

A PINCH OF SALT



International Christian Anarchist magazine/
Christians Interested in Anarchism

Number ten, summer '88

LOVE NOT LAW

donation please/free to prisoners



You've beaten me badly
your brutal fist in my face...

Now it's my turn
turn of the
offended after
years of
silence

Be quiet
Be quiet

Listen

Rogue Dalton

a central american refugee, giving testimony, wearing scarf
to avoid identification



Helen Woodson is currently serving a seventeen year prison sentence for her part in a Plowshares action. Whilst in prison she has conspired with two further Plowshares actions. On March 16th of this year she walked out of the front gate of FCI Alderson. Below is the text of the leaflet which Helen left throughout the prison.

After distributing leaflets, she walked down the hill, past the warden's house, and threw the remaining leaflets into the air near the gate. She then hung a banner, made from squares of a quilt, reading, "RESPECT THE ENVIRONMENT, END WAR, ABOLISH EVIL AND LOVE ONE ANOTHER." With the banner hanging from the fence, she opened the gate and continued down the road until she was cut off by a guard in a truck. Others soon arrived, and although Helen invited everyone out to dinner in Alderson, they declined and handcuffed her instead.

Helen was put into solitary, and has refused to attend disciplinary hearings. She can be contacted c/o The Greenhouse, 622 Water Street, Ashland, WI 54806.



End War! Respect the Environment! Abolish Prisons

We live in a culture in which evil is rendered invisible by deliberate design. Environmental contamination abounds while people earn their living manufacturing their children's slow death. The ultimate destruction of life on earth lies buried in nuclear missile silos and beneath the ocean's waters in Trident submarines. One million of our sisters and brothers remain invisible in detention centers, jails and prisons, some hidden even further from public view in solitary confinement cells, in Lexington's High Security Unit where five human beings, one a death row prisoner, live virtually underground, and soon in the new political prison in Marianna, Florida. Most prisoners were convicted of drug-related offenses in a nation with a hidden government which arranges drug and arms deals, peddling state-sponsored terrorism abroad and the ravages of addiction at home while encouraging the victims to "just say no."

Within this invisible web of horror, the death-dealing connections are complete. In Alderson Prison, I walk the beautiful mountain grounds as the powerhouse belches pollutants which coat clothes and skin and burn corrosively into the leaves. I pass the factory (part of the enormous UNICOR prison industries which make multi-million dollar profits, largely from military contracts) wherein prisoners produce decals for SAC bombers and hazardous waste containers. I read the memo from the Bureau of Prisons announcing that some Alderson women will be referred to the Female Inmate Work Cadre to complete construction of the maximum security Florida penitentiary which will confine their sisters. I am informed that I may soon be transferred to Lexington where two UNICOR factories manufacture computer chips and cables for nuclear weapons systems.

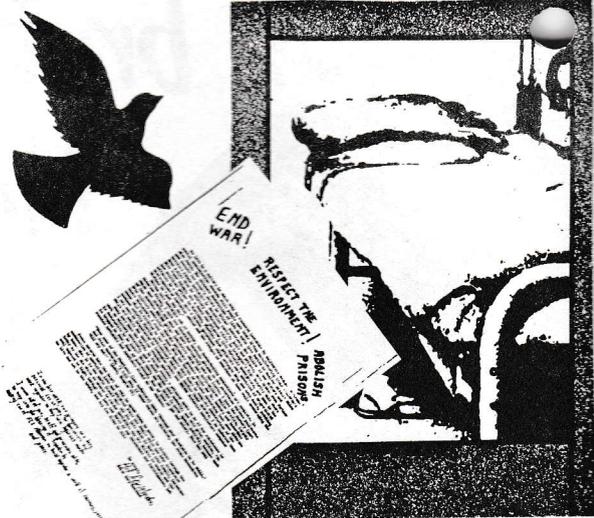
Many here know the truth. In recent weeks, a prisoner spoke to me of her reluctance to work on military contracts, and a staff person said suddenly, and with great emotion, "It is destructive to be here!" They know, but the truth is never spoken publicly, because each is trapped in fear, fear of punishment, fear of loss of job and salary. Thus the evil remains invisible and nourishes itself on our silence.

