

A PINCH OF SALT

REVOLUTIONARY CHRISTIAN MONTHLY

JULY 1969

ONE SHILLING

We shall celebrate with
the Death of your

such fierce dancing
Institutions



"A Pinch of Salt" - Christians interested in Anarchism - number thirteen, summer '89

"You are the salt of the earth" - Matt. 5.13

free to prisoners

otherwise

one penny or more

A PINCH OF SALT

THE DISEASE OF NORMALCY

We have assumed the name of peacemakers, but we have been, by and large, unwilling to pay any significant price. And because we want the peace with half a heart and half a life and will, the war, of course, continues, because the waging of war, by its nature, is total—but the waging of peace, by our own cowardice, is partial. So a whole will and a whole heart and a whole national life bent toward war prevail over the velleities of peace. In every national war since the founding of the republic we have taken for granted that war shall exact the most rigorous cost, and that the cost shall be paid with cheerful heart. We take it for granted that in wartime families will be separated for long periods, that men will be imprisoned, wounded, driven insane, killed on foreign shores. In favor of such wars, we declare a moratorium on every normal human hope—for marriage, for community, for friendship, for moral conduct toward strangers and the innocent. We are instructed that deprivation and discipline, private grief and public obedience are to be our lot. And we obey. And we bear with it—because bear we must—because war is war, and good war or bad, we are stuck with it and its cost.

But what of the price of peace? I think of the good, decent, peace-loving people I have known by the thousands, and I wonder. How many of them are so afflicted with the wasting disease of normalcy that, even as they declare for the peace, their hands reach out with an instinctive spasm in the direction of their loved ones, in the direction of their comforts, their home, their security, their income, their future, their plans—that five-year plan of studies, that ten-year plan of professional status, that twenty-year plan of family growth and unity, that fifty-year plan of decent life and honorable natural demise. "Of course, let us have the peace," we cry, "but at the same time let us have normalcy, let us lose nothing, let our lives stand intact, let us know neither prison nor ill repute nor disruption of ties." And because we must encompass this and protect that, and because at all costs—at all costs—our hopes must march on schedule, and because it is unheard of that in the name of peace a sword should fall, disjoining that fine and cunning web that our lives have woven, because it is unheard of that good men should suffer injustice or families be sundered or good repute be lost—because of this we cry peace and cry peace, and there is no peace. There is no peace because there are no peacemakers. There are no makers of peace because the making of peace is at least as costly as the making of war—at least as exigent, at least as disruptive, at least as liable to bring disgrace and prison and death in its wake.

Consider, then, the words of our Savior—Who speaks to us gravely, with the burden of His destiny heavy upon Him, perplexed as we are, solicitous of heart, anxious with a kind of merciless compassion—that we comprehend lucidly, joyously, the cost of discipleship:

You have heard it said to men of old, you shall not kill, whoever kills be liable to judgment. But I say to you that every one who is angry with his brother shall be liable to judgment.

You have heard it said, an eye for an eye and a tooth for a tooth. But I say to you, do not resist one who is evil. But if any one strike you on the right cheek, turn to him the other also.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

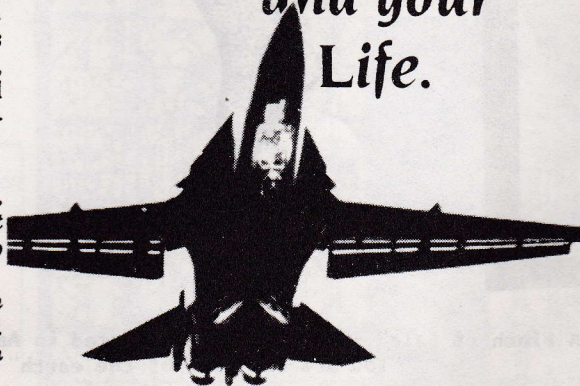
And finally,

Pilate said to him, You are a king, then? Jesus answered, You say that I am a king. For this was I born, and for this have I come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice. ■

Daniel Berrigan



**When
they
come
for the
Innocent
without
crossing
over
your
Body,
Cursed
be your
Religion
and your
Life.**



celebrate Life



To the right: "The Words of a Believer" by Lamennais, translated by Chris Weeks. It was first published in 1834 in Paris to great effect - public readings by students, over 100 editions, and a leader in the London Times condemning it. Presently only available in French - Chris Weeks is looking for a publisher for his English translation and can be contacted through the "Pinch" address.

this issue brought out by Stephen with help from Zana, one cup of coffee, Mike's type-writer, and, last but not probably least, The Who. June '99

A PINCH OF SALT

"A Pinch of Salt" - Christians Interested in Anarchism - number thirteen, Summer 1989.23-D South Villas, LONDON NW1.....

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Below: Neil Kinnock and a magnificently happy seven reveal their new party message to the peace movement. If you were a button, would you let this man push you.....?

XXXV

THE WORDS OF A BELIEVER

If the oppressors of the nations were left to themselves, without support, without help from abroad, what could they do against the people?

If, in order to keep them in servitude, they had no aid but the aid of those who serve for profit, what would be that small number against the whole populace?

And it is the wisdom of God that has so arranged these things in order that men can always resist tyranny; and tyranny would be impossible if men understood the wisdom of God.

But, having turned their hearts to other thoughts, the dominators of the world have opposed the wisdom of God so that men understand more the wisdom of the prince of the world: Satan.

For Satan, who is the king of the oppressors of the nations, suggested to them, in order to affirm their tyranny, an infernal trick.

He said to them: This is what must be done. Take from each family the strongest of the young men and give them arms and show them how they are to be used and they will fight for you against their fathers and their brothers; for I shall persuade them that it is a glorious action.

I shall give them idols, which they will call Honour and Loyalty and a law which shall be called passive Obedience.

And they will worship these idols and they will submit blindly to this law, because I shall weaken their spirit and you will have nothing more to fear.

And the oppressors of nations did what Satan had told them, and Satan also carried out what he had promised to the oppressors of the nations.

And it was seen that the children of the people raised their arms against the people, slit the throats of their brothers, threw their fathers into chains and forgot even the very wombs that had borne them.

When they said to them: In the name of all that is sacred, think of the injustice, of the atrocity that they are making you commit, they replied: We do not think, we obey.

And when they said to them: Is there no more any love in you for your fathers, your brothers, your mothers and your sisters? They replied: We do not love, we obey.

And when they showed them the altars of God who had made man and of Christ whom he had saved, they cried: Those are the Gods of the common people, our Gods for us are the Gods of our masters, Loyalty and Honour.

I say to you truly, since the seduction of the first woman by the Serpent, there has not been a more dreadful seduction than this.

But it is coming to an end. When the evil spirit enchants upright souls, it is only for a time. They are as in a hideous dream, and on waking they will bless God who has delivered them from this torment.

A few days more and those who fought for the oppressors will fight for the oppressed; those who fought to hold their fathers captive, and their mothers, and their brothers and their sisters, will fight to set them free.

And Satan will flee into his caves with the dominators of the world. ■



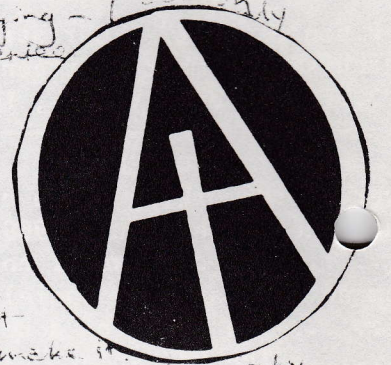
The personalised handwriting — an appeal for more money? No. The 1742 train to Oxford to drop the mag. off at the printers? Yes. Lap-top word processor? No. Bird? Yes, welcome to 'Pinch' number thirteen. This is your (mad) guest speaking. Actually — I'd better stop this train of thought — jettison metaphor.

'A Pinch of Salt' — Christians Interested in Anarchism. Last issue ran the subtitle 'International Christian Anarchist conspiracy', but 'Christians Interested in Anarchism' is a better description. Implies exploration, experimentation, open, searching minds and lives. There again, reading through this issue you could be forgiven for describing it as 'Christians interested in destroying military-related equipment, and apparently not much else'. There is no editorial bias. I repeat, there is no editorial bias.

The reaction to the last issue was heartening — when readership responds the sun shines — O.K., so we're far from being a coherent revolutionary movement, or even an incoherent one. We couldn't even organise a workers' council in a brewery. But, we're trying, very, very, trying.

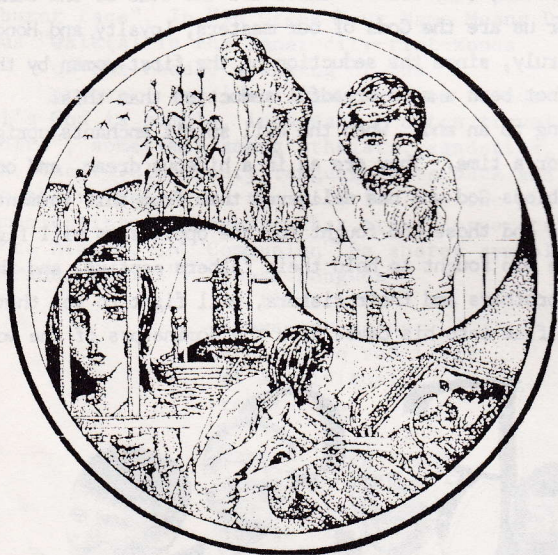
Which in some roundabout sort way brings me around to saying — I can only envisage bringing out one more issue of 'Pinch', or rather, can only guarantee one more issue. Beyond that, my liberty and commitment is in question. So, if anyone out there would like to take over, get in touch. Or maybe we could go out with the bang — send in all your burning concerns and exquisite vegan recipes (or exquisite concerns and banquets...) for the next issue.

