common treasury of relief to all, both beasts and man) was hedged into enclosures by the teachers and rulers, and the others were made into servants and slaves: and the earth that is within this creation made a common storehouse for all, is bought and sold and kept in the hands of a few, whereby the great creator is mightily dishonoured, as if he were a respecter of persons, delighting in the comfortable livelihood of some, and rejoicing in the miserable poverty and straits of others. From the beginning this was not so.

...for the present state of the old world that is running up like parchment in the fire, and wearing away, we see proud imaginary flesh, which is the wise serpent, rises up in flesh and gets domination in some to rule over others, and so forces one part of the creation, man, to be a slave to another; and thereby the spirit is killed in both. The one looks himself as teacher and ruler, and so is lifted up in pride over his fellow creatures. The other looks



upon himself as imperfect, and so is dejected in his spirit, and looks upon his fellow creature of his own image as lord above him.

But when the earth becomes a common treasury again as it must, for all the prophesies of Scriptures and reason are circled here in this community, and mankind must have the law of righteousness once more writ in his heart, and all must be made of one heart and one mind.

Then this enmity in all lands will cease, for none shall dare to seek a dominion over others, neither shall any dare to kill another, nor desire more of the earth than others, for he that will rule over, imprison, oppress and kill his fellow creatures, under what pretence so ever is a destroyer of the creation, and an actor of the curse, and walks contrary to the rule of righteousness: Do as you would have others do to you; and love your enemies, not in words but in actions.

O thou powers of England, though thou hast promised to make this people a free people, yet thou hast so handled the matter through thy self-seeking humour that thou hast wrapped us up more in bondage, and oppression lies heavier upon us; not only bringing thy fellow creatures, the commoners, to a morsel of bread, but by confounding all sorts of people by thy government of doing and undoing.

The work we are going about is this, to dig up George's Hill and the waste ground thereabouts and to sow corn, and to eat our bread together by the sweat of our brows.

And the first reason is this, that we may work in righteousness and lay the foundation of making the earth a common treasury for all, both rich and poor, that everyone that is born in the land may be fed by the earth his mother that brought him forth, according to the reason that rules in the creation. Not enclosing any part into any particular hand, but all as one man working together and feeding together as sons of one father, members of one family; not one lording it over another, but all looking upon each other as equals in the creation; so that maker may be glorified in the work of his own hands, and that everyone may see he is no respecter of persons but equally loves his whole creation and hates nothing but the serpent, which is covetousness, branching forth into selfish imagination, pride, envy, hypocrisy, uncleanness; all seeking the ease and honour of flesh and fighting against the spirit reason that made the creation; for that is the cor-



uption, the curse, the devil, the father of lies, death and bondage, that serpent and dragon that the creation is to be delivered from.

For it is shewed us that so long as we or any other doth own the earth to be the peculiar interest of lords and landlords, and not common to others as well as them, we own the curse, and holds the creation under bondage; and so long as we or any other doth own landlords and tenants, for one to call the land his, or another to hire it of him, or for one to give hire and for another to work for hire; this is to dishonour the work of creation.

And that...civil property is the curse is manifest thus: those that buy and sell land, and are landlords, have got either by oppression or murder or theft; and all landlords lives in the breach of the seventh and eighth commandments, Thou shalt not steal nor kill.

First by their oppression: they have by their subtle imaginary and covetous wit got the plain-hearted poor or younger brethren to work for them for small wages and by their work have got a great increase; for the poor by their labour lifts up tyrants to to rule over them; or else by their covetous wit they have out-reached the plain-hearted in buying and selling, and thereby enriched themselves but impoverished others: or else by their subtle wit, having been a lifter up into places of trust, have enforced people to pay money for a public use, but have divided much of it into their private purses; and so have got it by oppression.

Then secondly for murder: they have by subtle wit and power pretended to preserve a people in safety by the power of the sword; and by what a large pay, much free-quarter and other booties which they call their own, they get much monies, and with this they buy land and become landlords; and if once landlords then they rise to be justices, rulers and state governors, as experience shews. But all this is but a bloody and subtle thievery, countenanced by a law that covetousness made; and this is a breach of the seventh commandment, Thou shalt not kill.

