

# BLACK FLAG

FOR ANARCHIST RESISTANCE

27-03-89

30p

## THE BLASPHEMY ISSUE

### God and the State Revisited

**T**HE STATE became necessary when slavery was created and the human race took its first fatal step towards self destruction—depicted imaginatively in the story of the Fall of Man—not because of humanity's need for knowledge (as shown in the story of Adam laying the blame on Woman) but because of the urge to dominate (as shown in the story of Cain and Abel).

In the 19th Century, when Christians still believed that Cain and Abel were quite as much historical figures as Napoleon and Wellington, secularism had a field day. How could Cain and Abel breed? How could Cain go off and wander through the cities, an outcast? All of this was fair enough but missed the point of the allegory of the conquest of the warriors over those who tended the herd, and of male conquest—in the form of Adam—over woman. The primitive State was needed to guard the subject people. A justification by faith in a divine will was also needed.

The warriors who had to be absent fighting or hunting needed to persuade the rest that their right to rule was not just the strength of the mailed fist, but a manifestation of something divine—and so they had to have an invisible prison guard, but this was not enough. Until people learned to accept invisibility as God—which came only in historical reckoning with 'pure monotheism'—the God had to have visible agents, and not just symbols or idols. And so the State had to delegate its powers to what was to become the Church but began as Science.

The early years were full of terror of the Unknown. Without scientific knowledge people trembled at the visitations of the God they identified with the planets. Every natural religion had come down

from planetary worship: the priesthood began with astronomers whose reading of the stars enabled them to predict events or at least give explanations based on hindsight.

The State as it exists now has been the subject of centuries of evolution: it has not ceased to be oppressive. The priesthood became organised religion, it also became Science. Magic—which is ossified superstition entering the scientific ranks as an impostor—was used by religion against Science and won so decisively that 'wissenkraft' (science), when it became a religion of its own and which we know now as witchcraft, was stigmatised as 'magical' by the magicians or priesthood who had finally formed a church, a position it held for centuries.

Although the Roman church persecuted Galileo—a scientist as highly regarded as Isaac Newton—he spent his life trying to reconcile science and Anglican Christianity by mathematics (and his writings on the universe are such bunk they are relegated to archives, although many astronomers follow his other writings blindly). With the 19th Century it seemed Science had at last broken with religion. The teachers of evolution seemed to have put paid to Fundamentalism (they had for the time being), but it didn't prevent the scientists from barking up many wrong trees all the same.)

The Church, alarmed, fell back on its old classical role of supporting the State. Both supported each other in an hour of need. The Church preached submission. The State punished blasphemy. This dual role is seen clearly today in extremist Islam, and in American Fundamentalism, but it was the norm in Christianity last century.

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### DEATH THREATS

As the world busies itself with the death threat issued by a religious psychopath against a distinguished novelist, scant attention is being paid to the equally determined death threats issued against several union militants in Brazil who are organising against the notorious, company paid, death squads.

The union militants are all members of the COB, the anarchist-syndicalist union, and are acutely aware that the threats are no idle ones.

A Senor Lima, who works for the Company Police of the state railway firm, the CBTU, openly brandished his gun at Leonardo Morelli, from the COB, and told Mr Morelli that he would soon be dead. Other COB affiliates received similar death threats from the Company Police.

The trigger-happy private police intervened when members of COB, together with Transport workers, tried to organise a meeting against the murder of union activists. Last year three steelworkers were gunned down during a strike at the Volta Redonda plant; the planned meeting was also to commemorate the killing of a railway worker, Jose Ulysses d'Albuquerque, who was shot by hired thugs during the February, 1988 railways strike.

Over 5000 workers intended to attend the commemorative meeting, but intimidation from the Sao Paulo city council resulted in the meeting having to go ahead semi-clandestinely.

Consequently many workers were unable to get to the meeting. These open threats against trade unionists are becoming increasingly common in Brazil, and for the COB - a relatively young union - such threats are now part of the course given that the union is gaining a reputation for militant action in the transport industry. Although quite a small union the COB is also expanding in other industrial sectors, in particular petro-chemicals and the oil refineries.

As news of the death threats came through other anarcho-syndicalist unions and organisations have been called upon to intervene.

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**F**irst the ambition of a few individuals, then a few social classes, erected slavery and conquest into a vital principle, and implanted more than any other terrible idea of the divinity. Since then all society was impossible without those two institutions as a base, the Church and the State...of a sudden two castes were organised: that of the priests and the aristocracy, who without losing any time did the job of inculcating deeply into the enslaved people the indispensability, usefulness and sanctity of the Church and the State.

Bakunin

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For a social system based on mutual aid  
and voluntary co-operation — against  
state control and all forms of  
government and economic repression.  
To establish a share in the general  
prosperity for all — the breaking down  
of racial, religious, national and sexual  
barriers — and to fight for the life of one  
world.

# HOME NEWS

## Prisoners Council -

## Inside Report

**A** DEBATE BY prisoners at the Long Lartin top security gaol was sabotaged by the prison authorities when they saw things weren't going exactly their way. The event was organised by prisoner John Bowden, but just days before he was 'ghosted' to Winson Green gaol after being beaten up by screws.

This was the second such debate organised by Bowden—the first was on prisoner unions—and things were going smoothly until the Governor, John Whitty, started to demand certain changes. It was then, using a minor argument over some toiletries, that Bowden was attacked by guards and moved out. For several days no one, including solicitors invited by Bowden to the debate, had any idea which prison he had been moved to. Eventually the message came through that he was at Winson Green and that, despite what had happened, he wanted the debate to take place and the guest speakers and his other guests (including ourselves) to turn up for it. We then contacted Kate Akester, the solicitor from Birnbergs who had been invited to speak, to urge that some kind of protest be made at the debate on his behalf, and on this basis we decided to respect his wishes and go along.

When we arrived at Long Lartin we found that the Governor had stacked the guests with an assortment of blue-rinsed Prison Visitors (liberal do-gooders), Prison Department officials and screws. Even the Governor's wife, lauding it around like Lady Muck, was there to sound off. Channel Four TV and Tariq Ali (busily being stand-offish) were there, too, to film the proceedings, and there were reporters from *The Guardian* and *The Observer*. Scattered amongst the invited guests were the actual prisoners, who must have wondered what a farce the whole thing

was turning in to.

The proceedings began with the guest speakers doing their bit and the audience (prisoners and guests) asking questions. Apart from Jimmy Boyle (the ex-lifer turned success story) the speakers were all pretty predictable. Things got a bit lively though when the prisoners started to use the occasion to air their grievances, describing some of the worst excesses of the top security establishment. One prisoner, for example, a PFLP Palestinian, managed to bring a bit of reality into the debate when he graphically told of how his wife and five year old kid are routinely strip-searched each and every time they come to visit him. He was told they may be carrying explosives.

Boyle was clearly much respected by the prisoners because he'd been through the system himself (but his dapper appearance—looking like he was just off to some mafia wedding—only served to increase the impression that today he is simply a media star.) Stephen Shaw, in his designer suit, of the Prison Reform Trust, was concerned to make prisons more liveable by 'easing tensions'—i.e. by getting prisoners and the authorities working together (like scab unionists collaborating with company managers). Kate Akester angrily spoke about what had happened with John Bowden, and went on to raise some legal developments concerning prison reforms. A polytechnic lecturer, a Mr Sim, was the only guest speaker to touch upon the question of prison abolition.

The debate then opened up and one prisoner spoke about the possibility of wages being increased if and when prisons are privatised. He urged that wages be according to outside rates and suggested that prisoners could then be given the opportunity to use some of the wages to

save up for when they are released and some for funding their families or victims. Unfortunately this suggestion was not developed further.

A number of other issues were then raised. The Governor's wife wanted to know about the 'rights' of victims and she was told by Boyle, to the general applause of the prisoners, that she had no moral monopoly on the question and that the prisoners had invited victims to the debate but none had accepted. Boyle also added that it was all very well that politicians demanded freedom of information, but prisoners needed this more than anyone and that the confidentiality of prison records ensured that prisoners were never able to get justice.

After the morning's debate there was the farce of the whole proceeding being curtailed for three hours while the routine of normal prison life was adhered to. The prisoners were segregated and sent back to their cells and the guests spent the whole of the extended interval banged up in a corridor. The only people we had an opportunity to socialise with were the bureaucrats from the Home Office, the piss-heads from the Media, and the senior screws. Inevitably we chose to keep to ourselves, although at one point one of us took the opportunity to harangue Whitty about what had happened to Bowden and about the situation with Martin Foran (who had been in Long Lartin). We also spoke briefly to Boyle, who confessed that he used to read *Black Flag* when he did time but wondered if we had compromised ourselves by coming to the debate. We told him we hadn't and asked him the same! We really came to meet prisoners we'd been in touch with.

The afternoon session was structured to lead to the greatest degree of frustration all round. We all went into 'workshops'—prisoners, screws, bureaucrats, media stars, experts, etc—to debate 'freely' but on pre-determined meaningless questions that only served to legitimate the prison system as a whole while arguing for modifications. Again, as with the morning session, the most articulate participants were the prisoners themselves. But the very valuable points they raised—refusing to stick to the agenda—were later taken to a plenary session where inevitably they became abbreviated. The debate then ended, and the prison quickly got back to 'normal'.

Afterwards we agreed that the event had been worthwhile because of the opportunity it gave us to informally talk, joke and mingle with prisoners, some of whom were old friends. There was Ronnie Lee, who was as cheery as ever. For one of us, there were some old mates known from a previous stretch. It was good, too, to meet Johnny Walker, one of the 'Birmingham Six', who recently had an interview published in *Black Flag*.