Oh yes, there are lots of back issues. And, even if 'Pinch' folds (hardly, we could call it hibernation), it's been a good journey. Let's continue. Don't let embers can awake. Sparks can fly. The earth is as flat as we make it. Love, peace, thanks + anarchy
Stephen



INTERNATIONAL CONSPIRACY

Kenny, from Canada, brings out the "DIGGER AND CHRISTIAN ANARCHIST", which has just celebrated its fourth anniversary. Here we reprint a characteristic friendly and enthusiastic introduction from, apparently, the longest-running-still-going-Christian-anarchist-mag-around. Write: DIGGER, 455 Park St. N., Peterborough, Ontario, CANADA, K9H 4R1



Welcome to the fourth anniversary issue of Digger and Christian Anarchist. Some major changes have taken place since the last issue. Firstly, for the first time since I started the mag. I am fully employed and off welfare. I'm now working at a book publishers full time and carrying ad mail part time. I don't make much more at this than welfare but man what a difference it makes in every other way. Secondly as you can see

from this copy, I've given up on the Gestetner process. Hopefully this issue looks a lot smarter. I guess I just couldn't go on fighting with worn out machinery. And another neat thing is that this is being printed at a business owned by a real solid Christian brother. That's a good feeling too.

I think I've gotten a nice variety of stuff this time, as I really beat the bushes for folks who have written for Digger before. Thanks to all who coughed up an item for this special occasion.

More and more it seems to me that we are drawing close to the end of an age. Things are coming to a head. The old forms whether they be moral, governmental, religious, or whatever are really failing to meet peoples needs, and people are realizing it. The law, in whatever form it may take has never freed or saved anybody. Nothing will do but complete love, complete God, complete people. That's what Jesus said, and that's anarchy. We don't want to be stuck with any other answer but the one that comes to us as individuals. We need less law, and more justice, less observance of form and more content of love, less scripture and more spirit, less individualism and more family, and less me and a lot more thou. We can't always get what we want, but we can always get what we need, and that's God, and that's anarchy.

You are on the way to a revolution friends, not the kind you fight with guns or bombs, and ends on the day after, but God's spiritual revolution and Digger and Christian Anarchist is going with you. ■

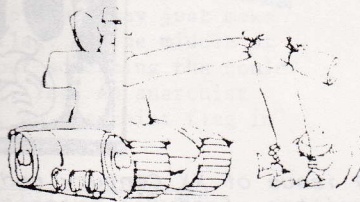
All my love....

Kenny

HOPE and RESISTANCE

The second "Hope and Resistance" Gathering was held in April in a Christian "Base Community" near Kiel, in West Germany. The "Hope and Resistance" network is a European network of spiritually-based nonviolent activists largely inspired by the U.S. Plowshares movement. For a good introduction to the ideas and strategy of the Plowshares movement turn to the article by Frank Panopoulos in the centre pages of this issue.

In April of last year two Swedes, Gunn-Marie Carlsson and Henrik Frykberg attempted to disarm a missile launcher destined for export to India, but were stopped by security guards. However, on February 16th of this year Gunilla Akerberg and Anders Grip, members of a group calling itself "Stop Weapons Export - Plowshares 2" managed, with hammers, to begin the disarmament of a Haubits 77B mobile missile launcher. They set up an Indian flag, hung a child's swing on the launcher, and set up a dining table for the railroad workers and police. Several of the police expressed support and one even advised them of another potential site for a plowshares action. However, the police declined the invitation to eat, and arrested them instead.



The Dutch government intends to sell sixty "old" AF-5B 'planes to the Turkish government. Well, there were sixty - but now there are only fifty seven. Two were disarmed in January by Kees Koning and Co van Melle (see "Pinch" no.12), and Kees went back on Good Friday to continue the interrupted disarmament process. On the first day of Kees' and Co's trial there was a solidarity action by Ad Hennen and Roland van Hell: they made a start on the conversion of Hawk missile launchers. Not being Christians, they didn't call their action "Swords into Plowshares" but "Missiles into Waterpumps". The hammer continues to fall.



Gunilla and Anders with hammers, swing, banner, flag, flour, and what looks like a boxed cake.



ANOTHER EMPTY HOSPITAL PUT TO GOOD USE

Hello Friends,

Today is the 40th anniversary of NATO. To 'celebrate' this day we occupied the first U.S. 'warm base' hospital in Europe, near the city of Heerlen in the Netherlands. We have given it a new name and a new destination.

The hospital was opened on 26/6/87 and has been equipped with the best medical equipment one can imagine. Its destination is to offer medical care to U.S. soldiers in the event of world war III. Hence it is not being used until now which led the local people to nickname it 'Ghost Hospital'.

We renamed it: Nevada Gasthuis,
voor slachtoffers van nucleaire tests.
(It means: Nevada Hospital, for victims of nuclear bombs).

The new task of this hospital is to care for all victims of nuclear (test) explosions worldwide. It has to be financed by the money NATO wants to spend on new nuclear tests and new nuclear weapons.

The first nuclear test took place on 16/7/45 and has been followed by many at an average of 2 per month, year after year. Not only the people living in the nuclear test areas are suffering from these tests, through cancer, miscarriages, malformed children, sick cattle and crops etc., but the entire world population is suffering from the results of nuclear testing.

Some of us entered the hospital to make it ready for active duty. After some time they were arrested by the military police and detained for several hours. They were released pending trial.

Others planted a big banner over the entrance gate reading the new name and function of the hospital. They blocked the entrance road by planting crosses bearing the names of all peoples suffering most from nuclear testing: The Western Shoshone in the USA by British and U.S. tests, the Berbers in Algeria and the Polynesians in the Pacific Ocean by French Tests, the Aborigines in Australia by British tests, the Aleoeten by U.S. tests, the Ligurians and the Mongols by Chinese tests and the Kazachstani, the Samoeden, the Chanten, the Mansen, the Tungusen, the Innu, the Jukagians, the Tschaktschen and the Korjakians by Soviet test.

We are Dutch peace activists, mostly belonging to the North Atlantic De-Fence Movement. We want to stress that 40 years of NATO is enough and that the continuous testing of nuclear bombs must stop immediately.

NAD-FM, c/o A. Sniederslaan 14, 5615 GE EINDHOVEN
or Twentseweg 196, 7722 MX DALFSEN,
The Netherlands

THE KINGDOM OF GOD IS HERE, THERE,

DECLARATION on the formation of the independent political group AUTONOMIA

AUTONOMY in our interpretation is not only the final social aim, but also the free, responsible, morally guided behaviour of self-conscious people.

The aim is a society without rulers, without hierarchy, without authoritarianism; a society based on autonomy, self-governing communities functioning in a decentralised federation. Mutual aid, non-violence, tolerance and rejection of hierarchy should be the principles of the self-organising society. All economic entities (factories, companies, etc.) should be the common property of those working there, and all these should be run according to the principles of workers' self governing. Economy should be submitted to humanitarian and ecological goals.

Direct democracy should work in policy. The groups of people or communities should form their councils working on the principles of direct democracy and imperative mandate, that is the members should only represent the decision made by the voters.

No more oppression, no more exploitation!

No more discrimination for political, national, racist, religious, sexual or any other reasons!

No more patriarchal men's rule! All women, children and elderly people should enjoy total emancipation!

Autonomia is an independent Hungarian political group without any leadership, which will not work either as an association or as a political organisation (like a party, etc.). The group will not join the struggle for political power, but will support the other independent grassroots communities, movements and groups, and will help them become active in the recent political situation. The group will not have its representatives but will be active politically in a direct way by spreading its ideas and creating new alternative ways of life. Though the final aim is the society without parties or state, in the recent political situation in Hungary we support all independent initiatives which want to break the power of this totalitarian one-party system and fight for pluralism.

None of the existing models for democracy in the world are attractive enough for us, we reject all state-power systems.

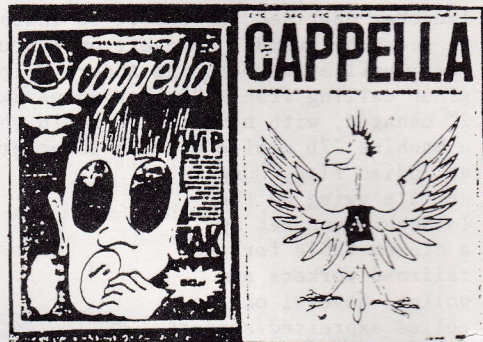
Everyone who agrees with our principle is welcome to our group. ■

Autonómia

Bartók Gyula, Budapest,

Gács L.u. 17. 11/12, 1041, Hungary

Anarchy in the USSR? Hungary? Poland? Here's just a glimpse. Whilst the state-capitalist regimes slip into the arms of the free market, it's inspiring that there are grass-roots ecological, anti-militarist, anarchic undercurrents, increasing in confidence. Of course, this is only a glimpse, and it would be interesting to know what radical initiatives, if any, are coming from churches and Christian groups. Perhaps next issue of "A Pinch of Salt" could include a piece on the Christian anarchism-pacifism of Leo Tolstoy. In the meantime, if you're interested, dig up a copy of his "The Kingdom of God is Within You". Watch this space.



The January 1989 issue of *XX Century and Peace*, magazine of the Soviet Peace Committee, featured extracts from *Yasnaya Polyana*, a newly-founded "nonprofessional" publication named after the estate of Leo Tolstoy.

Yasnaya Polyana included several statements and letters. One of these recalled the persecution to which Tolstoyans, along with many others, were subjected in the Stalin years:

I, Dmitri Yegorovich Morgachev, member of the Tolstoyan agricultural commune, one of the few surviving friends and followers of L.N. Tolstoy, was arrested, together with a group of 10-12 people, April 1936, and in November 1936 was convicted and sentenced to three years in labor camp.