"Then some of the Pharisees (law enforcers) said, "Command your disciples to be still." And Jesus answered, "I tell you, if their voices are silenced, the rocks themselves will cry out!" (Luke, Ch.19)

Jesus entered into the heart of evil to speak truth to power, to cleanse through the combination of nonviolent love and physical force the Temple which had been desecrated by human sin. It is the earth itself with all its life which is God's true temple, threatened today by the sin which we choose to render invisible. May the silence be broken and the evil exposed to light through the love and force of our conscience and faithfulness. Let us live and act in the truth, and may God bless us all.

In peace,

Helen Dery Woodson



A PINCH OF SALT

"A Pinch of Salt" number ten, summer '88.

c/o 24 South Road
Hockley
BIRMINGHAM 18



The views expressed by contributors are not necessarily those of Rössing Uranium Ltd and are published without prejudice.

Next issue: out mid/late September. Help from the London network has been happily forthcoming (promises of help, that is). Articles, letters, poems, drawings happily received. To help us, if you've got a nice type face or word processor, then send work to us: close spacing, 12cm columns (we reduce it to 9cm), line space between each paragraph. Spelling mistakes on pain of death. All write?

SOLIDARITY



"We do control the destinies of Central American nations and we do so for the simple reason that national self-interest dictates such a course... Until now Central America has always understood that governments that we recognize and support stay in power, while those we do not recognize and support fail."

(Robert Olds, US Secretary of State, 1927)

"You have ordered us to leave our lands so that coffee can be grown. You have done us an injustice.... You ask us to leave the land where our grandfathers and fathers were born... Is it because we do not know how to grow coffee? You know very well we know how.... But we do not want to grow coffee on our lands. We want them only for our corn, our animals, our wood. And we want these lands where our grandfathers and fathers worked. Why should we leave them?"

(Indigenous Guatemalan Indians protesting to Guatemalan president, 1890s)

"Early in the 1960s under the Kennedy administration, agents of the U.S. government set up two official secret organizations that killed thousands of peasants and suspected leftists over the next fifteen years. These organizations, guided by American operatives, developed into the paramilitary apparatus that came to be known as the Salvadoran Death Squads."

Allen Nairn, "The Progressive"

Rene Hurtado was once a member of the Salvadoran treasury police. U.S. personnel conducted a course in intelligence for treasury police officers. It included training in "methods of physical and psychological torture":

"First you torture him psychologically..."

When you are interrogating someone for the first time, you try to come across as a sensitive, decent person - not as a killer...

But after using these methods for a few days or a week or two, you start getting tough...

There are a lot of different methods of torturing a prisoner: cutting off pieces of his skin, burning him with cigarettes. They teach you how to hit a person in the stomach so he suffers a lot of pain but there are no signs on the outside.

There's a special torture room in the treasury police building. You learn how to give electric shocks. There are some very sophisticated methods of this kind of torture. There's a more sophisticated [machine] that looks like a radio, like a transformer; it's about fifteen centimeters across and it says General Electric on it."

In El Salvador, liberated zones are systematically attacked, indigenous peoples and their lands deemed a valid target; here's how the U.S.-supplied Huey helicopters operate:

"The people are living on the side of the volcano in Guazapa. They grow rice and corn, build mud houses or simply live under the trees because the bombs would destroy their homes anyway. Under the trees the planes can't see them very easily. The children's faces are covered with scabs because they have no protection from the mosquitos. The people have set up schools and poder popular local (Local government). One day I was lining up the little kids from one of the schools for a group photograph. Suddenly, a Huey helicopter came strafing the area. All the kids, their teachers, and I dove into a "tatu" for protection. A "tatu" is a small tunnel with extra dirt on top to give added cushioning from the bomb blasts. We all crowded into a 5' x 6' space until the helicopter left. I was terrified myself, I don't know the psychological damage this does to the children."

Jim Harney

All above quotations from "Sanctuary: The New Underground Railroad" by Renny Golden and Michael McConnell.

"But the poor do not exist as an act of destiny; their existence is not politically neutral or ethically innocent. The poor are a by-product of the system in which we live and for which we are responsible. The poor are marginalised in our social and cultural world. They are the oppressed, the exploited, the workers cheated of the fruits of their work, and stripped of their being as people. The poverty of the poor is not an appeal for generous action to relieve it, but a demand for the construction of a different social order."