But it was the humanity of the prisoners—in spite of what they have to endure—that shone out in sharp contrast to their emotionless captors who, apart from a few, made it obvious that they resented the debate taking place at all. The prisoners demanded another debate for the future, but it will only be meaningful if organised directly by them.

John Bowden, meanwhile, is still in Winson Green. His fellow prisoners, on several occasions during the debate, protested vigorously on his behalf. While he was not physically present at the debate, his friends there made it clear to us that it was his debate and that Whitty, whatever his career aspirations, can only be credited in their eyes with trying to manipulate the proceedings. The invisible agenda—the real agenda—where the prisoners succeeded in getting their grievances aired and making contacts of their own choice, went ahead in spite of the farce that Whitty turned the debate into.

What did not get raised was the ending of imprisonment altogether. One prisoner said some conservatives were talking as if it might be just as well to kill all the prisoners now and get it over with as a short term solution to the longer term liberal alternatives. Yet these were obviously not the answer either: for once, anarchism sounded more practical!

London Black Cross

## In Brief

### WATCHING THE WATCHERS 2

- Paul Wilkinson (Research Foundation for the Study of Terrorism), Carron Bank, Cameron Street, Stonehaven;  
- Michael William Ivens (Aims of Industry, RFST), 49 Ordinance Hill, London NW8;  
- (Leonard) Maxwell Harper Gow (president of Economic League), Ewentyr, Lyars Road, Longniddry, E Lothian EH32 0PT (Tel. Longniddry 52142);  
- George Kennedy Young (former deputy MI6), 37 Abbotsbury House, London W14 (Tel 01-603 8432);  
- Ray Whitney MP (former head of the Information Research Department), The Dial House, Sunninghill, Berks SL5 0AG (Tel Ascot 23164).

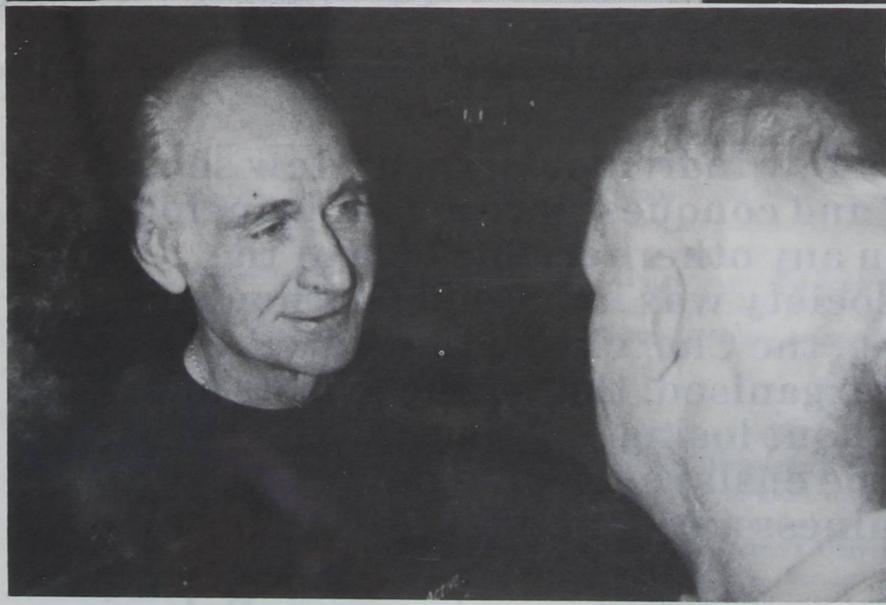
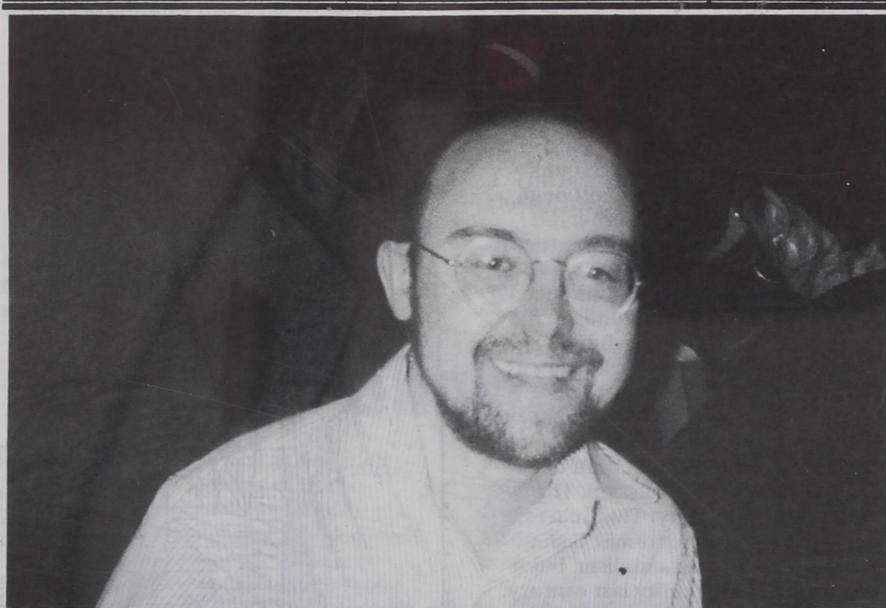
NOTE: The RFST is now based at 40 Doughty Street, London WC1, which is also the home of Aims of Industry (the anti-union propaganda outfit) and British United Industrialists (the conduit for passing funds mainly to the Tory Party). Also included on the RFST council are Sir John Biggs Davison MP and Commander William Hucklesbury (of Anti-Terrorist Squad fame).

### ANARCHO-QUIZ

1. What people have created a sinister conspiracy to destroy civilisation, according to American right-winger Lyndon LaRouche?
2. What long-running anarchist club was raided by the police - two months after it had moved?
3. What 19th century republican and working class paper, named after the Devil, had its title taken by 1960's middle class trots, but is unlikely to be taken again?



4. What, for years, was the function of the Lord Chamberlain, and why, even before his useless job was abolished, was it imitated by quasi-private enterprise?
5. H. B. Warner played in the silent version of *The Life of Jesus*: what clinching argument was put up by film distributors against a far greater star who wanted to play the part?



Ronnie Lee (Animal Liberation Front), above, as seen in Long Lartin Wed 1st Mar 1989 and John Walker (of the Birmingham Six) in conversation with co-defendant Hugh Callaghan below.

## In Brief

### AVI NAFTEL GETS GUITAR

The appeal for a guitar for prisoner Avi Naftel—who is trying to get transferred from the USA to a prison in Britain—has resulted in his wish being fulfilled. A correspondent who recently visited Avi confirmed that a guitar was donated by supporters in Reading. Avi is grateful for all the support he has received from *Black Flag* readers but still needs more help in pressurising the prison authorities on the transfer issue, especially as the Aryan Brotherhood prisoners have it in for him because of his anarchist beliefs.

Letters of protest should be sent to:

The Honourable Rose Moffard,  
Governor of Arizona,  
State House,  
Phoenix, AZ 85007,  
USA.

Letters should give Avi's name as Arnold Naftel, no. 45287.

'Solidaridad Obrera', the CNT-AIT newspaper founded in 1907, has changed its address to:

Plaza de Medinaceli 6,  
pral 1a,  
08002 Barcelona,  
Spain.



Representatives of the International Workers Association from the US, Argentina, and Brazil recently met in Porto Alegre (Brazil) to discuss and plan extending the IWA in North, South and Central America. Also present at the meeting were comrades from Paraguay and Uruguay.

### Death Threats Contd. from Front Page

The COB is the Brazilian section of the International Workers Association - the anarchist-syndicalist international - and the IWA Secretariat in West Germany has presented a formal protest to the Brazilian Government via their embassy in Bonn. As we go to press different sections of the IWA are making similar protests.

For COB militants it is now, literally, a matter of life and death. It is not surprising that the union has to organise semi-clandestinely in order to carry out union activities. The pistoleros - or hired gunmen - of the companies act with impunity, protected by their status and their employers and condoned by the state.

Meanwhile the COB is anxious that news of the death threats and the situation generally regarding the company-paid death squads is reported on as widely as possible. The Brazilian Government must realise that if harm comes to the COB militants then their representatives will face the inevitable consequences.

## 18 YEARS IN SOLITARY

**A**ROUND 48 political prisoners, mainly from the Red Army Fraction, have been involved in a hunger strike campaign since the beginning of February. The prisoners are protesting against permanent solitary confinement—that has ranged in certain cases up to an incredible 18 years—and are demanding association with each other and with other prisoners. Despite the large number of prisoners involved in the hunger strike the West German press has refused to even mention it.

The hungerstrike is the tenth organised by the RAF. To date the State has determinedly refused to accede to any demands made by RAF prisoners, and because of this the RAF are realistic enough to realise that they will not get

anywhere unless they get wider publicity both within West Germany and elsewhere.

RAF prisoners in particular and those classified as terrorists generally are, as a matter of policy, placed into solitary confinement—not just for a matter of days, weeks or months, but permanently. Certain of the original RAF prisoners have spent 18 years, virtually all in soli! But the torture doesn't end there: the cells they are in all have closed circuit TV's to monitor movements; special blinds are fitted to the windows so that the prisoners cannot see outside; visits are restricted and human contact with others is forbidden. In addition the prisoners are strip-searched several times a day. Cell raids are frequent too. Furthermore there is no exercise and no recreation—in fact



### POLITICAL PROTEST EQUALS TERRORISM

**A** NUMBER OF individuals and groups who have attempted to publicise the plight of political prisoners in West Germany, or who have simply taken part in political protests, have been labelled as 'terrorists' and imprisoned under the Terrorism laws.