In November 1937, the sentence was repealed for being "too mild." There was a second investigation. The second trial took place in April 1940, four years after the arrest. The sentence was increased to seven years in labor camp. After the completion of my sentence, I was unjustly kept at the camp under Directive 185 to work for wages. I stayed another three years, bringing my total term to ten years.

The commune of Leo Tolstoy's friends and followers moved to Siberia on the basis of a resolution from 1930 of the Presidium of the All-Union Central Executive Committee.

We set up a large agricultural society where everything was common property without postponing communism to a later time as the Communist Party did. But, in launching communism right away, we paid dearly with the lives of the commune members.

We were beaten cruelly for living this peaceful human ideal. Such a commune, the only one in the Soviet Union, should have been protected by law as a model economy. But only a few rare animals and birds have been offered such protection.

I am lucky that I'm still alive. First arrested in 1936, I was twice convicted and have lived through every possible ordeal. Other members of the commune arrested in 1936-37 and in 1941-45 never returned to their families and children. They died in obscurity for faithfulness to the ideal of a peaceful, humane, nonviolent life.

The "Tolstoyan Case"...was far-fetched and false, consisting of several bulky volumes of lies and slander about the friends and followers of Tolstoy. I didn't plead guilty because I hadn't committed any crime and I didn't sign the interrogation conducted by the prosecution.

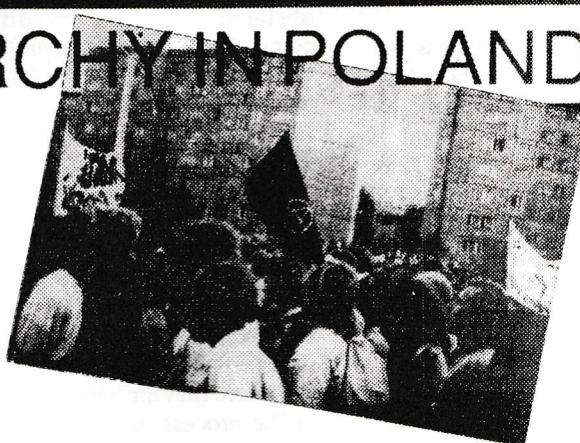
I accepted Tolstoy's teaching in 1915 during World War I and have been true to this ideal for 60 years now. Man is to man a friend. With this teaching I will pass into eternity. Even today I share Tolstoy's view of life. I am 84 years old. 40 years have passed since my arrest and 30 years since serving in the camps. ■

AND EVERYWHERE

BEAT YOURSELF UP!

POLAND

ANARCHY IN POLAND



In the middle of the photo above you may just make out a black-blob. This is a flag. In the middle of this flag you may just make out something the could possibly be an anarchy symbol. Yes! An anarchist flag. And, more to the point, an anarchist flag in Poland.

Conscientious objectors, anti-militarists and environmental activists (and not forgetting good old anarchists) may not be the main (anti-)force in Polish politics, but they're there, and they're struggling, and, in the midst of it all still retain humanity, momentum and humour (see leaflet on right). One of the main "counter-currents" goes under the name "Freedom and Peace" (WiP) - small groups in various towns and cities, meeting, printing, protesting, supporting one another: "Our situation is lousy. The fact that most participants in the movement are not imprisoned now does not mean that everything is OK. Our flats are constantly searched...unofficial publications and books, typewriters, posters are confiscated...People who are known to be active in WiP are constantly arrested for 48 hours....You can do much to help us. ...One of the ways is to ask Polish institutions why peace activists are persecuted and fined in Poland. You are also welcome here for joint actions....With best wishes, from the Gdansk chapter of WiP."

WiP is fairly broad-based, in that Church-goers and anarchists can work side by side. In Gdansk there is the RSA (Movement for an Alternative Society) which is explicitly anarchist - and which drew the following remark from an interviewer: "a naive and anachronistic rehash of leftism...based on an impetuous attack on the state and the law...which provoke only laughter". Well, laughter can be more revolutionary than all the tanks in Moscow, anarchic graffiti more inspiring than a dictionary-full of communist party slogans. See page fifteen for ways to help.

Leonid Gromov is presently in the Kazan Special Psychiatric Hospital in the USSR for sabotaging equipment destined for the Afghan War in 1984 and 1985 (see "Pinch" no.12 for more details). When I went to visit Frits in prison in the Netherlands in April he immediately took up Leonid's case, and has suggested that two other important addresses to write to are:

Soviet Peace Committee
Prospekt Mira 36
Moskou 129010
USSR

All Union Society of
Psychiatrists
c/o Serbsky Institute
Kropotkinskaja Per-
eylok 23, MOSCOW
USSR

For more information on Leonid's case write to either "Pinch" or Frits ter Kuile c/o A Sniedersln.14, 5615 GE EINDHOVEN, Netherlands.

Humour is certainly not the strong point of Communist regimes; they have a marked tendency to regard fun as a highly suspicious and dangerous phenomenon. The people, on the other hand, know very well that humour is an invaluable weapon in the armoury of the powerless.

Young Poles in a number of cities (Wroclaw, Krakow, Warsaw, Gdansk, Bialystok, Poznan and Lodz) have recently discovered a new way to register their protest at what is going on in their country. The "Orange Alternative" group aims to promote a new style of social-surrealism by organising "soc-happenings" in the streets. To mark the 71st anniversary of the Great October Revolution, the Lodz "Gallery of Maniacal Arts" cooperated with local branches of the Independent Students' Union (NZS) and the Freedom and Peace Movement (WiP) to stage a happening entitled "Galloping Inflation". The police intervened brutally, as they did on similar occasions elsewhere; in Lodz, there were 17 arrests and three people were badly beaten up.

Undeterred, "Orange Alternative" organised another celebration on the anniversary of the introduction of martial law (13 December). A leaflet with the following text was circulated in Lodz, in thousands of copies prior to the event:

Citizens!

All ye who inhabit Lodz and its environs!

Artists and women!

Decadents, breakdancers and Party members, blase oppositionists!

Priests, bishops, ORMO [police reserve] activists, drug-takers and circus performers!!!!

The 13 December is drawing near. This year - as in all previous years - it will be a day brimming over with sunshine and radiant joy. Seven years ago this day became a nationwide test of the efficient dexterity and courage of our beloved police. We wish to celebrate this fact with a truly stupendous and world-shattering idea - declaring the 13 December

A DAY OF SOLIDARITY WITH THE POLICE

To participate in these fantastic celebrations it is necessary to:

- fit oneself with a pair of dark glasses or some other piece of fire-fighting equipment - and
- be outside the "Hortex" establishment on Piotrowska Street on 13 December at 15.30 hours.

INSTRUCTIONS

We are to stroll, calmly - and not forgetting the dark glasses - up and then back down again, demanding to be arrested by the police. Boldly we shall enter the paddy-wagons and Black Marias which have been made ready for our use, at the same time handing over to the officers previously prepared denunciations of ourselves and our friends as well as written requests for searches of all our homes. The ladies are requested to throw their arms in a voluptuous and provocative way round the necks of the ZOMO riot police. We send our fondest regards to all law enforcement organs for ALL ORGANS and OURS! Citizen!

Lend the police a helping hand - BEAT YOURSELF UP!!! Down with the tyranny of hard and fast plans! Long live spontaneity!!

The Gallery of Maniacal Acts
(The Orange Alternative - Lodz) ■

THE STRATEGY OF PLOWSHARES

"Pinch of Salt" has run a lot of news on the Plowshare movement, both in the United States and, more recently, in Europe. Written in 1986 whilst in prison for his part in the AVCO Plowshare action, this article serves as a good introduction to "the movement".

The strategy of plowshares actions is multi-dimensional, working on several levels simultaneously. The components of this type of action include not only the action itself but the time a group spends together to form a community before and after the action, the trial, and the incarceration period. These separate components, along with complementary issues such as nonviolence, property damage, and the justification defense, make up the strategy of plowshares. This strategy applies to each individual group and, more generally, to the plowshare actions as a whole.

Individual Group Strategy

Each of the plowshares actions has had its own independent creative sense of theme and strategy. For instance, at the AVCO Plowshares action of July, 1983, we sought to bring to the consciences of the people working at AVCO Systems Division (manufacturing MK-21 MX re-entry vehicles) the tears of Rachel crying for her slaughtered children. This was done by using Picasso's drawing of Guernica on our statement of action. On behalf of our group and our children and grandchildren, we also issued an indictment of AVCO and the national security apparatus for violating international law. The indictment (the first of its kind) and the use of Guernica were as important to the strategy as our actual hammering on MX and Pershing II testing equipment, and our pouring of blood on MX blueprints. Attached to the hammers and baby bottles containing our blood were pictures of our children and grandchildren, poems, peace cranes, and statements. These items were crucial to the strategy for the trial. Hopefully, a jury viewing this evidence would understand in a more human way why we did what we did.

Creating Community

Creating community among an acting group is a very important part of plowshares strategy. People who have participated in a plowshares action have been meeting together for many months, building a community spirit that enables them to act, and they continue the spirit of action through trial and jail. Building community involves sharing our lives, challenging each other, reflecting, celebrating faith, and spending time together.

The community and its process extends to local supporters and other plowshares actions as well. The jail time we are presently serving for the Trident II Plowshares action of October, 1984 would be much more difficult and less of a witness to the power of nonviolence, if we could not support each other, and be supported by the wider community of local activists. We would not be able to translate our action and living alternative to the greater community of prisoners, guards, and public.