And likewise thirdly a breach of the eighth commandment, Thou shalt not steal: but these landlords have thus stolen the earth from their fellow-creatures, that have an equal share with them by the law of reason and creation, as well as they.

If you look through the earth, you shall see that the landlords, teachers and rulers are oppressors, murderers and thieves in this manner. But it was not thus from the beginning. And this is one reason of our digging and labouring the earth one with another, that we might work in righteousness and lift up the creation from bondage.

Secondly in that we begin to dig upon George's Hill to eat our bread together by righteous labour and sweat of our brows, it was shewed us by vision in dreams that that should be the place we should begin upon.

Thirdly it is shewed us that all the prophesies, visions and revelations of scriptures, of prophets and apstles, concerning the calling of the Jews, the restoration of Israel, and making of all that people the inheritors of the whole earth, doth all seat themselves in this work of making the whole earth a common treasury.

And if the earth is not peculiar to any one branch or branches of mankind, but the inheritence of all: then it is free and common for all, to work together and eat together.

And truly, you councillors and powers of the earth, know this, that wheresoever there is a people thus

united by common community of livilyhood into oneness, it will become the strongest land in the world, for then they will be as one man to defend their inheritance; and salvation (which is liberty and peace) is the walla and bulwarks of that land or city.

Whereas on the other side, pleading for property and single interest divides the people of a land and the whole world into parties, and is the cause of all wars and bloodshed and contention everywhere.

...that which does encourage us to go on in this work is this: we find the streaming out of love in our hearts towards all, to enemies as well as friends - we would have none live in misery, poverty or sorrow, but that everyone might enjoy the benefit of his creation: we have peace in our hearts and quiet rejoicing in our work, and filled with sweet content though we have but a dish of roots and bread for our food.

The common people are filled with good words from pulpits and council tables, but no good deeds; for



they wait and wait for good and for deliverances, but none comes. While they wait for liberty, behold greater bondage comes instead of it; and burdens, oppressions, task masters, from sessions, lawyers, bailiffs of hundreds, committees, impropieters, clerks of peace and courts of justice (so called) whip the people. Oh you A-dams of the earth, you have rich clothing, full bellies, have your honours and ease, and you puff at this; but know this thou stout-hearted Pharaoh, that the day of judgement is begun, and it will reach to thee ere long. Jacob hath been very low, but he is rising, and will do the worst thou canst; and the poor people whom thou oppresses shall be the saviours of the land. For the blessing is rising up in them, and thou shalt be ashamed.

..."Honour thy Father and Mother": thy father, which is the spirit of community, that made all and dwells in all; thy mother, which is the earth, that brought us all forth: that as a true mother loves all her children. Therefore do not hinder the mother earth from giving all her children suck, by enclosing it into particular hands, and holding up that cursed bondage of enclosure by thy power.

And then thou wilt repent of thy theft, in maintaining the eighth commandment, by stealing the land as I say from thy fellow-creatures, or younger brothers; which thou and all thy landlords have and do live in the breach of that commandment.

Thus we have discharged our souls in declaring the cause of our digging upon George's Hill in Surrey, that the great council and army of the land may take notice of it, that there is no intent of tumult or fighting, but only to get bread to eat with the sweat of our brows; working together in righteousness and eating the blessings of the earth in peace. ....and any of you that are the great ones of the earth.....this conquest over thee shall be got, not by sword or weapon, but by my Spirit, saith the Lord of Hosts. ■







# JAMIE REVIEWS SOME REAL ANARCHIST MAGS

Green Anarchist 50p per issue from 19 Magdalen Rd, Oxford OX 41 RP

Very strong on third world rights, this magazine is fairly similar to Pinch of Salt, but Green Anarchist is for pagans, has information about festivals and is slightly more violence orientated. Not what it used to be, but still essential reading, if only for the herbs column.▲

Processed World \$15 for 4 issues surface mail, \$7-\$10 in USA from: 41 Sutter St. 1829, San Francisco CA 94104, USA

Difficult to get in this country from retail outlets, and mostly covering american interest topics, this radical magazine is chiefly concerned with what work is and how nasty it really is to work in the office. Recommended for anyone who has ever had a boring job with a large uncaring company.