Some months ago a group of people met in Munich to discuss the notion of political association for the Red Army Fraction prisoners. The police raided the meeting and two people got charged under the notorious Statute 129 (Terrorism Law). The two got a year imprisonment for simply holding the meeting.

Then there was the case of a person in Hamburg who had written an article in the leftist paper, *Sabot*, on the question of political association for prisoners: he, too, got charged under Statute 129 and given a year (although we learn that he managed to go underground prior to having to start his sentence). In Detmold there was someone who simply organised a bookstall on the issue of political prisoners generally. He got the same treatment and was given 18 months. And several weeks ago four people involved in the anti-nuclear/anti-fascist and squatters movement in Duisburg got sentences of between 9 and 10 years for being 'terrorists'. Their 'terrorism' was simply that they took part in anti-nuclear and anti-fascist actions (ie, demonstrations that led to confrontations). It seems that the West German authorities now define political protest that leads to the usual confrontational violence as being on par with the armed struggle actions of the Red Army Fraction.

Almost every month there are more and more cases similar to the ones outlined above. Terrorism has become an all-embracing term that the State is using as a means of limiting all forms of political protest and resistance. It is the sort of strategy that is more associated with the Germany of the Third Reich. It is a strategy of defeat, whereby the authorities are admitting that they cannot accept dissension of any kind and that all challenges to the State, at whatever level, have to be outlawed and suppressed brutally.

RAF prisoners are banged up on a 24 hour basis. Some RAF prisoners claim they have been banged up in this way for many years, since they were first put inside.

The demand, therefore for association, should be seen in the light of all this. Under normal prison circumstances the demand for association is a natural one, but for the RAF prisoners it is a matter of sanity and survival.

Already the long years of sensory deprivation and isolation have taken their toll on some of the prisoners. Claudia Wannersdorfer, for example, who is held in Aichach prison, has developed epileptic fits, endangering her life. Other RAF prisoners whose health is deteriorating are Bernd Rossner (who has gone through six hunger strikes), Angelika Goder (who has needed an operation to her abdomen since 1986), and Gunter Sonnenberg (who still suffers from injuries from a gunshot wound to his head when he was arrested).

*Black Flag* has received a communique from the RAF prisoners explaining the background to the hunger strike, their demands, and the form the strike is taking. All 48 prisoners who decided to take part started the hunger strike together. Then, after two weeks, all but two temporarily interrupted the strike to form a chain. After two more weeks another two prisoners rejoined the strike. Eventually all 48 will have rejoined, but on a rolling basis, extending the hunger strike to a possible two or three year period. Thus, this will be one of the longest organised hunger strikes, involving the largest number of participants, known in Western Europe.

A section of the RAF communique summarises the purpose of the strike, and we reproduce that section here: *'We are not letting go anymore; we have to get our association together now. Everyone who wants to, knows what isolation is; it is understood and defined internationally as torture. Isolation has become the rule for imprisoned revolutionaries here, whether from the guerrilla, the resistance, or of imprisoned immigrants; and they are using it against social (non-political) prisoners who struggle too. And it is being increasingly adopted internationally as the clean method of the fine West German Europeans. So isolation must be broken here. We have been on nine hunger strikes during which two comrades have died; many of us now have impaired health. This eighteen-year long torture must end now. This is our definitive decision. That is how we will fight.'*

The prisoners are asking for widespread publicity about the hunger strike. They would also like publicity spread about the sort of torture being practised inside West Germany's jails. When one person gets solitary for one year—then there would normally be an outcry. But here we are talking about a large number of prisoners—convicted on varying charges relating from guerrilla actions to simple political association—being isolated not for a year but as long as they are imprisoned. As the communique says, this 18 year long torture must end now.

For further information contact  
Initiativkreis für den Erhalt der  
Hafenstraße,  
Bernhard-Nocht-Strabe 51,  
2000 Hamburg 36,  
West Germany.

NOTE: The prisoners involved in the hunger strike are as follows:  
Gisela Dutzi, Ingrid Brabas, Helmut Pohl, Christine Klar, Eva Haule, Rico Prauss, Andrea Sievering, Mareile Schmegner, Sieglinde Hofmann, Karl-Heinz Dwello, Knut Folkerts, Lutz Tauffer, Rolf Clemens Wagner, Brigitte Mohnhaupt, Manuela Happe, Carlos Grosser, Gunter Sonnenberg, Gabi Rollnik, Angelika Goder, Rolf Heibler, Claudia Wannersdorfer, Luitgart Hornstein, Ali Jansen, Michael Dietiker, Bernhard Rosenkotter, Christa Eckes, Heidi Schulz, Christain Kluth, Dieter Faber, Hanna Krabbe, Christine Kuby, Irmgard Moller, Ingrid Jakobsmeier, Rolf Hartung, Thomas Killper, Andreas Semisch, Susanne Paschen, Isolde Bohler, Barbel Perau, Norbert Hofmeier, Christoph von Horen, Thomas Thoene, Gunter Muller, Jens Stuhlmann, Hans Deutzmann, Susanne Schofs, Dieter Glatz, and three prisoners (names not given) in Berlin's Tegel prison.

# THE VISION OF MEDJUGORIE

**A**MONG THE places alleged to have been visited in recent times by the Virgin Mary is the village of Medjugorje. The celestial visitor has revealed—surprisingly to modern Christians—her true opinions. Firstly, it would seem she is exclusively Roman Catholic, though occasionally prepared to admit the existence of other religions; secondly, she has given her views on the Holocaust (she was in favour, but thought

there should have been more of the orthodox Christians, Serbs in particular, exterminated); thirdly, she endorsed Christ's teaching about rendering unto Caesar, even if he happens to be a Communist. Finally, as a fluent Croatian speaker she is a committed Croat nationalist (at any rate while in Yugoslavia, as the Queen of England changes religion when she moves to Scotland).

If one accepts the vision of the children who saw her, as perhaps the majority of Croat Catholics do—though the bishops were far too prudent to do so, however convinced the Faithful were—the above are inescapable conclusions.

## Background to Belief

When the Turkish Empire was flourishing the Franciscan Order kept the Catholic faith alive in Croatia. They could

only do so by appeals to national hopes of miraculous intervention, encouraging racial and religious superiority feelings to the Turks though the Croats were in a subject status to them.

When the Austrian Empire incorporated Croatia—both being Catholic—the hierarchy, faithful to Vienna, tried to break up the old Croatian nationalism, now demoted to separatism. There was a struggle between Bishops and Franciscans—but the Franciscans had a populist appeal to Croatian nationalism. Then after World War I the Austrian Empire broke up and Yugoslavia was born, uniting (Orthodox) Serbia with (Catholic) Croatia and with Muslim and Jewish minorities, the latter of which attracted most of the racial-religious animosity which proved the breeding ground for Nazism, local and imported, above all in Croatia. During the Second World War Croatian Nationalists welcomed the Nazis as liberators from Serbian dominance and hoped for a separate republic. There were massacres of Jews, and when they ran out of Jews, of Serbs. The greatest massacre of Serbs was in Medjugorje.

## Where Was Mary When It Mattered?

Our Lady Queen of Heaven kept prudently away from Croatia during World War Two and so saved herself when the defeat of the Nazis brought the whole Croatian cause into odium. The Communist takeover brought Serbian Orthodoxy into line with its mother church in Russia, supreme in religion, subservient to the (atheist) state, and determined to do down the Catholic heretics. In Croatia, as in Poland, the Catholic Church went underground for a time but the Franciscans, who tended to flourish in times of persecution, increased their strength locally.

## BLASPHEMY!

**M**R SALMAN RUSHDIE wrote *The Satanic Verses* as an attack on racism, dealing with the problems of an ethnic minority. In so doing he tried to show that intellectuals of Muslim background could be as liberal and humanistic as anyone else, and wrote jocularly about the escapades of Mohammed in a dream sequence.

He must now feel the shock of a defending barrister in a rape case when her client jumps over the dock and tries to pull off her dress. Every mad mullah and dancing dervish from Bradford to Baghdad has been screaming for him to be sent to hell, and the Ayatollah has pronounced a death sentence on him for defaming Islam, offering a fortune to anyone who carries out the deed.

This was no doubt for internal political reasons, but it was sparked off by Bradford fanatics—educators, legislators, teachers in an urban society—who took the advice of a solicitor, and bought his book and burned it. As the verdict of death is for anyone who defames Mohammed, whether of Islamic origin or not, and would be, it is said, quite legal in a Muslim country, we suggest people prepared to defend Mr Rushdie, should buy a copy of the Koran (from the same publishers!) and publicly tear out a page to light a fag. They can't kill all unbelievers. If they could, they would anyway.

Under the pretext of racial equality, Muslims have slipped in religious equality.

But it is not the same thing. Religions have to modify their claims to exist today: Catholics can't burn people any more—and could one imagine, for instance, the 'Elisabeth Welch affair' in which mobs of outraged Jews demanded that charming singer's blood for defaming the Solomon and 'his thousand wives', referred to as 'floozy', and the Israeli Republic demanding her death? Or the Home Secretary agreeing her song was 'offensive' (maybe he would, at that)?

Rushdie attacked racial discrimination, but the Moslem leaders, even those in the Labour Party and occasionally on anti-fascist committees, have always bitterly opposed self defence against racial attacks (which have resulted in arson and murder). They only get upset when the Messenger gets his feelings hurt. Who bothers that the Founder of the Anglican church (Henry VIII) is described in countless books and films as a syphilitic lecher and wife-butcher—is he any better or worse than the other historical character, the illiterate camel driver?

The Anglican Jehovah can look down benignly on wars and massacres, but knocks bits off Durham Cathedral (so we are told) when a learned and perfectly blameless cleric queries the Immaculate Conception. But Jesus takes any amount of flack—ever see 'The Life of Brian'?