The contribution of community building to plowshares strategy—particularly between an acting group and its local supporters—cannot be underestimated. All of us realize that not everyone will engage in a plowshares action. Yet in areas where the actions have occurred, people have united to continue such actions, as well as to participate in other forms of civil disobedience. Meanwhile, a resistance community is built that will sustain ongoing activity in the area.

General Plowshares Strategy

A second and more general level of strategy for plowshares actions involves the enfleshment of Isaiah 2:4: "They shall beat their swords into plowshares and their spears into pruning hooks." This is probably the most visible and easiest level of our strategy to comprehend. The passage in Isaiah makes clear that the judgment of the nations and walking in the path of God involves disarmament. Rather than waiting for the unlikely event of the superpowers agreeing to disarm, we conclude that it is we the people who must begin disarmament by doing exactly that—disarming weapons components. So a plowshares action is not only symbolic, but is actually a disarming of the component, albeit briefly. The end we seek is sought literally by the same means—disarmament for disarmament. It is something very powerful and truthful that few other disarmament strategies approach. It is similar to the fact that desegregation occurred on the day that Rosa Parks sat at the front of the bus just as much as it did when civil rights laws were enacted.

Living Faithfully

An important part of our strategy involves living faithfully, no matter what one's faith is. Generally, plowshares actions are Judeo-Christian in tradition, though people of other faiths have participated in such actions. Whether or not our actions are effective is secondary to living faithfully in a lifestyle that involves

disarmament in all its aspects and carries implications of non-cooperation with the culture at large. The peace movement needs to learn that *lifestyle is integral to strategy*. Some of us think the greatest obstacle to nonviolent direct action comes from people believing that change will occur comfortably, *without change in personal lifestyle*.

Nonviolence

The third level of plowshares strategy is nonviolence, which is part of the other strategy components mentioned above. Following Gandhi's description of nonviolence, our actions and ensuing suffering are an appeal to the heart of the opponent that will ultimately make them see where they are wrong, changing them in the process of social change. Such a strategy is not passive, but includes assertive direct action. We certainly view plowshares actions in this way; asserting our responsibility to literally disarm, and indicating our rejection of the legal process of nuclear genocide, yet respecting the rights of others. Hence, every precaution is taken not to harm anyone during an action, and to stop the action if a guard or worker threatens to commit an act of violence to stop us. Nor do we leave the action site, but continue to hammer and pray, remaining with the action awaiting arrest. The Griffiss Plowshares hammered and prayed/celebrated for three hours, then came out of the hangar and flagged down a security jeep in order to be apprehended. They even had to take the disbelieving officer into the hangar and show him the damaged B-52.

Claiming responsibility for our actions and accepting the consequences are integral to the strategy of nonviolence, particularly to empower and to communicate to people. Thus we stay by our actions. Our belief is that only nonviolent methods will be able to engage the violent structure protecting nuclear weapons with a minimal amount of violence directed back at us. By our accepting the consequences of our actions and through the integrity of purpose that we bring to juries, courts, prisons, and the public, we have made it possible for people to sympathize with us, and even to affirm us.

Another part of nonviolent strategy, and hence a part of plowshares strategy, is to detach oneself from the consequences of the action. Beyond performing the action it is up to the power of its nonviolent integrity to produce further fruits. In this sense effectiveness, media publicity, and proper court strategy aren't priorities for a plowshares action, though they are not neglected. We hope that people will see the truth of the action and act on it in their personal lives. Our goal is a chain reaction of plowshares actions around the country. Short of that



we hope for people to be moved by our actions' truth and to alter their lives by engaging in some form of resistance.

The Need for Secrecy

The misperception that plowshares actions are covert, and hence not nonviolent arises because part of the strategy of an action is to keep it secret until it occurs. To me, this secrecy differs from covertness. After all, if a group were to make its plans public, the action would be pre-empted. Also, because of the risk of conspiracy charges, acting groups have chosen not to share the details of the action with local supporters. It would be violent to include someone in planning that could result in that person's arrest without preparation and against his/her will. Also, secrecy is sometimes necessary because information on a facility is provided by workers wishing to remain anonymous. But that is the extent of our secrecy.

Property Damage

There is also the question of damaging property; we believe that weapons property should be violated. If we accept the idea that missiles increase the threat of nuclear war, how can hammering on weapons property somehow not be right? At each trial, the state points out that property has been damaged; a legal entity has been violated and for this we are criminally liable. In a capitalist system the state can almost ignore protest, and even a certain amount of civil disobedience. But it cannot ignore property damage. The reaction of the state to this form of protest, especially in its emphasis on deterring others from similar action by meting out long jail sentences, indicates that we have touched a nerve.

It should be understood that plowshares actions, along with the ELF pole actions and Rich Miller's dismantling of railroad tracks outside of the Pantex plant, are pioneering property damage as a part of civil disobedience. These actions are experiments in truth and as such they have no absoluteness about them. Nevertheless, we think these actions are right, justified by nonviolence history, theory, and the Judeo-Christian scrip-

tures. The most important aspect of this element of our strategy is to understand that *we do not undertake to maximize damage or to be irresponsible in the use of our hammers*. We do not hammer on any kind of property. Most of us do not even consider that missile equipment qualifies as property in the sense of it being "proper/conducive to life." The weapons equipment is, in fact, anti-property.

My own thinking is that damage to weapons-related property is crucial at this juncture of resistance. As people increasingly realize that legal means of protest, and even certain forms of civil disobedience, are inadequate to catalyze change, their responses will change. It is predictable that people who consider themselves peace workers will engage in non-nonviolent activities, regarding them as nonviolent because they do no physical harm to others. Nonviolence, though, is not just a tactic. It is a way of life and a strategy based on patience, suffering, love, and creative tactics of resistance that harm no one and seek reconciliation. The rejection by King and Gandhi of destruction to property for its own sake—such as smashing barricades, windows, and police cars—holds true; such actions are irresponsible and will get us nowhere. The contribution of plowshares and the other property damage actions mentioned above have contributed a strategy towards damage to property that is responsible, limited, and nonviolent. I see our actions as a median between ineffective civil disobedience and irresponsible direct action.

Legal Strategy

Another aspect of a plowshares action is the legal strategy, specifically the use of the justification and international law defenses. This issue is complex, deserving of an article in itself. I can only be brief here.

Plowshares activists have approached the legal end of the actions from different points of view. Some refuse to cooperate with the court system altogether, only giving a personal statement during the trial and sentencing. Others have sought to present a full-scale defense, as much as the courts will allow (which isn't much). Every court so far has rejected a defense based on international law during a plowshares trial. The strategic goal here is that perhaps the judicial branch of the government will rule on the illegality of nuclear weapons production and first-strike nuclear war preparation. Such a statement would uphold civil disobedience against nuclear weaponry and would be a strategic step forward, to put it mildly!

The justification defense has the greater potential, though, for the strategy of disarmament and social change. A jury could disregard a judge's instructions and

find an acting group not guilty. A court ruling that our civil disobedience is justified would be powerful indeed, in terms of judicial claims for the legality of acting against weapons production.

Jail Time

Jail time and witnessing to the actions from inside jail are also part of the plowshares strategy. The concept is new because jail is often-times viewed as a consequence of strategy, and not as part of it. The limited experience the peace movement has with this concept comes from draft resisters serving long jail sentences. These are jail histories unfamiliar to most activists, particularly in terms of their implications for the peace movement.

There are two important implications resulting from the plowshare jail strategy. First, people are moved in conscience, and act because of our imprisonment. Again and again we hear or read that people say, "I can't do what you did, but I can do something else, and your being in jail gives me the prompting to do more." Support communities gather around us and continue to act and new people enter our circles.

The second implication of our jail strategy is that people serving jail sentences build community in jail, not only among themselves as resisters, but also with the other prisoners. This is a crucial strategy since prisons must be abolished and prison strikes add to the pressure of social change.

Taking Action

In summary, I would say that the strategy of plowshares actions is the same as the strategy of nonviolence for social change. It is in accordance with Biblical integrity, and is an experiment with the truth of symbolic yet real damage to weapons-related property. I wish that we did not have to do this, and not have to leave family, friends, and community for these prisons, but as Barbara Deming wrote, "... actions of disruption should be taken in the most careful spirit. The actions through which it is easiest to communicate that spirit of carefulness are actions simply of non-cooperation, actions by which we declare to the state: Not with my life!"

To me, a million people facing the risk of occupying and remaining at primary nuclear weapons testing, production, and deployment sites would shut the system down, creating the moral crisis atmosphere necessary for disarmament to begin. Since no one seems to understand the practicality of organizing such a mass occupation, and the ten million plus people who want an end to the arms race are not willing to risk more, our more "aggressive" plowshares actions continue. ■

THE CLEANSING OF THE TEMPLE - BURGLARS

In February of this year Jean Dreze and Stephen Hancock were arrested on the fifth-floor scaffolding outside the Ministry of "Defence" buildings in Whitehall, London. Below and on the opposite page are a couple of the incriminating documents they carried with them. Although they did not manage to break into the building they were tried for their "intentions". In court in March they were swiftly found "guilty" - Jean got a two week sentence and Stephen a four week suspended sentence. They weren't allowed to say a great deal in court, and all the supporters in the gallery were ejected when they carried on reciting the Nuremberg principles after Stephen was stopped from doing so. In court it transpired that the scaffolding had been erected to facilitate the clean(s)ing of the stonework!