Gustavo Gutierrez (Practical Theology of Liberation)

"Perhaps what shocks most Christians seeking to take sides frankly and decisively with the poor and exploited, and to enter into involvement with the struggles of the proletariat, is the conflictual nature of praxis in this context. Politics today involves confrontation - and varying degrees of violence - among human groups, among social classes with opposing interests... It is equally hard for those who with all the good will in the world confuse universal love with a fictitious harmony. But the gospel enjoins us to love our enemies.... This means we have to recognize the fact of class struggle and accept the fact that we have class enemies to combat. There is no way not to have enemies. What is important is not to exclude them from our love."

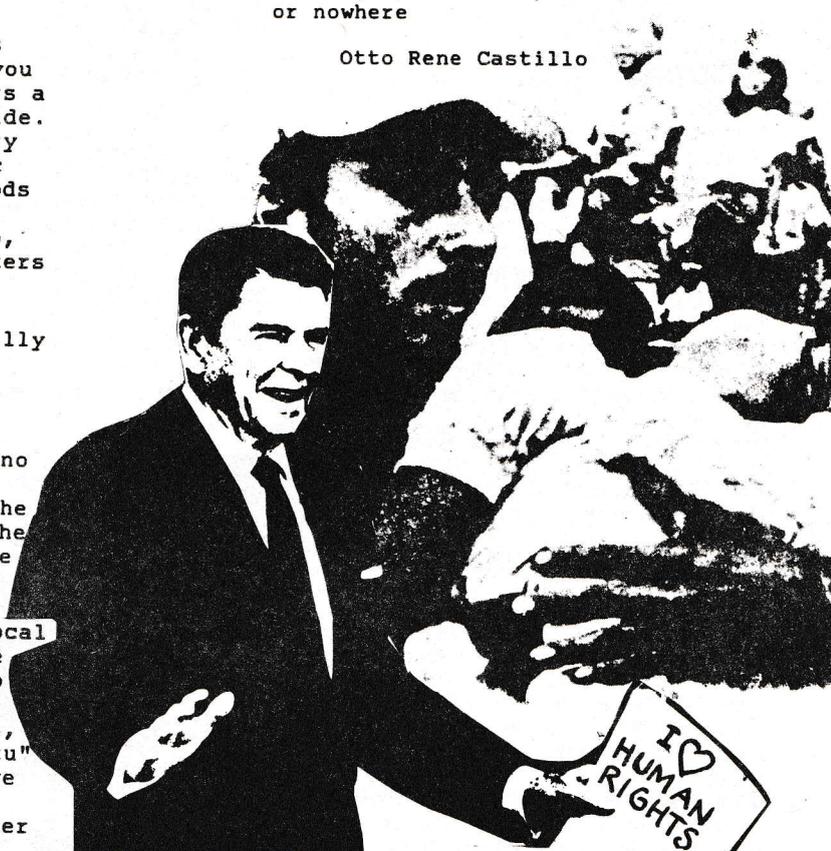
Gustavo Gutierrez

Behold I have put my words into your mouth,
See, I have set you this day over nations and other kingdoms,
To pluck up and to break down,
To destroy and to overthrow,
To build and to plant.

[Jeremiah 1:4-5]

Only in ourselves
The light, the dawn,
or nowhere

Otto Rene Castillo



Central American Human Rights Committees, 83 Margaret Street, LONDON W1

More than 500 Catholic Worker members and friends representing more than 40 of the estimated 100 Catholic Worker communities gathered in Las Vegas, Nevada, November 6-8 with retired Brazilian Archbishop Dom Helder Câmara, union leader Cesar Chavez, and Fellowship of Reconciliation president Shelley Douglass to commemorate what would have been the 90th birthday of the Catholic Worker's founder, Dorothy Day, in an atmosphere of prayer, celebration, and resistance. Two hundred and twenty of those attending the three-day event, including actor-activist Martin Sheen, were personally greeted by Dom Helder as they crossed the trespass line to be arrested at the Nevada nuclear test site, 60 miles north of Las Vegas.

"This is a historic event," said Rev. Frank Cordaro, a Catholic Worker priest from Logan, Iowa. "It represents the first time that the Catholic Worker has ever gathered in one place to act as a single body. It's the spirit of Dorothy Day that has drawn all these people here. I can feel her presence here and I am sure that she would be pleased if she were alive today," Cordaro said.