## BLASPHEMY LAWS

The act of treachery that has led us to the

point where someone goes into hiding for writing a novel was committed by a High Court Judge, Alan King Hamilton. Hitherto blasphemy prosecutions had been over insulting God. But this receded into the dim past as nobody took it seriously enough. The Rev. Dr Paisley (before he became an MP) held a Catholic service strictly for laughs, with unfrocked priests gabbling out the Mass to hoots of mirth from the Presbyterian audience. Catholic women knelt outside the music hall, praying, and afterwards scoured the bins to make sure the consecrated bread and wine had been retrieved. Nobody was prosecuted, nor did the Queen of Heaven take any action. Bad taste, it was agreed. But you wouldn't kill a novelist for that, except by way of a bad review.

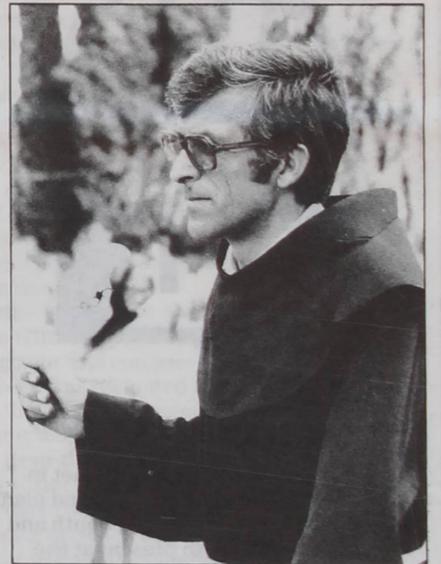
Only when Mrs Whitehouse brought an action against *Gay News* for a homosexual poem about Jesus, was the rusty weapon of the blasphemy act brought up and it came before Judge King-Hamilton, who bent the law. It wasn't about insulting God, he decided, but about insulting people's views of God, and he fined the defendants as he couldn't very well burn them and God wasn't prepared to knock bits off their houses. He said, and this is now echoed, that other religions must be defended too: extend the Act! Excellent! If one insults the religion of animists who believe in dungballs, and the penalty for heresy laid down in the sacred stones is to be served for breakfast, that is religious equality if any happens to be around! If you referred to Mohamamed slightly you could be sentenced to death, for that's what they want, not a mere fine. It's Their Religion, isn't it?

Children in British schools—of whatever origin—must be set free from imams, ayatollahs, mad mullahs, veiled women and dancing dervishes—never mind the priests and vicars. You can't have Death to the Unbeliever taught, or made respectable by councillors and MPs in the name of 'tolerance' or 'cultural identity'. Otherwise we are going to have a bloodier repetition than the disasters already brought by other desert religions.

Campaigner for racial equality, Salman Rushdie is paying a price for having done in an Islamic context what thousands of writers have done in a Judaeo-Christian context: we must not give away years of struggle against religious oppression under the pretence that this is an ethnic matter. It is an outrage that Penguin have withdrawn the paperback edition to try to appease the inflamed feelings of the Teheran casbah.

But the close bond between state oppression and religious dictatorship must surely be demonstrated with the latest announcement from the Mad Mullah that the workers in Norfolk who print for Penguin are also on his death list. The workers laughed it off, but to Khomeini what's a few East Anglians when, out of a thirst for holy war, he has already succeeded in the slaughter of half a nation back home?

To blaspheme against religion—any religion—is a form of direct action against oppression. Those who defend the right of others to practise 'their faith' are liberals who are letting oppression go unchallenged.



Father Slavko Brbaric, OFM, described in 'The Facts about Medjugorje' by Fr Richard Foley SJ, DD (apologist for the apparitions) as 'an expert in psychotherapy', denounced by the local bishop of Mostar as 'ruthlessly exploiting the six young people not only for financial gain but in order to rally popular support for the Franciscan-led Croatian Nationalists.'

Now that Communist society is appearing more open and Catholicism has flourished again, the Virgin Mary has made her appearance to a number of school children. Their vision has been tested by police and bishops, anxious, as in the case of Bernadette at Lourdes, to damp down the enthusiasm lest it overthrow the secular regime and maybe the Church. Saints and visions are disturbing until they can be brought into line, canonised and stuck safely on a pillar!

The Communist authorities—but also the hierarchy of the Roman Catholic Bishops, fearful of their newly gained privileges after their disastrous collaboration with the Nazis—suspect the visions, but the Faithful are pouring into Medjugorje to worship the appearance of the Virgin Mary in a dream to the children entrusted with her 'promises'. The pattern of Lourdes and Fatima is followed, down to the boosting of tourism.

Continued on page 6



# marx as god

OVER A LARGE part of the world God does not reign anymore. There is the same reverence for the Name, but it is that of Marx. The myth of the 20th century is not the divine right of kings, but the role of the revolutionary party. The theory derives from the (imaginary) success of the Bolshevik Party in making the Russian Revolution, since which it has dominated Marxist thinking. And since theology, like history, is made by victors, the myth of Marxism-Leninism has been propagated by a huge and growing industry throughout the State Communist countries and has overflowed into every university in the world.

Soviet Communism or Marxism is the subject of theses and comment and is beyond questioning; economics has replaced theology as 'Queen of the Sciences', and Marxism-Leninism takes up the time of students of sociology or economy.

In examining the basic tenets of



Marxist-Leninism we must first note that the set of events on which these are based did not happen in the way they are interpreted at all.

It is because of this we may compare the 'old' and 'new' testaments of Marxism and Marxist-Leninism (they are not identical) with the difference between the old and new testaments of Judaism and Christianity. Those who accept the new must accept the old but not vice versa.

Judaism, like Marxism, claims to be based on an infallible and unalterable Law (in the one divine; in the other scientific). The Law is immutable and has very little relationship to current problems. Because of this it encourages a vast degree of commitment and interpretation—Talmudic on the one hand, Marxist philosophy on the other. The Talmudists will endlessly argue as to what the Divine Will is. Claiming no direct line to the Almighty as Christianity does, they base themselves on what the Law is and how previous scholars have interpreted it. A pious Jew might be concerned if his sons could play football on Friday night—the Lord omitted to say anything specific on the subject to Moses, whose knowledge of sport was confined to turning sticks into snakes. Work is prohibited after dusk on the Sabbath which would exclude professional football but how does this affect games? Rabbi This might argue it is work and Rabbi That it is pleasure; their arguments would be based on precedent and the finely tortuous. A rabbi (a teacher not a priest) would in a Jewish religious environment, such as pre-War Warsaw, compete with a whole tribe of rabbis, official and

unofficial, to give advice, consider, argue, settle disputes.

Marxism has always appealed to scholars of a Talmudic bent; Marx himself came from a line of Talmudic scholars, however much he hated Jews as such. The arguments for Marxism which he laid down—since he never established a party—established a Law reckoned to be scientific and immutable. Successive generations of Marxist scholars have tried to interpret all events—from beekeeping to trade unionism, from ping-pong to war (as in China today) in the light of the Law. The Law proclaimed an inevitable transition from feudalism to capitalism, through monopoly capitalism and finally to socialism.

This Law is not necessarily wrong—at least, not all the time—though the Ten Commandments are not all they're cracked up to be either. How woefully they omit the main crime of the Mosaic period—slavery—and so justify it through the centuries; and how inadequately they deal with murder and theft—prohibiting without defining and so perpetuating! But they were a new start—as was Marx's analysis of the development of capitalism from feudalism, based on hindsight. His analysis of the steps forward are still being proved wrong by history.

## Marxism and Christianity

Then we come to the Christian revolution in religion we are liberated from the Law and asked to believe in a certain set of events, stated to be historically true, and justifying first an apostolic leadership, then a new priesthood and finally a Church. Likewise, when we come to the Russian Revolution, Lenin 'liberates' us from the Marxist Law (though China has gone back to it) and asks us to believe in another set of events. We no longer need the rabbis because we have the Church, we no longer need to ponder what Marx said since we have the Party.

Lenin, as the Saviour of the 'new religion', as Jesus is of his, begins by rejecting the rule of the scholars, and just as Christ rebukes the Pharisees, so Lenin castigates the Marxist Social-Democrats with whom he shared common beginnings and a common faith. Both Christianity and Leninism are based on a set of events which are supposed to have happened in real life. If they are historically false then they are materially false. This is where they differ from the 'old' religions of Judaism and Marxism. The discussions about whether the events of Christianity really happened—the actual life of Jesus, the Crucifixion, the Virgin Birth, the Resurrection—are well known; of Leninism less so. Being more recent it is supposed it must have happened. Besides, the scholars lay it down as fact!

The revolution in Russia was carried out while Lenin was sitting in a Zurich cafe. Tsarism was blown away before Lenin came back from exile because of a plot by a Marxist scholar of the old school, Helphand Parvus, a commercial parvenu who became the German Imperial Adviser to rescue Germany from a Russian offensive, by taking Russia out of the War, and to make the Revolution 'socialist' and net a fortune by speculation. (Two of these three objectives succeeded!) It is to Helphand we must give the credit or blame for the success of Lenin—but it was a counter-revolution, not a revolution. When they saw the chance of power Social Democrats such as Trotsky, who had clung to the older faith as long as possible, rushed to the new, well-equipped party able to buy and subvert police and soldiers.

As was said of the New Testament, what was new wasn't true and was true wasn't new. To justify itself, Leninism quoted the old Laws of Marxism though they were no longer valid for them (the 'revolution' was supposed to come, by scientific evolution, in the industrially advanced countries). The party now had the right to suppress all other parties because it was the 'party of the working class'. In the same way the Catholic Church had emerged victorious from its internal struggles and proclaimed itself 'the one Church of God'.