Each magazine focuses on a different area, the one I have here (no.20) on health, for example.▲

Class War £1.75 for next six issues from: Po box 467, London E8 3QX or most normal anarchist / radical sources. This magazine is perhaps best described as the sun for anarchists. It advocates overthrow of the state by means of mass working class violence against the police and rich people. Not for the timid or the middle classes.▲



## CLASS WAR

No 23

Virus £1 per year sub. contact 84b White-chapel High Street, London E1 7QX

Brought out not often enough by the anarchist-communist federation, this interesting discussion paper is always worth a read if you wake up one morning feeling theoretical. Articles in the current issue include a review of Marylin French's "Beyond Power" and a piece on Marx, Lenin and Work. this magazine is well thought out, convincing and worth reading.

The A.C.F. also bring out a more accessible paper called 'Liberation' - watch out for them at demos.■

## STOP YOUR JOBS WE'RE REVOLTING SUPPOSEDLY THE LETTERS PAGE BUT IT DIDN'T QUITE WORK OUT

This letter's page is a bit dispersed - Justin's is on page 7, Frank's below, and Jeremy's on page 19. We meant to put letters in from Andy and Peter, but space went glumpf - so, next issue.

Letters, we love them. Even just hellos. If you want them published try to make it clear - write something like "FOR PUBLICATION" at the top (or write "not for publication" if you don't). Tell us what you're up to, share concerns, news or whatever.

Santa Lucia

Dear Stephen

Dear Sisters and Brothers

Thankyou for the copies of "A Pinch of Salt" which I have passed on to a couple of other Anarcha - United Mystics here. The magazine is very thought provoking and there is a lot to comment on.

There are many anarchists and many Christians who state that Christianity is impossible, that there are things in anarchism which are incompatible with Christianity and vice versa. Yet, if my memory serves me correctly it was none other than Kropotkin who, writing for the Encyclopedia Britannica (1904 edition?) listed Christian Anarchism as one of the four types of anarchism, the others being anarcho-communism, anarcho-collectivism and anarcho-mutualism.

The dogma of "No Gods, No Masters" which is waved at Christiananarchists isn't very convincing as a political theory, no slogan ever is. It's an oversimplification. Christians don't have gods - they have one God. Of course many Christians have masters of one sort or another but this is against the teaching of Jesus.

Matthew 23 quotes Jesus as being against Masters and Teachers - verses 8 to 12. (but you don't need me to tell you that do you)

For me however there is one problem for Anarchristianity: it's not been sufficiently well defined. From the pages of "A Pinch of Salt" it would seem to be a modern form of Quakerism which has grown up with the Peace Movement, perhaps with a Catholic Worker popping up here and there. Am I right in

thinking that Christianarchy is 100% non-violent pacifist? If so, where do you stand on Liberation Theology and Christian participation in 3rd world armed liberation movements. And what about past phases of Christianarchy? Would you include Munzer and the German anabaptists who took over Munster within your ancestry? The Quakers before they became pacifists?

I think this is a real problem. We can bombard each other with quotes from the Bible or from Great Anarchist Heroes, about what is right or wrong, but it doesn't get us anywhere and the anarchist movement is divided up enough already. As an Anarchist Interested in Religion and Spirituality I think that it's necessary to go beyond texts and look to the spirit within each one of us to guide us. If we can get to the truth through Zen or Tao or Acid then let's get to it.