Dorothy Day co-founded the Catholic Worker along with her mentor, itinerant scholar Peter Maurin, in 1933 during the depths of the Depression. As a Marxist who converted to Catholicism, Day forged a remarkable synthesis of faith and social action that continues to have an enduring impact on the American Catholic Church.

Day's own lifelong witness of voluntary poverty, service, and resistance to the violent aspects of contemporary culture con-

tinues through the living witness of the more than 100 Catholic Worker communities that form the movement, serving the poor and speaking out against the arms race and social injustice.

As Rev. Richard McSorley, author and long-time Catholic Worker member, said, "This event shows that the Catholic Worker is much bigger and much stronger than what appears on paper. The genius of the Catholic Worker is that everyone who has lifted a spoon or washed a dish is a member."

The movement is not only alive but it is vital and growing. The presence of young people who have recently joined various Catholic Worker communities as well as the participation of relatively new Catholic Worker communities such as Casa Maria in Tucson, Arizona, and Olive Branch in Washington, D.C., give substantial testimony to the ability of this ragtag experiment in "hands-on Christianity" to attract new adherents to its ranks.

BUT IT WAS Dom Helder Câmara, the diminutive Brazilian prelate who flew in expressly for this event, who most deeply touched the gathering with his simple commitment and profound spirituality. A long-time friend and great admirer of Dorothy Day, he said, "We are all of the same creator, members of the same human family, but sometimes when I am traveling around the world I feel as though I am a foreigner. But now, here with you, I feel at home...."

Perhaps the sentiment of the weekend was best summed up by Julia Occhiogrosso, founder of the Las Vegas Catholic Worker and one of the primary organizers of the



event. "The Catholic Worker is a personalist, decentralist movement, and that is the source of our strength," she said. "But periodically we need to come together to draw substance and courage from each other and to recognize the power that comes from acting as one body in the spirit of Dorothy, the spirit of the gospels."

—Jeff Dietrich

Jeff Dietrich is a member of the Los Angeles Catholic Worker and co-editor of its newspaper, The Catholic Agitator.



South Africa and Nonviolence

THERE IS SOMETHING weirdly wonderful about the spectacle of Mr Reagan and Mrs Thatcher commending non-violent resistance to the South African blacks, as they have consistently done. As Oscar Wilde said on reading Dickens' account of the death of Little Nell, it would take a heart of stone not to laugh.

With the Grenada invasion, the Libyan bombings, the Contra operations, the Falklands expedition still reverberating, it is difficult to think of either the United States or Britain as a serious proponent of non-violence. And the floods of armaments they have sent swimming about the world scarcely improve the case. The truth is that none of the great powers, East or West, jib at the use of violence against opponents, whether internal or external, as a matter of principle. If they think it will work, they use it. And they make sure that they will have the means to use, whatever the cost. The possibility of using violence is taken for granted; non-violence only appeals as a principle to be urged on people who might otherwise prove a bother.

The South African blacks, on the other hand, are the last people to deserve lectures on the virtue of non-violence. For over fifty years, until the Sharpeville massacre, the pursuit of freedom by non-violent means was a fundamental principle of the African National Congress. Despite

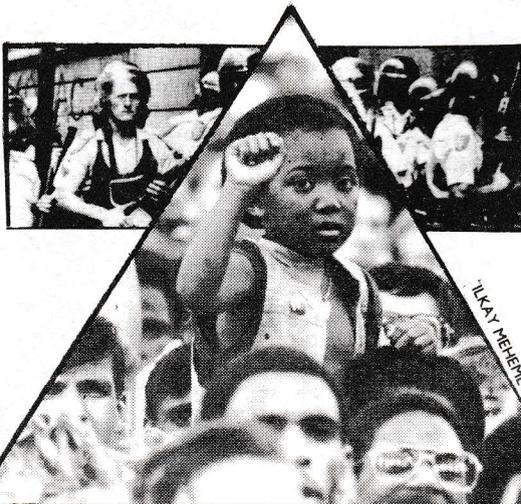
intense provocation and unspeakable suffering it is still only a minority of blacks who are whole-heartedly ready to take up arms in self-defence. Even now, when the nature of the South African regime and the barbarities it practises are plain for all to see, greater numbers of blacks still wish to find a peaceful solution, an agreement at the negotiating table rather than through battle. Archbishop Desmond Tutu is only one of the leaders who speak for that majority.