CLEANSING OF THE TEMPLE OF WAR

Mark 11; 13-19, 3; 27

Isaiah 2; 4

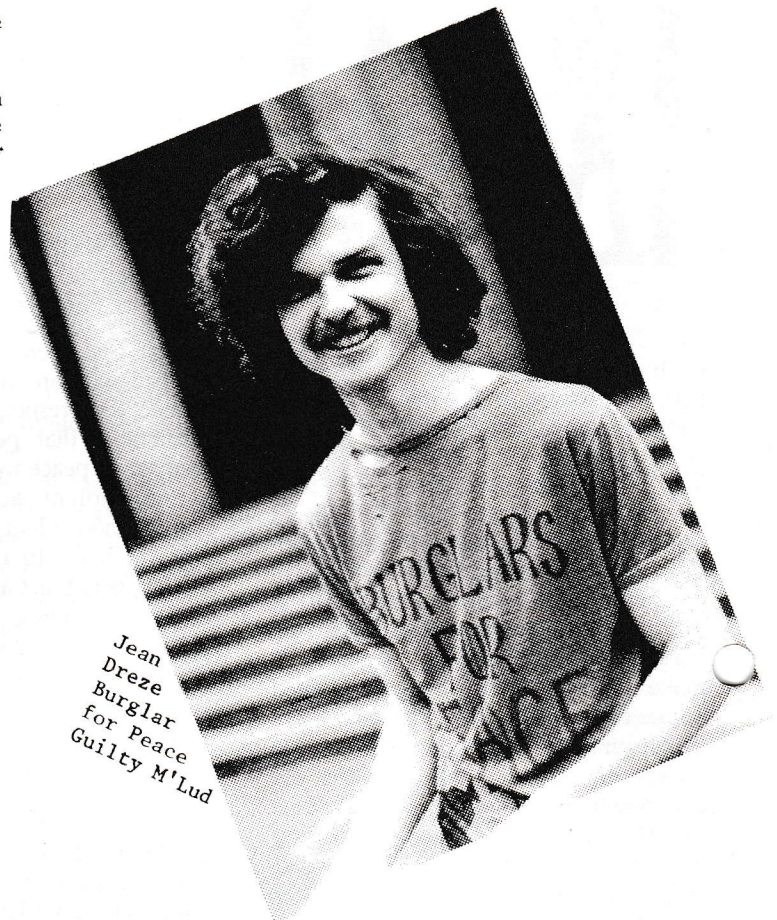
Hopeful scenario: We climb up the scaffolding, unfurl four banners - "TEMPLE OF WAR", "DISRUPT THE WAR MACHINE", "STOP THE ARMS TRADE, REVERSE THE ARMS RACE", "WORDS INTO PLOUGHSHARES" - enter one of the offices, turn over a table or filing cabinet, take some documents out onto the scaffolding, scatter most of them, tie a few to helium-filled balloons and let them go. Sit down on the scaffolding.

Understanding the action:

* The Ministry of "Defence" is an innocuous building, a solid London office block in which hundreds of ordinary people are employed. Yet it is also at the heart of a war machine, a war machine which is a religion for some: its tanks and nuclear weapons are sacred idols, it asks for priests to bless its ventures, it worships profit and a false sense of power to the detriment and death of human life. We are making its function public, its priorities public: **TEMPLE OF WAR**

* We enter this temple and purposefully disrupt it, we overturn furniture, remembering Jesus' cleansing of the temple. This action is a symbol of disruption, and an act of disruption. We combine such symbol and action in the spirit of the Plowshares/Ploughshares movement - over thirty such acts of disarmament have taken place, in the States, Sweden, Australia, the Netherlands, and West Germany, with state reactions ranging from ignorance to eighteen year prison sentences. We begin a small, symbolic act of unilateral disarmament. We encourage ordinary people everywhere to nonviolently **DISRUPT THE WAR MACHINE**.

* We recognise that the British war machine creates and threatens destruction and violence in many ways: in particular through the arms trade and the nuclear arms race. British arms exports are responsible for countless deaths, be they in Iran, Iraq, East Timor, or Chile. This unjustifiable trade in death continues in alarming proportions. Despite the general public being lulled into a false sense of security, the nuclear arms race is still in full swing, towards that horrific and unimaginable nuclear accident or exchange. The INF Treaty only made provisions for ground-launched intermediate missiles. It made no provisions for even the warheads, which are being refitted on other cruise missiles. Britain is to get more air and sea-launched cruise. The Trident programme has built up a deathly momentum, and Margaret Thatcher is pushing



for modernisation of existing NATO weapons, notably Lance. Britain's arms trade exports genocide. Britain's nuclear escalation threatens omnicide: **STOP THE ARMS TRADE, REVERSE THE ARMS RACE.**

* We take files which form links in chains of command, and treat them as the pieces of paper that they are. We recognise that the military machine and secrecy go hand in hand: we disrupt both, we disrupt one and the same thing. We tie some of the documents to helium balloons which will carry official secrets into the openness of the skies: **WORDS INTO PLOUGHSHARES**

* We take full and open responsibility for our actions, performing them in daylight, risking arrest, and prison. If this trade in armaments, this fixation with nuclear weapons, really is the murder and threatened murder we believe, then our compassion, our outrage, our consciences demand that we take serious steps, that we dedicate our lives, to the cause of peace. Today we are just beginning to explore what that might mean.

We live in a world full of violence. From domestic violence to senseless massacre on battlefields. From the quiet violence of poverty to the raging violence of war, from the militarisation of our children's lives to the nuclearisation of our dreams. We seek refuge from such violence in many ways, especially if it doesn't seem to effect us directly: we often pretend it doesn't exist, or, at least, we live our lives as if it doesn't exist. But there is a deliberate momentum and organisation to much of it: a machinery. A machinery which thrives on our ignorance, our apathy, our immobilised fear. It could simply be called the **Military Machine**, of which the Ministry of "Defence", the Ministry of War, is a major component.■

some property has no right to exist!

FOR PEACE

"NO REARMAMENT PLAN"

I was brought up in a culture which unquestioningly admired, and often glorified, things military. I was never offered the simple childish insight: these things kill. I reluctantly made myself learn about nuclear weapons, the arms trade, the super-powers, the ongoing conflicts. But, parallel to my pleasant world view being rapidly dismantled, I learnt of the power of nonviolence in creatively resisting violence. I studied the Gospels, discovered the nonviolent revolution of Jesus. I found tools with which to confront my own fear, express my anger, despair and hope, and, at the same time, challenge these military processes which seemed so daunting, so inviolable, so sacred. Blockades, vigils, fasts, countless leaflets, trespasses, paintings, seed-planting, conversations. And five years of nonviolent resistance finds me more profoundly fearful and angry, despairing, determined and hopeful. There is so much to be done, and, at best, with stirred hearts and minds, I hope we can rise to the occasion. Yet, as I have come to see my life in the context of a global context, I recognise how meagre our efforts in the western peace movement are, how two-day-a-week, how devoid of urgency. Thousands of young men in their teenage give their lives for the cause of war willingly, reluctantly, regimented. Thousands of innocent people have their lives ripped, cut, choked, ruthlessly taken from them. The violence, the loss, the death is daily. Is total. We in the peace movement have no such perspective. I am humbled by the words of Daniel Berrigan, US peace activist and priest:

"Because we want peace with half a heart, half a life and will, the war-making continues. Because the making of war is total - but the making of peace by our cowardice is partial."

So, we undergo reflection. On the state of the world. On ourselves. And we commit our lives to a living out of creative nonviolence. Sometimes we build something. Sometimes we have to destroy things. Today we disrupt a little part of the military machine in the hope of building a better world.

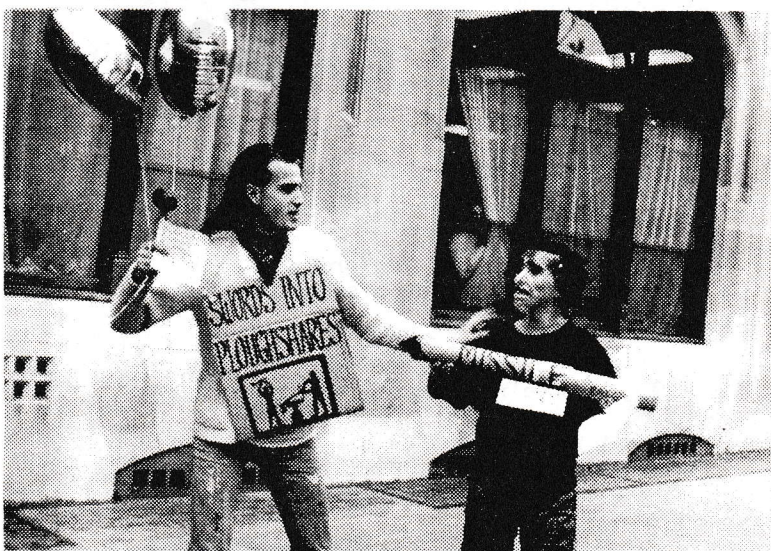
We may wish that ordinary people in Nazi Germany had done more, done something, to disrupt the death-camps. That some ordinary villagers had pulled down fences, blocked trains. That workers and bureaucrats had refused to handle orders for gas-chambers. They might well have been executed for their actions, as were the students Hans and Sophie Scholl in February 1943. But we know that so little was done by ordinary German people to stop the holocaust. Where were the protests? Where were the churches? Yet, we are in parallel times, and the stakes are even higher. Must we wait for nuclear hind-sight. Must we wait for nuclear holocaust to be tried for our war crimes, and shown victims of our sacred military orders, our clean and profitable military exports; the victims of our silence? How much time do we have? How many lives slip by each day? Ordinary people must wake up, and resist.