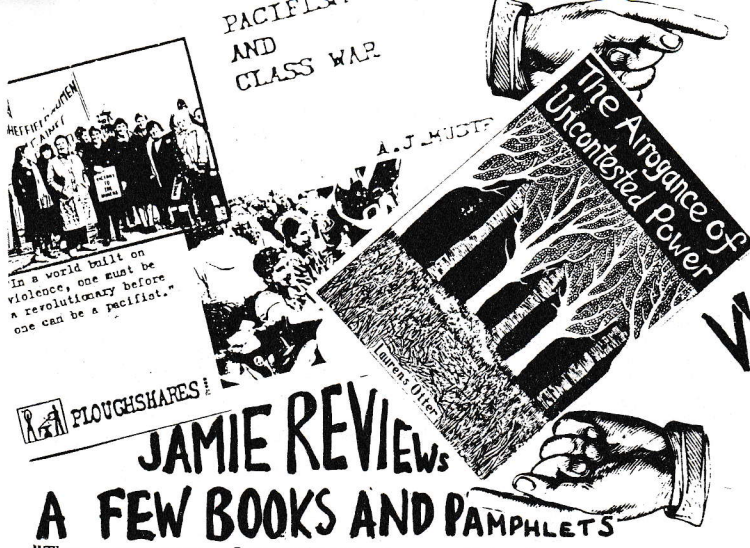
I admit this is a bit ill defined and maybe begs more answers than it offers. Perhaps one day I will be clearer too, and write you a proper article. In the meantime keep up the Good News,

Love, Peace and Liberty,  
Frank.

"The Kingdom of God is not coming with signs to be observed; nor will they say; look, here it is or there it is for behold the Kingdom of God is among you" Luke 17:20







## JAMIE REVIEWS

### A FEW BOOKS AND PAMPHLETS

"The arrogance of uncontested power", by Laurens Otter, describes the case of Hilda Murrell and discusses the way the state abuses power. If you have the stomach for a tale involving narrow minded country folk, fascists, and murder, then write to Wrekin Libertarians, College farm house, Wellington Salop

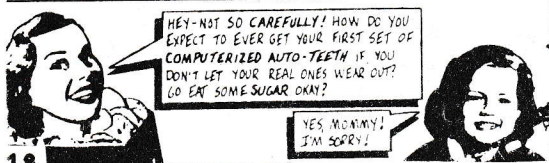
Published sixty years ago, "Pacifism and Class War" remains a compelling statement on revolutionary nonviolence. Written by A.J. Muste, it still has something to say to the peace movements throughout the industrial democracies. Hence the reissue by Ploughshares press. Available from PoS address, price 35p+ large SAE (16 pages)

Are there such things as slaves in the world today? According to the Anti-Slavery Society for the Protection of human rights, there are 200,000,000 world wide, which is over three times the population of the U.K. To read more about the facts of modern slavery get the Society's "Anti-Slavery Reporter" £3.50 from 180 Brixton road, London SW9 6AT.

Are you an adventist, anarchist, apocalyptic, communitarian, millenarian, republican, revolutionary, student of nuclear doomsday- or just a plain visionary like the ordinary English people? So was John Bunyan. "John Bunyan and the search for an English conscience" transforms the orthodox image of Bunyan as a pious classic. It takes him out of the world of Sunday schools and exams and puts him in a milieu of apocalyptic, millenarian - even magical - beliefs and events. No disrespect is intended to Bunyan! On the contrary this book's argument is that such ideas were the common stock of ordinary people and their leaders. By John Nicholson, available from BM B020 London WC1N 3XX price £2.40 plus p&p. (114 pages)

A confession and other religious writings by Leo Tolstoy (Penguin, 1987 £3.95)

This recently published new translation of some of Tolstoy's hard to get hold of minor works. The 'Confession' of the title is a description of Tolstoy's harrowing story of near suicide and the start of his redemption, in his own humanistic brand of Christianity. The rest of the works in the 300 page book expand on his spiritual thought. Even if you don't agree with all that he says, this book is a very moving record of one remarkable man's attempt to find, and live by, the truth.



One of the wildest and most crazy groups to exist within the history of Christian Anarchy were the Ranters. Famed among the Ranters was Abiezer Coppes. So rush out and steal a copy of "Abiezer Coppes: Selected writings" Ed. by A. Hopton. Or alternatively write to Aporia Press, 308 Camberwell New Road, London SE5 0RW sending £2.95. Full review "the plagues of God fell into my pocket" next issue.

## Vegangelical Cookery Corner



From Jeremy: "this is something I've cooked, and I think it passes as vegan. The quantities are somewhat suspect".....