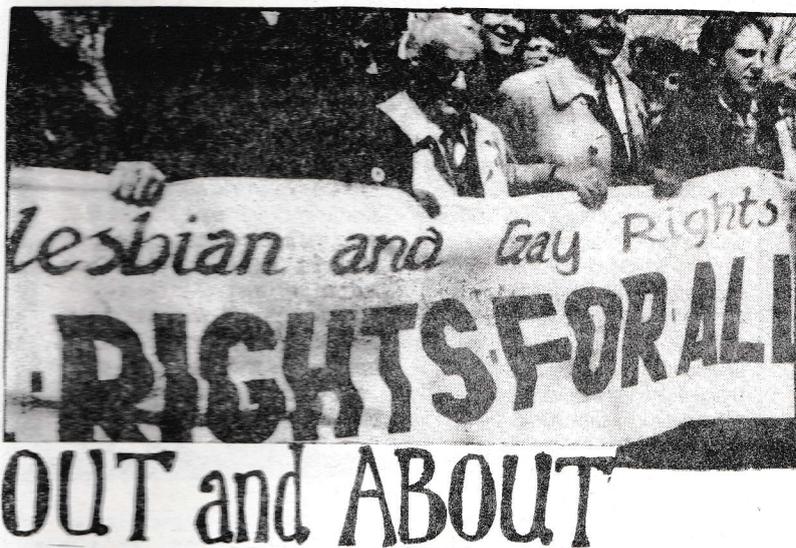
But as he has pointed out, the

temptation to violence increases as the paths of non-violence are closed. Non-violence is not the same as inaction. It does not mean the meek surrender of human, political and social rights to invasion or dictatorship. The more that violence is rejected as a means of settling conflicts, the more the methods of non-violence must be available. To tell the South African blacks, who have suffered so long so patiently, that they would be wicked to take up arms but that we will do nothing to strengthen their hand if they stick to non-violent ways, is a policy of shame. Either we allow that what is sauce for the goose is sauce for the gander, and that their right to take up arms is the equal of ours; or we should be willing to pay the price for commending the way of non-violence.

The first course offers nothing but the familiar harvest of blood, bitterness and vengeance. The second could set a new course not only for the settlement of conflict in South Africa but also other parts of the world. Combined pressure from the South African blacks and from the outside world could just turn the trick and give non-violence a new credibility. The blacks have already paid more than their share of the price. The question is whether we are ready to pay ours.

John F. X. Harriott





The bringing of the case to trial (which can cost £3,500 - £5,000 per day in open court) was fiercely attacked by Rowan Williams, Regius Professor of theology at Oxford, who said: "The deliberate will to humiliate which seems to be evident in the way this case has proceeded is very scandalous for the church. I am surprised that the church would so slavishly follow secular fashion in persecuting homosexuals."

Anyway, at the annual congress of the Student Christian Movement, participants passed the following statement:

"The Student Christian Movement Congress affirms that human sexuality in all its richness is made in the image of God, and that therefore all committed lesbian and gay and heterosexual relationships are fully compatible with the Christian gospel. Clause 28 is based on the assumption that lesbian and gay relationships of lifestyles are less valuable than a heterosexual way of life. From a Christian point of view, it implies that lesbians and gay men share less fully than heterosexual people in God-given human dignity, and the life of the kingdom. As an attack on the civil liberties of a particular group in society, it is without parallel in the democratic countries of the world. Clause 28 is a human rights issue, with implications for every member of society.

As Christians we are called to build, in a spirit of love and justice, a community which is the image of the kingdom of God. We should be supportive of all relationships that build up the community life through the experience of love given and received. Clause 28, by making ignorance and intolerance of homosexuality acceptable, will encourage distrust and division amongst Christians and the wider community.