The armed scholars on the one hand, the priesthood on the other, had so many points in common that at first the Pope was deceived. He welcomed the defeat of the Orthodox Church and had to be persuaded that this was not an unmixed blessing by the traditional method of a message direct from the Virgin Mary—at Fatima—conveyed by the more realistic Portuguese clergy.

The historical events, as alleged in both gospels, become the point of reference in both religions. To this day Samaritans are assumed to be good (through misinterpretation of a particular parable) and the Pharisees bad. To this day Leninists—basing themselves on their hero's attitudes to contemporary events, largely dictated by civil war—give the Delphic replies as to how the Godhead would have reacted, and judge movements of today on Lenin's judgement of them seventy years ago. Marxists, of course, judge from the basis of a hundred years ago: anarchists are still 'petty bourgeois', though the meaning of the word has totally changed. Minor Trotskyist parties still try to woo the 'anarchist masses' from their 'leaders' since Lenin said that too!

Both Christianity and Marxism have split into fragments but it is illuminating to see these divisions are parallel. The Anglo-Catholics, for instance, are a fifth column within the Church of England much as Trotskyists are a fifth column within the Labour Party. They seek to emulate the practices of a church they won't enter. (It is piquant to reflect that British Trotskyism was built up, and the cult of Trotsky pioneered, by Anglo-Catholic clergymen).

Liberation movements in South America, reconciling Marxism and the Church, are at least as much in the Christian tradition as the finance-obsessed Vatican and maybe more so. To try to reconcile the Church with Anarchism, though, is an impossible task. To do so one must rid it of the desire to rule; what liberationists try to do is give it compassion but that is not necessarily the same thing, as is proved by the whole history of liberalism.

## CHURCH PROPERTY - HOLY THEFT

IN OTHER PARTS of the town the mob set fire to the churches. This happened all over Spain. For years one finds a priest ruling with absolute arrogance and in close co-operation with the local landowner. When he finds that some labourer does not come to church on Sunday and prefers to spend his time in the wineshop, he sends for the man's wife, catechises her, warns her. If her husband does not come, then next day, standing around like cattle to be hired by the landowner, he finds himself passed over for work. Soon the husband gets the message. Then, in times of civil disturbance, a mob ransacks the church. The priest flees. Silver-haired professors with gold-rimmed spectacles then write, in their calm, cloistered studies abroad, that this is due to the influence of the Spanish Anarchists who—hot and dusty, tired out from the battle against the authorities—have come back to the village exhausted, to harangue the mob, in voices hoarse with fatigue, not to engage in such pointless activity.

### Miguel Garcia (Miguel Garcia's Story)

This anti-clericalism, church-burning and all, went back long before Spanish Anarchism: it was a feature of previous civil wars, and of most risings in the 19th century. But because of it, anarchism has become identified with church-burning—though in England, the ransacking of churches goes back much further than that and was carried out by the ruling classes, and nationalised by the State. Before the rise of capitalism, the Church was where the wealth was.

One of the 'scandals' of 'red bolshevism' was the conversion of churches into warehouses and museums in post-revolutionary Russia. Nothing more helped to identify it with dire Anarchy—except perhaps in England where nobility and the State had done much the same thing to individual personal advantage at the time of the Reformation! Nowadays, with the decline in institutionalised religion, the Church of England is an established church without the people, an ironic twist to the history of the Anglican Church in Ireland and Wales—it is faced with increasingly redundant churches and the solution is to turn them into warehouses, and where

money isn't forthcoming into museums! It seems, from the best spiritual advice available to us, that this is all right providing the Church gets the proceeds!

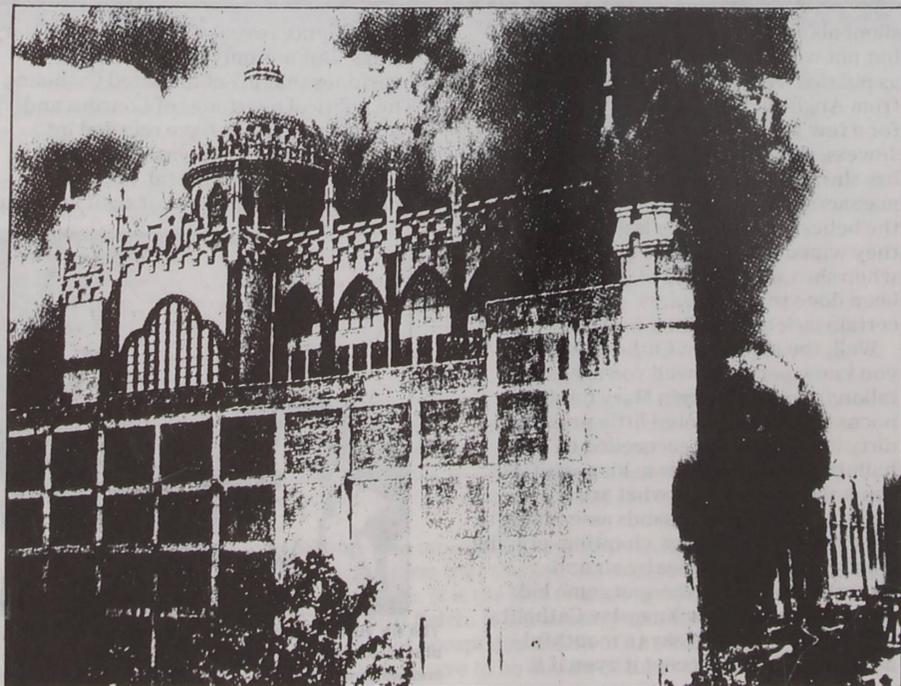
But who built these churches, who maintained them, who kept the clergy but the people of England? As they have dispensed with the need for churches—except in the case of more recent arrivals whose older generations still feel the need of the bricks and mortar—they are entitled to have them back, or at least the benefits of the proceeds.

If there is no logic to this statement, then one might as well hand back everything pre-Reformation to the Roman

Catholic Church. This was the argument used to justify keeping the former Catholic churches. Even so, St Ethelburga's, in the City, a handsome pre-Reformation church, was sold back—no objections to that!

If the redundant churches are to follow the religion of the majority of the people, they might as well be bingo halls, but let them at least be something of service to the community. The aristocracy have

already burst their coffers to overflowing with the bulk of God's money; the middle classes have dipped their fingers in it with arranging the property deals; any chance of the rest of us getting a spoonful?



# RACIALISM AS RELIGION

## RACIALISM TODAY: A SECOND RUN

Racialism today has become a sort of schismatic religion—certainly so far as Britain is concerned. Ostensibly because of the Holocaust (but actually only because Nazism got associated with military defeat) anti-semitism has lost much of its populist appeal and is therefore valueless to the capitalist class. (When found to be valuable again, they will use it). Modern racialism here, with all the same irrationality and fervour, has been switched to the so-called 'coloured' people, still assumed to be recent immigrants. It has changed from the old-fashioned imperialist superiority complex to an inferiority complex ('they' get this or that, 'if I blacked my face I'd get' etc). One is responsible for all, a new composite devil picture is created. The old canards about Jews are recognised as absurd; new ones are built up about those differing by colour which startlingly resemble the old ones about those differing by religion.

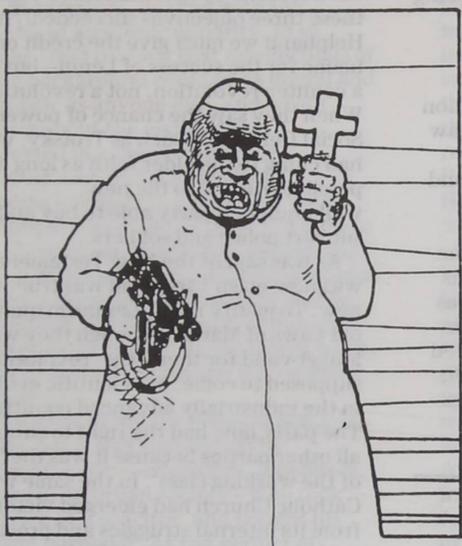


The Roman Church, never averse to persecution for religion's sake, well understands that racialism is a rival (devaluing its magic of baptism) and one that challenges it for supremacy in the State. It did so with marked effect in Nazi Germany, and it does so in South Africa, where a primitive Calvinism is subservient to the religion of white supremacy. The Catholic Church may have compromised with nationalism, though the hierarchy sees that as a rival too. It can't give way to racialism which contradicts its initial premise of salvation by baptism. Liberation theology owes much to the conflict between Christianity and Racialism, which gives its standing in the liberal camp and status within the Church.

The old racialism—imperialist domination of entire nations—fitted in with Christian theology. The churches were anxious to go out and conquer and bring nations to Christianity; slavery was reckoned to be a minor hardship to suffer for this 'benefit'. Protestantism differed from Romanism in that it would not recognise that marital relationship was desirable (in theory—not that this was always observed: if the Dutch in South Africa had their way there would have been no Cape Coloured). But maintaining division between baptised people on grounds of a mystical belief in Race challenges the basic premise of Christian magic contained in baptism. To attack (unbaptised) Jews could continue for centuries and get Christian acquiescence; but Racialism today is a head-on affront to the Church and only political expediency has postponed it this long. It is strange to see in South Africa that God is, from a human point of view, 'on the side of the angels' for once!

ANTI-SEMITISM, relying on the same force of myth and magic as any religion, is a mirror-image of Judaeo-Christianity, but casting Jews in the Devil image, as some Christians did and do. It assumes the Jews are a tight-knit conspiracy, that everyone who can so be labelled is responsible for everyone else, and that this explains what makes the world tick. Since it is racialist, it is contrary to Anarchism because it assumes race is the motive force (and thus neither capitalism, nor the State, nor other oppression), though it has been used as an alternative to socialism.