.....ERSATZ GROUNDNUT STEW.....

3 palmfuls of lentils (or TVP or beans or .....)  
1 onion  
1-2 tomatoes  
1 palmful peas  
1 carrot  
1 knife's worth of marmite/yeast extract  
1 knife's worth peanut butter (this is the essential part)  
Chilli powder/Curry powder (optional)  
Anything else you want to throw in

Chop up the onion and carrot; add to lentils and boil (How much water? - enough)

Add chopped up tomatoes, or eat them fresh; possibly substitute tomato paste (can give it a more attractive colour).

Add peas, curry powder, yeast extract, peanut butter. Stop boiling when: too hungry to wait any longer the consistency of the stew looks attractive

there is a smell of burning. It should still be OK.

Eat with boiled (brown) rice, or whatever you wish to try it with.

Have fun. Yours in hope/Christ/God

Jeremy

### Pancakes

To make batter, add equal amounts of soya flour and wholemeal flour, then mix thoroughly with soya milk until the mixture is smooth and lump free. Heat up a frying pan with just under a tablespoon of vegetable oil in it, tip in a dollop on mixture (enough to make a six inch diameter circle) wait a moment and then stop the pancake from sticking by poking a fishslice underneath. Turn or toss to cook other side, and when it is done, fold up with jam or marmite in it yum yum.

P.S. A splodge of tahini and a pinch of salt can be added to the mix. Long live substitutionary veganism!

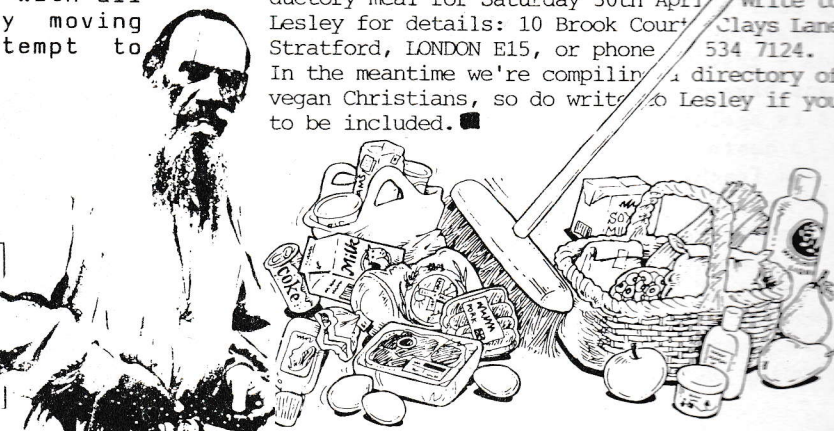
The promised article on veganism is simmering on the back stove, and will be served at a later date.

Meanwhile.....

### THE VEGAN CHRISTIAN NETWORK

has sprung into life, and has arranged an introductory meal for Saturday 30th April. Write to Lesley for details: 10 Brook Court, Clays Lane, Stratford, LONDON E15, or phone 534 7124.

In the meantime we're compiling a directory of vegan Christians, so do write to Lesley if you want to be included.





# Dear Louise, ANOTHER LETTER

A basic tenet of anarchy, no God, no masters? No allegiance to anyone or anything that is set on a higher (moral, spiritual, or power) plane than one's self? Thus no basic human rights, no right/privilege to complain about injustice - surley? Since to do so is to assume that at least some people (oppressors/communists/anybody I don't like) must acknowledge the existence of something higher than themselves, even if it is just the realisation that they are not the only human around.

To me, anarchy is, in part at least, the awareness of a distinction between power and authority. To obey, to follow, authority is one thing. If the parachute instructor recommends not jumping without a parachute, you can ignore the command; but would you? That's authority. You obey, follow, owe allegiance not through fear but because you recognise the existence of a greater knowledge that will benefit you. I believe in God, and believe that following my God's laws (or at least trying to) will be benefic-

ial to me and those around me. My belief is based on faith; you can choose to have a different faith, that there is no God. But to say that to believe in a greater good excludes me from being an anarchist - whether I choose that label or not - does not logically follow.