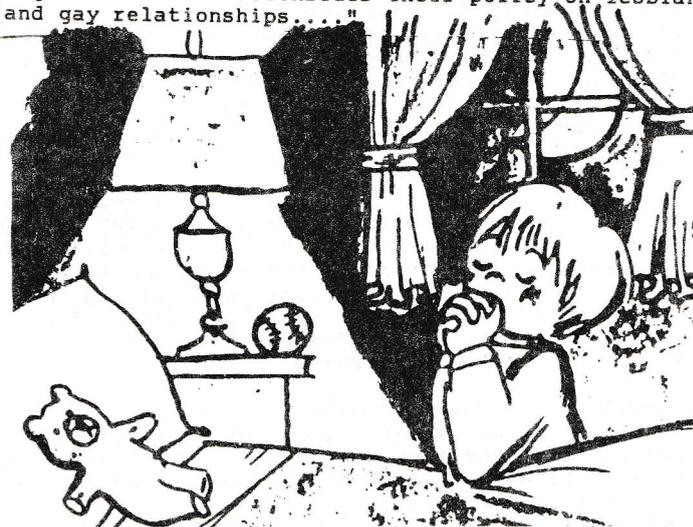
The SCM Congress therefore commits itself to supporting lesbians and gay men and to opposing discriminatory practices wherever they occur.... We would urge the churches and all Christian organisations to reconsider their policy on lesbian and gay relationships...."

Saturday, April 30th saw a windy and winding march against Clause 28, in defence of lesbian and gay freedom. Between 30,000 and 50,000 people of all shapes, sizes, ages, and inclinations walked alongside one another. A straggling, but present, Christian contingent joined - banners from the Lesbian and Gay Christian Movement, Alliance of Radical Methodists, Student Christian Movement and Christian Anarchists blowing to and fro. There was even a sizeable contingent from the Netherlands, who have already held a 7000 strong anti-clause demo in their own country. Amazing solidarity is being forged.

Seventy three year old Rodney Oakley, who came with his partner, Graham, described the day as "absolutely awe inspiring. The young, the old, the disabled and the fit, we're all here. It's the proudest day of my entire life."

Meanwhile, the back-lash continues. The Clause is operational. The fear of "intentionally promoting homosexuality" stalks both lives and organisations. Before the clause was even in operation, moves and motions were being made to curtail positive portrayal of lesbians and gay men: Tory councillor Peter Murphy submitted a motion to a special meeting of Haringey council calling for a clamp down on all lesbian and gay activity in the borough. He demanded that the lesbian and gay unit be disbanded, the local bookshop Reading Matters be closed down because it stocks lesbian and gay literature, and that grants to lesbian and gay organisations be stopped. Wolverhampton Tory councillor Gordon Jones went down on record as saying "homosexuality is a sickness which should be medically treated."

And, still, few Christians speak out. In the wake of Church of England dusting up its moral profile, the Lesbian and Gay Christian Movement could be bankrupted by legal costs after an attempt to get official permission to keep its HQ in the church tower of St Botolph's, Aldgate, London. After much ado in court, they had to withdraw their application.



"And God bless Uncle Harry and his roommate Jack, who we're not supposed to talk about."

Christopher Street

American GRAFFITI



Our very own PLOUGHSHARE ACTION by Mick-the-Vick

Very late at night on Sunday 10th January with the aid of a fellow National Health Servant and Mountain Rescuer, 2 of us climbed into Alconbury with a Plough and painted

(1) MICAH 4,3 for the enlightenment of the born-again Bible-punching Rambos and (2) PLOUGH SUNDAY, 1988.

We also took a Plough inside, celebrated Mass - passing the Bread and Cup of Christ under the fence to our sisters & brothers outside, sang "We plough the fields and scatter" and did just that.

Then we climbed out again with impunity, having observed that Satan was still present in more senses than one, REVELATION 12,12 and "MICK" from Michaelmas (sic). (It is getting hard to find a square inch of graffitiable runway these days).

10 days later in the Hunts Post I read that a spokesperson from the base had said they had discovered no trace of our having entered it. Too much! So I wrote to the Commanding Officer telling exactly what we had done and asking for our plough back please.

A week later the 'phone rang. "This is the M.O.D. - we've got your plough and we'll have to ask you some questions....."

Result - "Plough Sunday taken into consideration with Michaelmas". I owe £85. Trust they won't catch up with me till October when the Wedding Season will be over and the Central Heating turned up again in Bedford.