We will try to over-turn tables, scatter and release documents; disrupt and begin to cleanse this Temple of War. We have no rearmament plan up our sleeves, no plans for modernisation or new deployments. If we manage to scatter documents, I hope that someone just puts them in the nearest litter bin. The Ministry of War buildings in Whitehall would make a

great hostel for the homeless, provide offices for social action groups, creches for children. We do what we can. We hope to have the strength and courage to do more. We invite others to join in. These tasks, this nonviolent revolution, will demand much commitment, much reflection, much support; alot of compassion and imagination; severity and humour; hope and resistance. These extraordinary times demand extraordinary deeds. Waking up out of our pleasant and murderous silence, waking up to our daily acquiescence to this grinding machinery of war is a daunting prospect. It will change our lives. The alternative is a living death. ■

Stephen Hancock,

February 1989



Above: street theatre before the court dramatics at Bow Street. The (boo, hiss, he's behind you) arms trader was found guilty by popular trial and sentenced to demolish his weapons and lead a useful life (hooray). Below: part of the text of the "Catonsville Nine", 1968. The cover of this issue comes from an old issue of the "Catonsville Roadrunner" which took its name from.....

In utter fidelity to our Faith...

We believe some property has no right to exist. Hitler's gas ovens, Stalin's concentration camps, atomic, bacteriological, and chemical weaponry, files of conscription, and slum properties are examples having no right to existence. While people starve for bread and lack decent housing, the rich debase themselves with comfort paid for by the misery of the poor. We are Catholic Christians who take the Gospel of our Faith seriously. . . . We confront the Catholic Church, other Christian bodies, and the synagogues of America with their silence and cowardice in face of our country's crimes. We are convinced that the religious bureaucracy in this country is racist, is an accomplice in war, and is hostile to the poor. In utter fidelity to our Faith, we indict the religious leaders and their followers for their failure to serve our country and mankind. . . . We have pleaded, spoken, marched, and nursed the victims of our country's injustice. Now this injustice must be faced—and this we intend to do, with whatever strength of mind, body, and grace that God will give us. May God have mercy on our nation!—From press statement issued by David Darst, John Hogan, Tom Lewis, Marjorie Melville, Daniel Berrigan, Tom Melville, Philip Berrigan, George Mische, and Mary Moylan on May 17 before burning 600 draft card files with home-made napalm.



13 Sawrey Place
BRADFORD
West Yorkshire
BD5 0DA

Dear brothers/sisters,

I am writing to you because I'm trying to start a Christian punk band up in the Bradford area & I thought you may be able to help me.

At the moment all our songs revolve around a tiny yamaha drum machine playing a speeded up tango beat!

We were wondering if you could put us in touch with a Christian drummer of the punk sortwith commitment 'cos we're not going to be time wasters.

Also, if you know of any Christians in the Bradford/Leeds area who may be interested in being anything to do with the band, it would be great if we could get in touch with them.

Love



Dear Eds,

...It will be intriguing if you do get an article from those involved in the Roadrunner, as I think the main progenitors reverted to Stalinism in the late 70's. I don't want to give the biased comments of a rival group, so I will say as little as possible....When the Committee of 100 was on its last legs (1967), the Christian Committee, - unhappy with some of the developments (such as interest in sabotage) - opted out and formed Christian Non-Violent Action (CNVA).

Simultaneously, (originating from Carl Pinel a Christian supporter of "Freedom" - now in the S.P.G.B.) the Christian Anarchist Group was launched, which over-lapped with CNVA, but didn't withdraw from the Cof100. Just afterwards a new group formed within the London Cof100, of Christians, who either had not been in the Christian Committee, or had not left it with CNVA, and they took the name CHURCH.

When the Cof100 collapsed, these three groups were the only organized bodies left with experience of NVDA, and a commitment to practicing it.

We therefore cooperated in a number of schemes. Though all the activities in '68 were jointly organized it was inevitable that the Press would pick on one, and it turned out that as far as the Media were concerned all activities were organized by CHURCH.

CHURCH was basically the Broughton family with the active encouragement of the Rev. David Hart.

While all three groups were then indistinguishable in that sort of activity we differed basically in theory and composition.

CNVA was basically a more radical version of traditional (FoR-type) Christian Pacifism. It rejected the latter because of its inactivity. Not in theoretical terms. While it would engage in civil disobedience on glaring social injustices (racism, homelessness) it did not consider producing a concept of a new society as the role of a Christian. The Christian was the permanent critic of the system, but no man-made concept of Utopia could have Christian warrant.

Christian Anarchists (though Carl had not wanted this) had developed in a far more theoretically committed way. We were basically a coalition of anarcho-syndicalists who saw NVDA as a valuable tactic; + Tolstoians who accepted syndicalism as the only logical context in which you could place Tolstoian agitation. We were attempting to synthesize the two traditions; + seeking theological grounds for our beliefs. Had we had the cash we would have produced a book, eventually, taking conventional Christian objections to Anarchism and answering these. (There was a spate of books called "Objections to ..." in those days and we reckoned there was a market). We were very much in the tradition of Stewart Headlam, James Connolly, Conrad Noel, Simone Weil; combining this with the Quaker, Tolstoi, Thoreau, N.Y.Catholic Worker tradition.

CHURCH on the other hand was in the "hippy" "alternative" "trendy" "underground" tradition. While it was attracted by "death of god" theology, it never took this seriously in the way that Peter Lumsden did. For it, theory was "alienating" "heavy" or whatever. It advocated protest here and now, against almost everyone, but was opposed to anarchist attempts to construct an alternative vision of society, and to CNVA insistence that any such construct was theologically flawed.

CHURCH gained however support from the Student Christian Movement, and with this launched Roadrunner. (I don't think I had better comment further)

fraternally

Laurens Otter

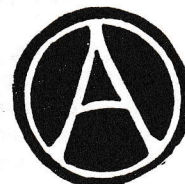


Dear Stephen and the revolutionary crew,

I receive a P.O.S. and sometimes find it hard to believe that you seriously think a system can be set up where all are the leaders. Have you never read 'Animal Farm'? The world is a naturally greedy place. You cannot change human nature! We are probably better off with a Tory government which takes into account human feelings and lets people do natural things. I think George Orwell was totally correct to state this in 'Animal Farm'.

Hope you're not offended
Love and peace
Solidarity and friendship
Peter Turner

(no offence - ed.)



It was not until 1929 that the vote became the legal right of all British citizens over the age of 21 achieved only after a bitter struggle between the working classes and landed aristocracy.

Once considered to be a major victory, the right to vote is now often rejected as worthless by many left-wingers, notably communists and anarchists. Of what value is the vote when the choice offered is either right-wing conservatism or European style capitalist 'liberalism' - a line increasingly followed with enthusiastic determination by the Kinnock/Hattersly-Gouldites.

Similarly in the U.S., a large proportion of the electorate-working-class blacks; New York Puerto Ricans - feel the Democrats are unrepresentative of their interests and abstain from voting accordingly.

Indeed Brian Wilson who was hit by a train while peacefully demonstrating, on route to El Salvador with a delivery of arms (and subsequently suffered severe head injuries and the loss of a leg) refuses to vote for a party which has a Latin American foreign policy barely different from the Republicans.

But what is the alternative? The revolution is as far away as ever and radical parties have no access to the media and little public support, let alone any hope of gaining parliamentary representation.

So how then will the so-called 'fragmented left' ever realistically challenge the Thatcher government without temporarily at least, overcoming ideological differences?

At a recent debate between Labour and Communist party members in Nottingham, the sentiment generally expressed was that some measure of unity and co-operation must be achieved if Thatcher is ever to be defeated. Joining forces with Liberal and Social Democrat parties would bring about the establishment of proportional representation and a fairer parliamentary system. But how far should such compromises go?

The 'Time to Go' campaign initiated by Claire Short MP is not supported by the Revolutionary Communist Party because of a perceived failure to recognize fundamental Irish issues such as self-determination and the Troops Out Now movement.

The Irish activist, Bernadette McAliskey, speaking at the National Conference on Racism and Resistance held in Sheffield in March, likened the conflict to a bus journey where all supporters of the Irish cause are welcomed aboard, irrespective of political background. Though some may wish to get off at the next stop, the direction of the bus remains unchanged. Defending the RCP's charge that the bus is heading for a cliff, Mrs McAliskey explained that ideological differences are unfortunately only overcome when 'backs are against the wall'.

Faced with the greatest onslaught upon basic human rights and needs for many years - that time has surely come.

We must exercise our democratic rights (which Charter '88 seeks to protect) while, as Bernadette McAliskey rightly pointed out, we still have any left. We need only to look over the Irish Sea where a blueprint of our own future exists - the censorship of a popular political party, its democratically elected councillors and MP; the removal of the right to silence; the extension of the powers of the Prevention of Terrorism Act - the list goes on.

Now is the time to act.

ABBY JAMES
March 1989



"And now, in the interests of BALANCE..."

SECOND POST

And here are a few snippets from some of the many-fold letters crammed through the letter-box every morning: "A Christian Anarchy mag. No way. I love it! + I thot I was the only X'n anarchist on this planet." and "I hope that the next one will say 'one penny' on the front, not 'one pence'. I also hope that the next issue will not encourage its readers to tell lies, as the current one does on page three. It is TRUTH that makes us FREE."