In effect, you are saying "Follow me; for through my unbelief lies the road to true anarchy". So much for no leaders.

On the question of basic human rights - which I presume you deny the existence of - I would argue they do not exist. They are privileges. With my belief, I claim they are God-given privileges - such as the right to life. They can be denied by people/society, but they do not cease to exist because of that. Without a God to pass them on externally to us, these "rights" are discovered/declared by people. And what they have given, they can take away.....

Yours  
Jeremy Dudley

## LOOK AT ALL THESE THINGS HAPPENING BITS AND PEACES

DIARY DIARY DIARY DIARY DIARY DIARY DIARY DIARY DIARY  
March 18-20: "SUBVERTING STUDENTS" weekend for students at the New University - 24 South Road, Hockley, BIRMINGHAM B18 (sounds a familiar address)

April 1st - 4th: CND March to Aldermaston - demo on the Easter Monday (sell Pinch - get in touch if interested)

April 5th - 9th: Student Christian Movement National Congress in Glasgow - SCM 186 St.Paul's Rd., Balsall heath, BIRMINGHAM B12

April 30th: Meal of the Vegan Christian Network - see opposite page

May 1st: Sunday lunch for any interested London (and further if you want) "Pinch of Salt" readers, followed by look at material for next "Pinch" and discussion of ways forward &c. Contact Lesley - see opposite page under Vegangelical Cookery Corner.

May 2nd: APF procession around Molesworth.

July 16/17: Gathering in field at Brotherhood Church, Stapleton. More info next "Pinch" (will also try to do a little piece on the Brotherhood Church)

July 24-31: Nonviolence with Dan Berrigan - London. contact For - 40-46 Harleyford Road, Vauxhall, London SE11

Don't forget Greenbelt August Bank holiday. ■

THOSE WHO PUT THIS ISSUE OUT .....

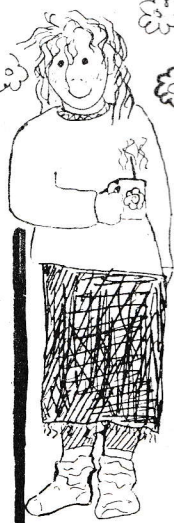
Stephen is an alienated youth whom the Jesus People like to talk to. In his spare time he



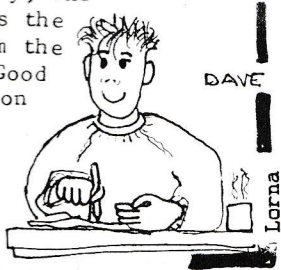
Jamie likes vegan biscuits - please send him some.



Lesley likes flowery materials, apart from that is indescribable. She also lives with Harold and Stan



Dave, our resident biblical scholar and part-time mystic, lives in Welwyn Garden City, and translates the Bible from the original Good News Version



LESLEY IN HER BIG SOCKS

I'm hoping to help set up a nonviolence centre/community sometime in the Autumn - a resource for christian anarchism-pacifism, christian pacifism, and pacifism/active nonviolence. If you're at all interested, do get in touch with me in Brum.....Stephen. ▲

There are back issues of no.s 2,5,7 & 8 available upon request. Also, copies of Ammon Hennacy's "The Book of Ammon" available for £6,50 (incl p&p). And badges. ▲

Several people are interested in a Christian Hunt Sab - if there are any more out there, please get in touch via APoS address, and we'll arrange a planning meeting. ▲

As you may easily notice, "A Pinch of Salt" is very male dominated. This is not the state of the magazine we want, maybe it's a reflection on the appeal of Christian Anarchism - more likely, self-perpetuation. So, please, especially 'women, get involved - send in graphics, poems, articles, come to the open meeting on May 1st in London (see diary). Tell us what you're up to, what your ideas of Christian Anarchism are, how it affects your life. Put your name down as a contact in the next "Pinch" come and sell the mag at Aldermaston, or whatever. ▲

### LISTEN YOU RICH PEOPLE....

In the wake of the Stock Market Crash, "A Pinch of Salt" has embarked upon cautious recovery. Going to press last issue we had £197.60 (£192.70 of which is a loan from me). That issue, including mailings, set us back £197.40. We received about £170 in donations and about £20 worth of stamps (sending stamps is a very good idea - thanks). So, there's roughly £175 in the bank before going to press with this one. As it's a bumper issue, we're running off 1000, so the next printing bill's going (going) to be a good £270 plus stamps. We rely on your donations. So, "Listen you rich people, weep and wail because of the misery which is coming upon you", or, alternatively, fill in the slip below.

love and mammon  
Stephen

I am .....I live at (students please give home address so we don't lose you in holidays).....