Both the term and the thing are of recent origin. It was in the late 19th century that the (inaccurate) term 'anti-semitism' was coined. There is no such thing as 'semitism', which would include Arabs, being Semites (something reiterated often by Leftists who want to combine nationalism with socialism). What the term was framed to mean is hostility to Jews or persons of Jewish origin whatever they did or said. This broke from previous hostility to Jews in Christian countries, where they might be burned for their beliefs, but were persuaded to the end to convert. The magic of baptism made all the difference; not so with the new, politically motivated anti-semitism, relying on the old religious irrationalism for specific ends.



There is good historical record for supposing that superstitious hatred of Jews goes back to ancient times, to the birth of religions, and Jews became a scapegoat for specific magical reasons. But modern political anti-semitism was invented by Wilhelm Marr, in Berlin 1879, in a book widely circulated with the help of the arch-reactionary junker, Chancellor Bismarck, to counter Socialist and Progressive (liberal capitalist) opposition by labelling them as part of an anti-German conspiracy. It took off because there had been a wave of mystical nationalist feeling unleashed by the discovery of 'Aryanism' by a Germanophile Scot, Houston Chamberlain, who thus coined another inaccurate phrase (since Aryan referred to a language, not a race, and he certainly didn't mean Indians).

In fact, most German radicals if not all (including those of Jewish origin such as Marx and many of his followers, and even people like Lassalle who had never formally dissented from their religion) had gone out of their way to express hostility to Jewishness which, following Marx's lead, they equated with capitalism (but apparently thinking, like Marx but unlike Lassalle, that the magic of baptism wiped the capitalist stain away). The desire to assimilate, following acceptance of the 19th century

emancipation, affected the very rich into becoming Christians and aristocrats (detested by the Junkers who were, however, prepared to lend their daughters into marriage with money); and into the socialist camp by the academic and business world (in England, the Liberal Party absorbed this function).

Marr's declaration of war on socialism and liberalism by anti-semitism was taken up by populists and nationalists and within two years Adolf Stocker had formed the Christian Social Workingmen's Party, claiming to be both Nationalist and Socialist—the first of many such parties whose sole policy was anti-semitic. In Austria, Karl Lueger's party acted as a strike-breaking force in the name of anti-semitism—when it came to strikes against Jewish businesses (which might have been a blow at some capitalists) Lueger insisted, in defence of his strike-breaking tactics, that he was the one to decide who was a Jew and who wasn't!

The mumbo-jumbo of political anti-semitism, still flogging accusations of ritual murder which the Western Church had long since abandoned, became at least as popular as socialism in socialism's working-class stronghold, and followed the pattern of anti-Black feeling in Britain today. It was reinforced in Germany by the doctrine of Aryanism. As taught up to the time of Ludendorff (who combined it with Nordic Paganism) it was an anti-working class doctrine. Europe awaited Superman and the Master Race to redeem it from years of 'helot' (i.e. worker) domination.

Europe had been created by Nordic Man but the aristocracy it needed had been pulled under by inferior races such as Celts, Germans and so on. They would, being inferior, be subject to racially pure races, allegedly like the Jews—who having no nation of their own would have no ties to the mystic Soil—and could only be redeemed by a new aristocracy, namely regenerated Man in a Third Empire (a millenarian concept). It was the Soil, not humanity, that was worshipped—e.g. Franco, having killed enough Spaniards even after the Civil War to populate Barcelona, went into agony and ecstasy over British retention of Gibraltar. Had he dared, he would have entered the Second World War over it, could he have trusted his people.

Hitler's achievement was to form a demagogic party, with support of a large number of the very 'helots' he was required to attack, to divert them, and to save Germany, from bolshevism for the benefit of business interests when the traditional parties of the right were discredited. He couldn't very well go round telling masses of Germans they were helots, so the Aryan theory was reversed—the helots became the Master Race, Hitler himself became Superman and the Jews reverted to their traditional role of the Devil. It was all such a farrago of nonsense that few thought it would ever be taken seriously, and would be ditched if Hitler ever came to power.

An important role in the development of the anti-semitic religion was played by Russian Tsarist police, who recognised it as a way of deflecting socialist and anarchist ideas by inventing the 'race struggle' rather than the class struggle and explaining why Tsarism was under attack. Their creation of 'The Protocols of the Elders of Zion' is still a textbook used by the right wing and an evergreen perennial in Catholic circles.

'Drowning the Revolution in Jewish Blood' became a favourite theme of the Tsarist Black Hundreds who thought pogroms, with the attendant loot, would act as a substitute; this policy, adopted and adapted by Hitler, led to the Holocaust.

silent about Protestants, who venerate but not worship her—perhaps it leaves her as puzzled as it does everyone else apart from Anglican theologians). As one who, for a few years of her mortal life, was a Jewess, and for most of it not a Christian, has she any strong words about the massacres of Jews by Croatian Catholics at the behest of Nazis? She is gratified that they wiped out the local Serbs and only when she talks vaguely of 'justice having been done to the faithless' do we notice a certain lack of sympathy for the Jews.

Well, the modernist Catholic will say, you know perfectly well you are not talking about the Virgin Mary but the hocus pocus of a bigoted little priest in a dirty habit, who has succeeded in hallucinating some kids in his parish. So think the bishops. But what are we to make of all these thousands assembling in the fields, worshipping, chanting, praying, coming on long journeys by air and motorbus to gaze at the spot some kids saw in a dream? Few Yugoslav Catholics will say it's a fake. It says a mouthful about people who accept it even if it

doesn't quite reveal what the Virgin Mary thinks. But it is only the political overtones that upset liberated Catholics. The political overtones of Lourdes and Fatima in their day have receded into history. Put the brainwashed kids of the village on a stone pedestal, shove the political background out of sight and you

have a clear indication of Catholic consensus and its relationship with the State. Only the nature of Nazi and State Communist regimes with which they compromised makes it an embarrassment, more so than the political background behind Lourdes and Fatima which few remember any more.



The six visionaries during an apparition of the Virgin Mary whom they describe as 'slender, dark-haired, blue-eyed'. She wears a 'translucent silver-grey robe with a white veil extending to her feet and beyond and wearing a crown of stars' so conforming to both idealised Western religious art and 'Aryan' beauty notions.

## Vision of Medjugorje contd.

Since she reappeared near to where thousands of Serbs were massacred, might not Our Lady be expected to express some regrets? Not a bit of it. She lauds the Croatian Nationalists and deplores the years of atheism. Does she then call for an overthrow of the Communist State? Not so, she echoes the usual Communist party platitudes about 'peace', which in this context means not going to war with Soviet Russia, and does not in the least affect the actions of the Communist Party. Well then, does she at least preach Christianity? Not really, except that she wants everyone to join the Roman Catholic Church. She inveighs against the Orthodox, who worship her, as much as the atheists, who don't (although she is

# THE NEW CRUSADERS

PERHAPS ONE of the most exclusive clubs around—and which claims charitable status is an organisation that over the decades has brought together some of the more powerful leaders in the world. In recent times, it has been openly funding far-right terrorists while hiding behind the cover of Vatican respectability. This organisation ostensibly traces its origins to the Crusades and to a warrior class, but is now a secret society with Intelligence links, particularly the CIA.

It is known as SMOM, or the Sovereign Military Order of Malta. SMOM has sovereign territory, but has nothing to do with Malta. Its headquarters is the Palazzo Malta on the via Condotti in Rome and its Grand Master is Prince Angelo de Mojana di Cologna.

SMOM purports to provide 'humanitarian assistance', to maintain hospitals and clinics and ambulance corps, and to provide aid to refugees. This it does, but in a very political way, acting as a back-up force. Over the last few years SMOM has been providing direct aid to the Contras as well as to anti-communist, pro-South African forces.

The organisation bestows knighthoods and other honorary titles on its supporters and it has been estimated that there are about 10,000 SMOM knights scattered around the world. Around half of those associated with SMOM are connected to the different royal families of Europe, the remainder being leading politicians, statesmen, industrialists, etc. The most influential grouping within SMOM are the

Habsburgs, the Luxembourgs and the Hohenzollerns. SMOM acts as a focal point for High conservative catholicism bridging royalty, the Church, big business and the political establishment, as well as the international Intelligence community. The alleged origins of SMOM go back 900 years to the Crusades when the Hospitallers of St John, who were Italian merchants, set up a hospital to care for pilgrims in Jerusalem. Their base attracted much wealth from traders across Europe and the finance was then used to buy up land in different parts of the Mediterranean to establish other outposts. The Hospitallers had their own military wing to defend their financial interests. These 'paramilitaries' were known as the Knights of St John and were a semi-mercenary force. Because of their relationship with the Church no ruler dared challenge them.

The Knights of St John were defenders of the Church but they also sold themselves to the highest bidder. For their efforts the Church rewarded them with a special diplomatic status, independent of sovereign powers. Suppressed by Napoleon I they moved to Rome. In 1929 the Order received official recognition from Mussolini. During the fascist era and World War II the Order worked closely with the Axis powers. But after the war SMOM extended its interests to anti-communism generally and over the years opened its doors to prominent capitalists who were active in either defending the Church or who were involved in anti-Soviet intelligence. In

1983 SMOM and the Vatican established formal diplomatic relations and exchanged ambassadors. The Order now has diplomatic relations with over 40 countries worldwide and under international law SMOM is recognised as a nation—the world's smallest. SMOM members who hold diplomatic passports automatically receive diplomatic immunity.



The late James Jesus Angleton held an honorary position within the Order.