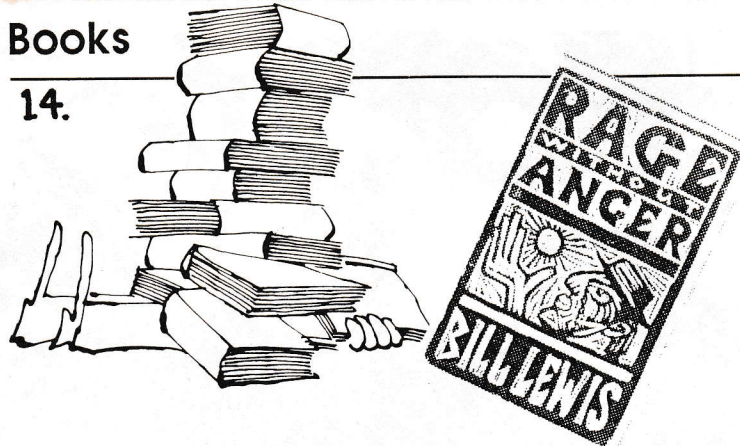
and here's another: "I think the magazine is definitely improving, with no.12 one of the most interesting yet. But as a non-religious anarchist, and bearing in mind the often reactionary role Christians have played in history (for example, Wilberforce supported anti-union Combination Acts, though he's so often portrayed as purely an example of Christian social reformism) I'd like to see more articles on how you actually see anarchism as deducible from or reconcilable with the Bible, in view of mainstream interpretation of it. Let's face it, alot more have deduced right-wing fundamentalism from it than anarchism, and they always have chapter and verse to hand to back them up. The article on property in a previous issue is also along the lines of what I have in mind. I hope this is a useful suggestion."

And so, our letter-box over-floweth. As I'm off to the States (United, of America) most of July, August & a bit of September, please don't expect any mid-summer replies. I'll ask someone to answer any basic requests like extra copies or back-issues, but don't expect too much.

And here are some other things found in the post-bag in recent months: NEW FOUNDATION PAPERS by what one could probably call evangelical Quakers. PROPOSALS FOR CONTINENTAL ACTION TO BUILD THE ANTI-AUTHORITY MOVEMENT - anti-Zionist an-archism by Joffre Stewart (including a piece entitled "AGAINST civil DISOBEDIENCE - a statement for Revolutionary Nonviolent Action (contra-cratic disobedience). And a whole lot of cartoon-pamphlet type things by an Australian group calling themselves "CHRISTIANS" - a quote from one of their publications: "And we are called arrogant, if we refuse to be intimidated by religious anarchists, who label us as fascist for having claimed that we have found the truth." See for yourself.

Interested in any of the above? Just send a SAE and I'll send you a copy.





With the present return to full employment there have been inevitable casualties, one of these being our very own Jamie the inevitable (and unimmitable) book-reviewer. Yes, he who can wallpaper the most incongruous publications together in one piece, without visible joining lines, has fallen to that protestant ethic, paid employment. More to the point, he hasn't delivered any reviews. So, here are a couple from a new-found "Pinch of Salt" literary critic, both titles by "Pinch" readers (I'm sure if we tapped all available talents we'd have enough for a self-contained human economy - any one got an island for sale?).

.....

Bill Lewis has contributed a couple of poems to "Pinch of Salt" over the last couple of years. RAGE WITHOUT ANGER is his latest, beautifully produced, collection. Bill was a founder member of the Medway Poets and "this collection contains 12 years of work including those poems written since his conversion to Christianity." His style is grounded and compassionate, be he observing simple scenes in some Chatam Cafe, delving into Central America, or catching God or everyday love in a handful of words.

The title of this collection comes from a stark line which occupies a whole page:

God rages like the storm

without anger

His God is the passionate revolutionary, his Christ is alive in all the struggles for justice. In his poem "Cristo Guerillero" he quotes a line from a Nicaraguan Mass: "...God who sweats in the street, God with a sunburnt face". In "In Greek Your Name Means Dynamite" Jesus "walk(s) in the inner-city-riot-zones of our heads, speaking of the greater, and inner insurrection to come"

Bill's God is humble, incarnate - often traveling "incognito", sometimes among atheists, agnostics, Marxists. The revolutionary language goes back and forwards from the religious to the political to the practical, communicating in language that tries desperately hard not to hinder. In "Communion" he shares symbols with "Comrade Marxist":

These tongues
of flame
above our heads
are twelve red flags
of a spiritual
revolution

Some of us place a
cross upon
the sickle,
but we use it as a
blacksmith's hammer,
forging a church
without walls.

He watches life from the work-floor, the street corner, and reports what he sees and hears, with an incisive humour that bears no malice. "i take my poetry where i find it." Everyday minutes and conversational snatches are reenacted to make you nod with recognition. The metaphors hit you, firmly, gently:

XIII

You are like the taxi driver who
always stops at the zebra crossing

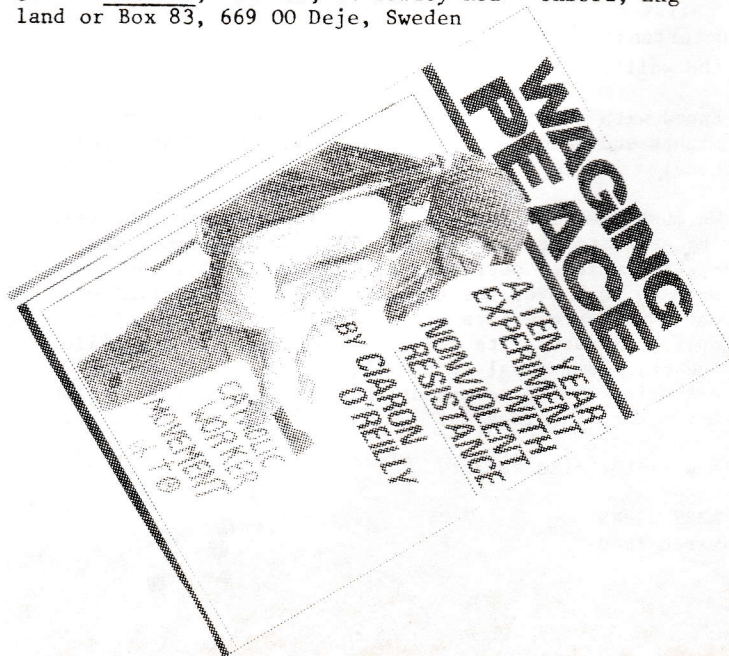
when the meter is running

Bill Lewis writes grafitti, and makes the walls look a bit more human. On top of all that, his books within this book are interspersed by seventeen bold wood-blocks by Bill Hamper. It'd make a great present (especially to yourself). RAGE WITHOUT ANGER - £6.95 plus £1 p & p, from the LAZERWOLF PRESS, 66 Glencoe Road, Chatham, Kent. (oh yes, there are eighty two poems in one hundred and seventy pages, really well designed and finished)

Evelyn Class-Vaugh

Not so well designed and finished, but as much from the heart is Ciaron O'Reilly's WAGING PEACE - A TEN YEAR EXPERIMENT WITH NONVIOLENT RESISTANCE. As well as a fascinating under-view of Australian peace politics and nonviolent action, it's also an autobiography of his social-religious experiments and insights, particularly influenced by the Catholic Worker. British readers might well learn from the Australian peace movement's obsessive courting of the Australian Labor Party. You'll also find lots of inspiring, and one or two very amusing, nonviolent experiments, from decentralising large peace demonstrations with a proliferation of free-speaking soap boxes to Snow White and seven dwarves digging up the fence at Roxby with a "hi ho hi ho". Ciaron's ten year experiment is over-viewed in an interesting Epilogue which perhaps reflects a disillusionment with conventional channels and alliances and motivations (conventional radical ones that is). His image is of a "faithful remnant" with a "shedding of political change as the motivating force to one of remaining faithful" to God, with the convinced focus that "the preparation for war is the linchpin of empire, the means of maintaining exploitation and global theft." Maybe this self-image of faithful remnant "that refuses to move" is a salvaging of some strength in an adverse political climate that teases the desire for change and evaporates it. I suppose it could also be called pushing your roots deeper. Here's hoping the fruits inspire and nourish others. Send 2 or 3 Australian \$s to: Ciaron O'Reilly, P.O.Box 187, West End 4101, Brisbane, Q., AUSTRALIA

I've also received from a certain bank-robber named Boudewijn a booklet entitled "The dollar is the currency of our crucifixion" - a spiritual-economic pamphlet which starkly confronts our present world-economic genocide and suicide with a vision of a truly gift-economy. It deserves a review - any takers? You can always get your own gift copy from either Friends, Box IOU, 34 Cowley Road Oxford, England or Box 83, 669 00 Deje, Sweden





OK munchkins of historical persuasions, who was it who said "If I can't eat, it's not my revolution."? Huh? I mean, it stands to reason, doesn't it, no one builds barricades before breakfast. Have you seen anyone? But, my excited anarchic intestines, beware the 57 varieties of vanguardist veganism. Avoid Lentilism in all its deviations - it'll just give you the Trotskies. Follow the instructions - revolt and digest.

SPICED ALMOND RISOTTO (serves four)

Need: Oil, 2 Onions, garlic, 6oz rice, 3 sticks of celery, 2 teaspoons cinnamon, 2 teaspoon coriander, 1 pint boiling water, 2oz sultanas, 4oz mushrooms, 1 red pepper, and (you guessed) 4oz blanched almonds.

Destructions: Heat oil. Add onions, garlic & rice. Fry for 5 minutes. Add celery and spices. Fry for 5 minutes. Add boiling water, then sultanas, mushrooms, pepper & almonds. Bring to boil 'till rice is cooked and all the water is gone.

(thanks to Vikki, especially for staving-off Mike Machine-Gun's culinary horror-stories. I mean, who on earth attempted (or even attempted) last issue's tofu pate?)