.....I enclose a donation of £...../I can't afford one/I don't want to give one/I enclose some stamps (Cheques payable to "A Pinch of Salt")





continued from page thirteen

is because of this that Martin has been sentenced to another six years in jail. When his wife next visited him, Martin was kept behind a screen, and was refused water despite his sore cracked lips, and was not allowed to receive any wedding anniversary cards.

Shortly afterward he was transferred to Wilton Prison where he had a colostomy operation. 3 weeks after the operation he was badly beaten up by the prison officers, making his medical condition even worse.

Martin was then transferred to Parkhurst for 1½ months and was then sent to Long Lartin Prison. There his medical condition worsened with the advent of running sores in his groin and an infection of his colostomy.

In August 1987 he was transferred back to Parkhurst. His condition has improved but the sores and infections are still causing him great difficulties. Martin was due for release in August 1989 but this has been put back until 1995 due to the outcome of his latest trial.

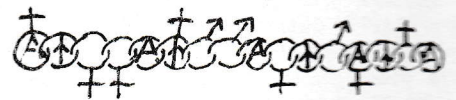
The severity of the additional sentence of 6 years can only be regarded as sheer revenge. It is now more important than ever to step up the pressure to obtain Martin's release from prison.

Send letters to: Martin Foran, c51796, HMP Parkhurst Newport, Isle of Wight, PO30 5NX

or send letters of protest to the Governor at the above address. For a time Martin wasn't being allowed any letters, but mine from Winson Green got to him and "lifted my spirits up".

All the info in this piece is taken from a piece in BLACK FLAG.

Stephen



SOUTH AFRICA

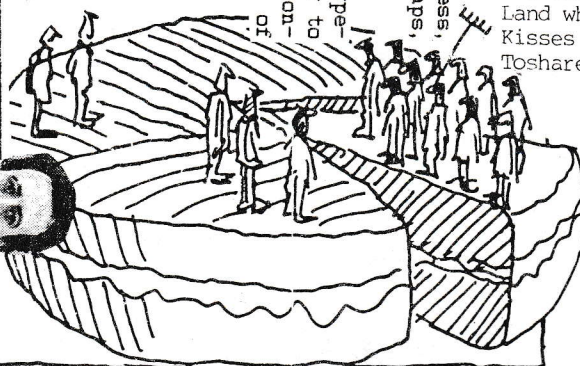
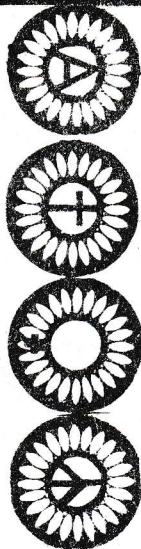
Land where rights of many  
Are diced to feed privilege  
Of the few.

Where sliced oppression  
Praises God of rubber bullet,  
And CS gas hangs fringe  
Of polluted rain on changeless wind  
Land where blood splashed sunset  
Rests in twilight sleep  
Till light from fresh dawn  
Closes out aching pain  
Of scattered flesh  
Bleeding its tears behind  
Drawn curtain of night.  
Land where prophets of State theology  
Crown the anti Christ.  
Land where proud are exulted  
Poor humbled  
And their grief dismissed.  
Land where dispossessed kneeling  
Beneath cloud of unseeing aggression  
Know change emerges from below  
And surges into being.  
Land where raw suffering  
Kisses rough edge of the Cross  
To share crucifixion

Pat Isiorho

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"He has brought down rulers from their thrones and has exalted those who were humble he has filled the hungry with good things but the rich he has sent empty away." Luke 1:52



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