Angleton was head of Counter-Intelligence in the CIA and has been linked to coup attempts in Italy and Britain. Angleton was granted one of SMOM's highest honours—the Grand Cross of Merit for his work in helping to establish Catholic Action, the far right organisation. Luigi Gedda, the head of Catholic Action (which, according to Angleton, was funded by the CIA as well as the Vatican Civic Committee—which was also headed by Gedda) was a SMOM member too. Other SMOM members prominent in the 1970 coup attempt in Italy include Prince Borghese and General Giovanni De Lorenzo, who was Chief of SIFA and who in 1962 was head of the Carabinieri. De Lorenzo was also implicated in the 1964 coup attempt (Plan Solo) and in more recent years went on to become a deputy of the neo-fascist MSI. Admiral Ellery Stone (US consul in occupied Italy) was another SMOM knight—it was he who ordered Angleton to rescue Borghese from the Resistance (Borghese, as head of Decima MAS—a Nazi death squad, was sentenced to death for war crimes). Reinhard Gehlen was another noted Intelligence head who was a SMOM knight. Gehlen was a Nazi general and former chief of Hitler's intelligence organisation for the Eastern campaign. After the war Gehlen survived by going on to work for US intelligence in Europe and eventually he was appointed to take charge of the BND, the West German Intelligence organisation. Gehlen's brother, incidentally, was secretary of the Institute for Associated Emigration, headed by Thun Hohenstein and funded by SMOM, which organised an escape network for Nazis in Germany, fascists in Italy, and sympathisers in Eastern Europe, in the aftermath of the war. But SMOM was by no means exclusively pro-Nazi. SMOM set up a US wing in 1927 involving the Kennedys, the Fords, etc. Today its US head is J Peter Grace, the industrialist with connections to the Third Reich (see below). More recently SMOM has worked closely with the American Foundation and together they have raised over \$10m in funds for anti-communist forces in Poland, Afghanistan and South Vietnam. The Foundation's board of advisers, incidentally, includes Zbigniew Brzezinski, the National Security adviser to Carter, and William Simon, the former US Treasury Secretary and who is also a SMOM knight. It should be noted, too, that during the Contragate inquiry the Air Commandos Association admitted that most of the funds it collected for the Contras were sent via SMOM.

SMOM has established, in fact, links with most of the Central American (and

South American) countries—and its representatives in those countries invariably have Intelligence connections. The El Salvador chapter, for example, is headed by GT Loughlin, a CIA operative and a former FBI agent; and SMOM's ambassador in Honduras is Robert Alejos Arzu, who provided assistance to the CIA in the Bay of Pigs invasion and who later became a CIA operative. SMOM's ambassador to Uruguay, Umberto Ortolani, was also an adviser in Gelli's P2. (Other P2 members who were knights of SMOM include General Santorito, the former head of SISMI, Admiral Giovanni Torrisi, head of General Staff of the Italian Army, and General Giovanni Allaverni, head of SIFA. Even the Vatican commission of enquiry into P2/the Vatican Bank included a SMOM knight, namely Joseph Brennan, the New York banker. The head of the Vatican Bank, Prince Massima Spada, is a SMOM member too.)

Other prominent SMOM members include the late General Franco, King Juan Carlos (his choice as prime minister after Franco was Adolfo Suarez, an Opus Dei member), Franz von Papen (vice Chancellor under Hitler), George Bush and Giscard d'Estaing. Other, less prominent, members include Frank Shakespeare (director of studies at the Heritage Foundation), Patrick Frawley Jr (funds the Christian Anti-Communist Crusade), Admiral James Watkins (former US Chief of Naval Operations), the late James Buckley (head of US propaganda in Eastern Europe, and who set up Radio Free Europe and Radio Liberty) Alexander Haig (former C in C NATO), Alexandre de Marenches (chief of French Intelligence under Giscard d'Estaing), George Rocca (deputy chief of Counter-Intelligence—under Angleton—of the CIA), Robert Gayre (mentor of Roger Pearson, the US neo-Nazi, and former president of the World Anti-Communist League), Francis Ortiz Jr (CIA station head in Uruguay 1970-73, and J Peter Grace (chair of Radio Free Europe Liberty Fund who helped to bring to the USA hundreds of former Nazi scientists, including war criminal Otto Ambros the director of IG Farben which employed inmates from Auschwitz).

The list goes on and on. We have only covered some of the more prominent members. But even our shortened list gives a clear indication of the role of SMOM today. Earlier in the century the Order, like the Vatican, aligned itself with fascism. But with its defeat it turned to the Cold War and the CIA and its allies. But above all it still remains an exclusive club, whose contacts are its assets. The Sovereign Military Order of Malta still sees itself as carrying on the tradition of the Crusades, fighting heathens—whether Muslim, Jew or Communist—and defending the traditions of conservatism and the Church.

## God and the State contd.

Has this changed with the 20th Century? The Church is under attack by rivals as seldom before. Tens of thousands in the Western countries follow California, the land of dreams, to turn to occult gurus and fancy cults, many of them literally coming out of their pipe dreams—as did many of the established religions. Fear of the unknown, thought to have been banished for centuries, has returned with the Atomic Bomb. The Church has to face attacks from totalitarian States which cannot bear a passive rival. Anarchism—a belief in statelessness, reason and life—has no affinity with the whole concept of God, which is a worship of the State, Irrationality and Death. Anarchism hasn't changed (though phoney variations flourish better than the real thing) but has the concept of God changed?

Michael Bakunin, in his *God and the State*, stated forcibly that God did not exist, but even if he did it would be necessary to abolish him. To a certain extent 'liberation theology' desires to refuse any longer the submission of religion to capitalism (and its relation to State communism) and the desire to take magic out of religion to make it more acceptable to modern people—but how does the average religious person view it?

A.M.

## Stop Bugging Me!

THE MOST common form of bugging device is the infinity transmitter which uses a telephone as a transmitter. The range is theoretically infinite since the conversation can be monitored from another phone anywhere in the world. A switching device is implanted in the subject's phone receiver and is activated by a preset tone or series of tones. The eavesdropper simply dials the number of the subject telephone and sounds the toning device before the phone rings. This opens up the phone line without anyone in the room being aware of it. The eavesdropper can then listen to a conversation in the room as if they were listening to a phone call.

A cheaper device that accomplishes the same thing is a 'listenback' which is installed on the phone but is not tone-activated. The eavesdropper dials the subject phone and waits for it to be answered. When the phone is hung up the device keeps the line alive so that the person on the other phone can hear conversations carried on nearby.

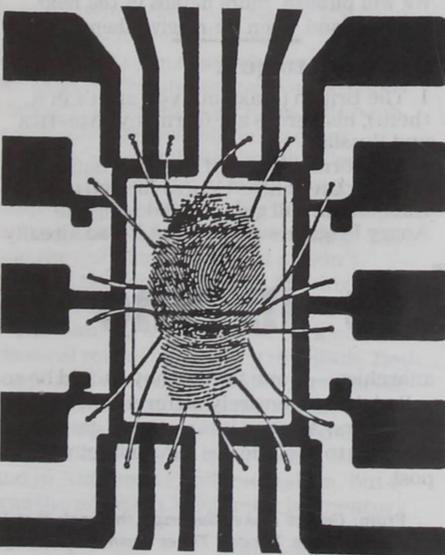
Both the infinity transmitter and the 'listenback' have limitations. When either is activated the phone is unusable. Anyone calling in gets a busy signal, while anyone picking up the phone will not get a dial tone until the eavesdropper hangs up. The 'listenback' must be activated by a pretext call that might arouse the subject's suspicions. If the user of an infinity transmitter doesn't activate the tone-controlled device quickly before the phone rings then they may also have to come up with a phoney story for the person answering the phone.

A 'listenback' can be detected by simply dialling the subject phone from another phone and listening to see whether it continues to transmit sounds after it is hung up. An infinity transmitter is more difficult to detect. If it has not been activated then it can usually only be detected by a professional 'sweep' of the instrument either to locate the device itself or run through all the possible tonal signals to activate it.

One way of detecting an infinity transmitter is by using a voltmeter which should be hooked into the phone line—the phone is then hung up and when the infinity transmitter is activated the voltmeter will measure the drop in voltage in the line, indicating that the line is open.

With audio surveillance equipment the best method to prevent conversations

from being picked up is by using white noise. A radio receiver may be set to an interchannel position and the gain control advanced to the maximum. If an FM receiver is available it may be set to receive the white noise hiss that may be observed between broadcast stations. Loud music from a radio, a hi-fi or a television may also be substituted. In a pinch a confidential conversation may be conducted near a running bathroom shower head.



'Drop' mikes which operate by means of radio transmission can sometimes be detected by means of feedback technique. This requires a portable AM-FM radio receiver with a telescopic antenna. For application, extend the antenna in a room suspected of being bugged and tune the receiver carefully from the bottom to the top, covering all the FM frequencies, at the same time talking to yourself continually. At one point, if a bug is present, you will be able to hear your voice through the receiver, although the voice may be indistinguishable because of top volume feedback. This feedback will always be a deafening continuous howl, scream or high-pitched whistle. To learn the exact location of the bug simply cut the volume of the receiver and slowly move around the room. The feedback will increase in volume as you get closer to the bug.

Adapted from: *Survival Network Newsletter*

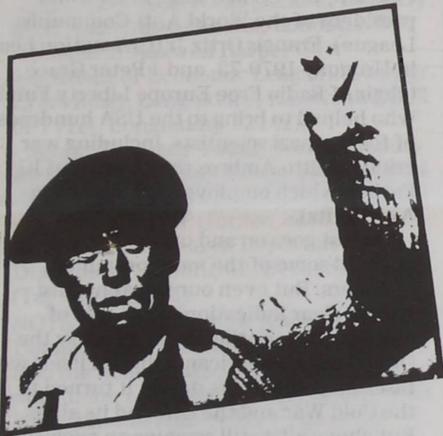
## Q & A on Anarchism

**Q** Why do anarchists go on so much about Spain? Aren't they supposed to be internationalists? (**Black Flag**—it ought to be called **Spanish Flag**—is the worst!)