DIARY

- 21 - 28 June: Mudguard of the Revolution Nonviolence Summer Camp - see enclosed leaflet.
- 23 - 25 June: Community - a weekend of working together - sharing the experiences and possibilities of community....write..Alistair Millington, Friends Meeting House, Meeting House Lane, Claverham, Avon BS19 (tel: 0934 835 363)
- 29 - 30 June: RESISTANCE GATHERING in Manchester Town Hall, including discussions of an anti-Trident network and details...David Polden, NVDA Network, CND, 22/24 Underwood St., LONDON N1
- 3 - 7 August: Life in the Fas'lane. Christian CND justice and peace camp for young people at Faslane Peace Camp, Scotland. Write: Sophie, CCND, 22/24 Underwood St., London N1, England
- 31 July - 13 August: International Nonviolent camp and march....Florenne, Route Charlemagne 20, 5526 Rosee, Belgium.
- 16 August - 3 Sept.: Anti-militarist and Ecological Camp on Crete. For more information....Isavron, 10-114 71 ATHENS, Greece
- 24 - 28 August: GREENBELT? Castle Ashby, Northants. If you want to take "Pinch" there phone Stephen on 01 485 7770, or agitate in whatever way the spirit leads you
- 15 October: Student Christian Movement centenary service in Coventry Cathedral. No, they're not the Campus Crusade lot - they're the liberals and marxists and have that revolutionary logo. Bless 'em
- Late October: Issue fourteen of "Pinch" - will this be the last one? Watch this space.

REVOLUTIONARY ART

One good way of supporting activists in Poland (see page seven) is to send them spray-paints and markers (and even messages of support). If you send spray-cans make sure they're ozone-friendly, and only send them by surface post. Bright colours welcome. Send to: *Krzysztof Galinski, uL.Kraszewskiego 37/34,

81-815 SOPOT, Poland *Wojtek Jankowski, uL. Swierczewskiego 10/2, SOPOT, Poland *Klaudi Wesotek, uL Stupska, GDANSK, Poland

S.S. P.R.

Following on from Saatchi & Saatchi's "treatment" of the good book itself, the Turkish government has decided that what's good enough for God is good enough for them. A certain spokesperson (for S&S, not God or the Turkish government) explains thus: "The public perception of what is held to be the state of human rights in Turkey is such that they (the Turkish Govt.) would find it very difficult to win friends unless either the situation changes or the public perception of it changes." And since S.& S. have never presented themselves as revolutionary anarcho-syndicalists, one presumes that their approach will be to plant more palm trees around the prisons. Oh, the things money can buy.

Martin Luther Jnr.

LAISSEZ FAIRE

Oh well, down to business. No rambling anecdotes, no conversational niceties or pontifications on the demise of capitalism, no witty one-liners, no attempts at witty one-liners, no blow-softeners. No avoidance. Strictly no avoidance. This is the money section.

Last issue declared the balance at £393 plus a few assorted currencies, and debts of £306. That issue in question (number 12) cost £314 to print and mail out, and we've also paid off £95 worth of debt. In donations and from demos - and thanks to everyone concerned - we've received £231. Which leaves the balance at £215 (with £211 of debts). Which will go most of the way to funding this issue (16 sides rather than the usual 20, 800 copies rather than the usual 1000). But, financial support, however slight or slender, is still welcome: "A Pinch of Salt" relies totally on donations - the "one penny or more" cover price is just to guarantee that people genuinely want to read it, rather than seeing it as another one of those freebies for the bin. Here are some ways people could help:

Donations: Cheques/postal orders made out to "A Pinch of Salt". Don't send one pound coins, but fivers and Scottish notes seem to get through OK

Foreign currencies: If this is more convenient, or if you've got some odd dollars tucked in a sock at the bottom of some drawer, send them along. Especially US dollars.

Stamps: Particularly second class ones

Bundles: Order a bundle of this issue (or even a bundle of back issues) and street-sell them

New blood: Send us the address of someone or someones you think may be interested in "Pinch" and we'll send them a selection of back issues.

Computer hacking: I don't know much about this, but I hear you can make millions, no problem. I won't tell if you direct some this way.

Was it not Dorothy Day who said "The more you render unto God, the less you have to render unto Caesar". I suppose the same could be said about God and Mammon, and, if you twist it around a bit, you come out with "Give all your money to 'Pinch of Salt' and serve God better". Biblical exegesis. Good, huh?

Eve Smith

YES! I would like to subscribe []

HA HA! I subscribe already []

TICK BOXES

I enclose f.....million as a donation (don't give too much, as continued production beyond the next issue isn't guaranteed)

I enclose some stamps []

I enclose love [] peace [] anarchy [] soya dessert []

Oh, yes, my name is
and my address is

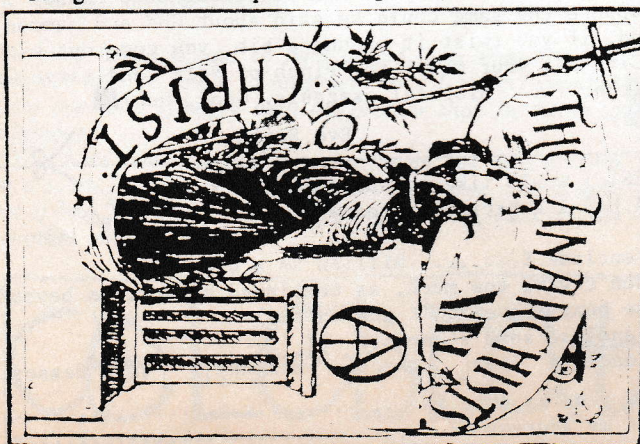
PLOUGHED

In ploughed field I stooped
And with downcast eyes
Scooped handfuls of cold earth
Into my unploughed mind,
And knew weight of the hungry world
And its desperate cries for Justice
Lay heavy upon me,
Making my footsteps sink
Into loose gravelled shame,
Where I found a yearning
For the hidden turning
Into the grassy field
Still waiting its future
Yield of buttercups,
A golden spread of status quo,
Where I hung my concerns for the poor
Upon a drooping stem,
Gave my responsibilities to Him
Upon a repeated Amen,
So sure of hearing a lullaby
Being sung in my soul.
Instead I was let over rough hills
To join host of sisters and brothers
Drawing plough with strength of conscience
To till the uneven lands
Without rest until
Wheated equality is in the hands
Of all and humanity bears witness
To a world blessed
With a harvest of love.

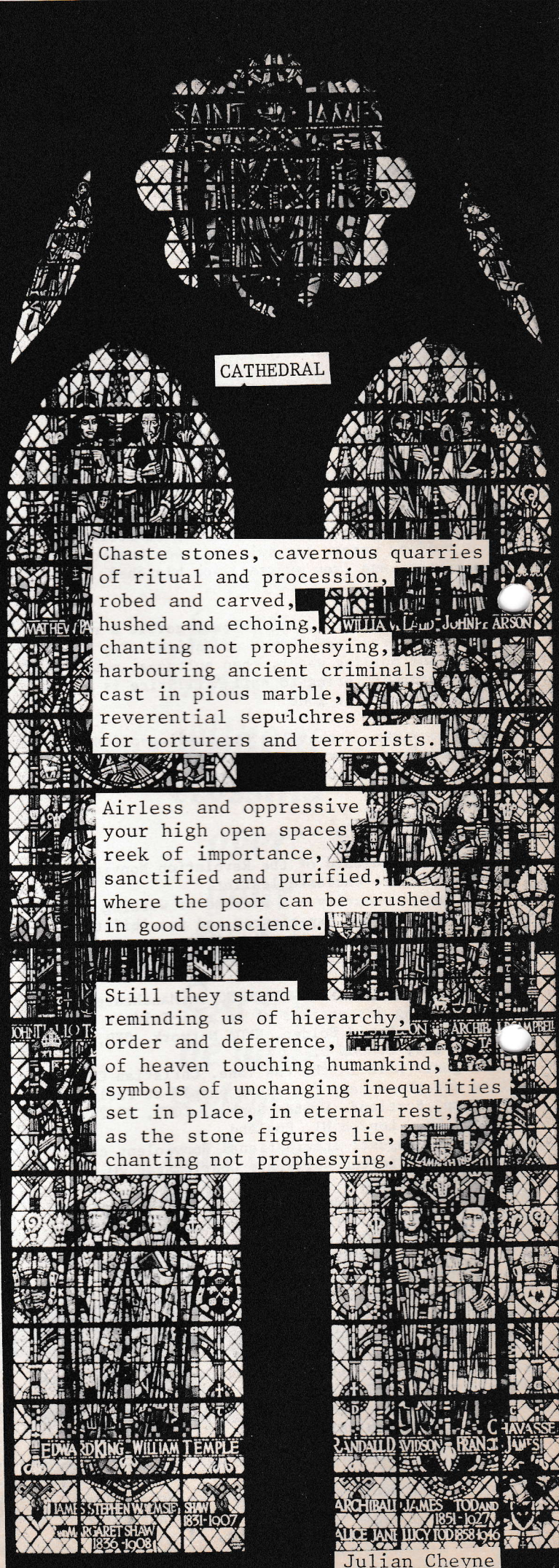
Pat Isiorho
435A Kingswood Road, Nuneaton.

If undelivered please return to: "A PINCH OF SALT", 23 - D South Villas
LONDON NW 1, England

Omega. It is ended. Alpha. It is beginning.



Printed by Dot Press, Oxford, on recycled paper



CATHEDRAL

Chaste stones, cavernous quarries
of ritual and procession,
robed and carved,
hushed and echoing,
chanting not prophesying,
harbouring ancient criminals
cast in pious marble,
reverential sepulchres
for torturers and terrorists.

Airless and oppressive
your high open spaces
reek of importance,
sanctified and purified,
where the poor can be crushed
in good conscience.

Still they stand
reminding us of hierarchy,
order and deference,
of heaven touching humankind,
symbols of unchanging inequalities
set in place, in eternal rest,
as the stone figures lie,
chanting not prophesying.

Julian Cheyne