**A** This echoes the famous Martyn Harris timewarp piece of nonsense in the *Sunday Telegraph*, namely that *Black Flag* looks to Spain where the anarchist revolution is taking place and trade unionists go on pilgrimages to see the anarchist collectives (still!)—they have a fat chance of seeing them, say, in Lloret de Mar and Marbella!

Spain is important (and our stance hated, among anti-anarchists in Spain as elsewhere) on various counts. The Spanish Revolution of 1936 was a unique experience of the workers themselves seizing industry. The hype about Russia, Russia, Russia since 1917 has totally falsified the whole idea of what the working class movement should be about; and Spain 1936 is a necessary corrective. Above all, the vanguardists are contradicted by Spanish reference, which is why they loathe it (in Spain too).

The whole history of the CNT (the anarchist labour union) in Spain from its inception to the Civil War shows that a working class movement can operate as a forward force, with the rev revolutionary union as a whole taking the lead rather than the party as a vanguard upsets all Marxist theory. There are a few other examples but not to the same extent.



The internal betrayals of the revolution, leading to the loss of the war, highlight certain ever-present dangers for which there are no other precedents (how the bourgeoisie can infiltrate from without). The post-war resistance, totally ignored by the English-speaking world until we forced it on their attention, has only been eclipsed by the resurgence of nationalism, often in new guises in many countries, whether in Spain or elsewhere, and affords an alternative to it.

The mass extermination of workers by the ruling class after the civil war ended was totally ignored by all despite our efforts: we make no apology for still calling attention to this even though it is ended and the survivors of years of imprisonment and discrimination getting less. To ignore it, and describe resistance as 'terrorism', without apparent motive, often erroneously attributing it to nationalism and indiscriminate killing, is a ruling-class trick that has to be exposed.

The new threat of Phoneyism by the ruling class, when extermination and information suppression has failed to stop the movement, has been tried out fairly successfully in Spain but is for immediate export.

The fact that in Spain there was the highspot and nadir of the working class struggle for reconstruction, and thus capitalist reaction at its worst, has an offspin in that during the World War Nazism and the capitalist powers clashed politely, and reconciled their differences afterwards, thus making it a centre for reaction: it is therefore impossible to ignore this in relation to world alignments though this is now slightly dated by Russia joining the 'club', and the rise of Arab fundamentalism.

**Dear Black Flag,** DT and ND, the producer of *Attack* and *Flamethrower*, is entirely justified in his anger at *Lobster* for accusing his magazines of being state-sponsored psy-ops jobs; or, to be more accurate, speculating that they probably would turn out to be such a beast.

It was a piece of sloppy work on our part—mostly mine, in this case. After 16 issues without (apparently) making a serious boob I had got sloppy. I am speaking only for myself, not the other half of *Lobster*, Steve Dorril, who had nothing to do with the piece. In fact, thanks to another cock-up on my part, he hadn't even read the piece before he found it on the paste-up board. I thought I'd sent it, but I hadn't. (A hazard of co-producing something while living 70 miles apart).

Nothing extraordinary happened—certainly nothing as interesting as the speculation offered by *Attack's* producer in his press release. (That press release was a gem. *Attack* against *Lobster*—the war of the fleas!) You do the same thing for a long time, you get sloppy, develop bad habits. The irate letters from the person who goes by (at least) three sets of initials and writes on 'Attack International' notepaper have been a salutary experience.

See? Nothing terrible happens if you tell the truth.

**Robin Ramsay (Lobster International)**

## LETTERS

Sadly, Ken Riddle, of Portsmouth, died. In a moving letter to us his wife Joan says he 'looked forward to receiving the Flag each month. He often remarked that he hoped you would never have to stop publishing through lack of funds', and she enclosed £10 ('I only wish I could make it bigger') as a last gesture of solidarity from Ken. It's the most touching tribute we've had.

**Dear Black Flag,** Regarding January's edition in which there was an article by GS from Plymouth supposedly about the bombing of Dingles by the ALF—it was not a report at all but a rather poor attempt by him to take the piss out of the ALF, to show his ignorance and a chance for him to brag about his macho attitude towards the pigs.

I found his explanation to the pigs as to why he had no interest in the animal liberation movement etc. as laughable and cliched. According to him class is the only issue, animal rights, feminism and anti-militarism being irritating diversions. It is as important for the animal liberation movement to recognise class as an issue as it is for the likes of him to accept that feminism, for instance, is an issue. They are all forms of power and therefore it is this that should be fought against in all its manifestations.

The ALF may not call themselves anarchists but as a group they behave and

act anarchically and have used direct action effectively and literally. I see no point in this sort of infighting. I also see no excuse for his ignorance when he says 'Animal Liberation, whatever that means'. Educate yourself!!

**Malc.**

NOTE: We cannot conceivably accept the equation of 'macho' (a buzzword for male aggression) with defiance of the police. 'Animal liberation' is an ill-defined blanket word and its opposite hardly a 'form of power'; in England hunt sabbing does upset the ruling class, and some sections of animal libbers and even of their aims may be anarchical, but one cannot equate it with class struggle nor with change in society.

Apologies for delays (sometimes failures) in answering letters: we collect a record number from our box address and it overwhelms us at times—it could be a full-time job but we have only spare-time volunteers doing everything. Don't shoot the pianists, they're doing their best.

The vast number of encouraging letters spurs us to carry on (despite being hit by emigrations and deaths): in the next (May Day) issue we'll be celebrating 20 years of existence.

## In Brief

### DAM DISCUSSIONS

Sunday 26th March — Cancelled

Sunday 2nd April — Anarchism and town planning.

Sunday 23rd April — Anarchism, Crime and punishment.

Sunday 7th April — Does the struggle against fascism start with the struggle against Leninism?

### Womens Discussion

Sunday 9th April — Women only discussion for anarchist-syndicalists and sympathisers.

All meetings are at the 121 bookshop, 121 Railton Road, Brixton. A vegan/vegetarian meal is provided and the

discussions start at 1.00pm.

For childcare, please contact Brixton DAM at the above address in advance.

### ANARCHISTS ARRESTED

Alfredo Bonnano, an Italian anarchist, and another comrade were arrested during a raid on a jewelry store. They have been charged with armed robbery amongst others. The arrests were followed by raids by the police on the homes of other Italian comrades. A support group has been set up.

We will publish more details in the next issue, as and when we receive them.

### Answers to quiz

1. The British (make out you aren't in it, then!); his heroes are Germany, America and Russia.
2. The former home of the International Libertarian Centre/Centro Iberico at Haverstock Hill got raided during the Angry Brigade swoops—but it had already

lost its premises, and the landlord was running a gaming club!

3. *Black Dwarf*: The sarcastic soubriquet would now be obscure, the historical reference unknown, it would be associated with Tariq Ali, and moreover the title regarded as insensitive.

4. The Lord Chamberlain theoretically vetted plays for the Royal Household, but in practice acted as censor of all live performances; serious playwrights loathed the institution but many commercial managers preferred having one censor to having many local authorities all acting on their own criteria. The cinema industry established their own British Board of Film Censors, a mediaeval relic which still exists today.

5. Charles Chaplin wanted to play it; but it was argued that while it might well be the greatest religious picture ever made, which of them in small-town America would dare put up a sign 'Charlie Chaplin in The Life Of Jesus'?

## Snakes in the Grass

**T**HE ANTI-ANARCHIST publication 'Freedom' (pretending to be the historic *Freedom*), publicists of the Phoney CNT, has recently exceeded itself in articles denouncing anarchists and where they work for a living. This latest tirade was started by Nicolas Walter and follows his familiar pattern—first he provokes then, if answered, feels he has a God-given right to the last word and magnifies the lies each time, accusing the victim of a 'vendetta' if responding (possibly a reflex from re-writing history and normally lying about the dead).

Nicolas Walter is joined by Philip Sansom (both of whom had only words of praise for Tony Jones, informant of Sir Maurice Oldfield of MI5, after he had been exposed by *Black Flag* for spying on the Left) and their venom is for Albert Meltzer, Stuart Christie and other anarchists. This has spread over the duplicated *Bulletin for Anarchist Research*, with pages of stuff from Walter, admitted associate of Colonel Montgomery Hyde, former MI6 and Ulster Unionist MP whose unassailed reputation he defends and to whom he has acknowledgedly passed information.

It is not worth space to answer this vermin here. We have never said they're 'compromised', as we do not think they're

anarchists—if one thinks they should be so called, it is an entirely different meaning from ours. Anyone interested in getting answers to specific lies can contact us by post.

From: George Blake: *Superspy*, the book that fingered CND activists Pottle and Randle. Walters corrected the *Sunday Times* when it said he gave information to M. Hyde over dinner; it was, he said, over tea.

In addition I wish to thank the following who have helped me in various ways: Rupert Allason (Nigel West), Andrew Best, Margaret Duff, Nicholas Elliott, Lord Hutchinson QC, Sophie Lannes, Donald McCormick (Richard Deacon), H. Chapman Pincher, and Nicolas Walter. Finally to my wife, as with so many of my previous books, my gratitude is boundless for her invaluable work in typing and retyping the text.

I ought to add that I have not improvised any of the conversations which have been recorded in the following pages. Their sources have all been authenticated.

H.M.H.  
May 1987

Harford Montgomery Hyde was born in Belfast in 1907 and is the author of more than forty books, mostly biographies and studies in criminology and sociology. He was educated at Sedbergh, Queen's University, Belfast and Magdalen College, Oxford and — besides his secret intelligence work — has practised as a barrister, was Ulster Unionist MP for North Belfast 1950-59, and was Professor of History at the University of the