SWORDS INTO PLOUGHSHARES

Background: On September 9th, 1980, the "Plowshares Eight" entered a General Electric plant in King of Prussia, Pennsylvania, USA, and hammered two nose cones for the Mark 12A nuclear warheads. With hammers and blood they enacted the Biblical prophecies of Isaiah 2:4 and Micah 4:3 to "beat swords into ploughshares". They were subsequently arrested. Since then there have been over twenty five such actions, mainly in the US, but also a couple in West Germany, one in Australia and an attempt in Sweden. Participants have been jailed for between one month and eighteen years. More recently central american interventionist equipment has been disarmed alongside nuclear equipment.

For a pamphlet about the actions and a copy of the Plowshares Newsletter send a large SAE and a 50p piece sellotaped to a piece of card to the "Pinch of Salt" address.

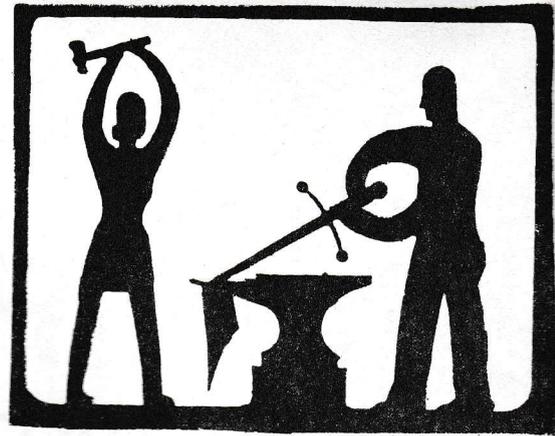
As you can see on page two, Helen Woodson's creative nonviolent witness continues through and through her prison life. More recently, on Easter Sunday four people: Phil Berrigan, Greg Boertje, Andrew Lawrence and Sr. Margaret McKenna, broke away from a tour of the USS Iowa, docked at Norfolk, VA, USA, just returned from the Persian gulf. The four hammered and poured blood on four Tomahawk box launchers. Also on Easter Sunday, Kathy Jennings and Ladon Sheets were arrested for their witness at a missile site on the Rosebud reservation in South Dakota.

The liturgical calendar is indeed becoming a calendar for profound nonviolent action. Greg Boertje, who had previously taken part in an "Epiphany Plowshares" action in January 1987, decided not to turn up for sentencing, He went "underground", and resurfaced on Easter Sunday.

WHITE ROSE DISARMAMENT

In June of last year Katya Komisaruk entered a satellite control facility named "NAVSTAR" at the Vandenberg base. She used a hammer, crowbar and cordless electric drill to disarm a computer and satellite drill. She then left the building and hitch-hiked home. The following day she held a press conference at the Federal Building in San Francisco and was arrested by the FBI.

NAVSTAR is a system of satellites which continuously broadcast signals which encode their own position and time calculated to the nanosecond. At any given time, anywhere on earth, four of these satellites will be above the horizon. By calculating the time delays in the signals from these satellites and using simple triangulation, any ship, airplane, Buick, or nuclear warhead equipped with a NAVSTAR receiver can determine its own position within 30 feet within all three dimensions.



This level of accuracy is superfluous to a deterrent strategy of targeting cities. This kind of accuracy is only necessary to destroy hardened targets such as missile silos and command centres.

(To destroy such a hardened target, a nuclear weapon must land close enough to include the target in the actual crater created by the nuclear explosion.) Further, because it makes no sense to target empty missile silos, NAVSTAR would only be useful in a pre-emptive strike.

Katya was sentenced to five years for her action. She can be written to:
Katya Komisaruk
PO Box 19202
Spokane, WA 99219
USA

Katya's "White Rose Action" was named after a courageous group of students, calling themselves "The White Rose" chose to resist Hitler. They were executed.

There are a couple of White Rose Collectives (to support Katya and alert people to US policy, particularly its first strike strategy), and a recently formed contact in Britain which hopes to form a supportive and active collective. Copies of a petition are available:

White Rose Support
c/o Mil Rai
c/o YCND
22-24 Underwood Street
LONDON N1

Meanwhile, subscribers will have received copies of the leaflet for the Plowshares gathering on July 2nd. A report will appear in the next "Pinch", and maybe another gathering will be arranged for the autumn. There is a European Plowshares gathering in West Germany in September if anyone's interested in hitching there with me. If you want to be on a list of people interested in a Plowshares movement, then do get in touch via the Brum address.

Stephen

Ash Wednesday

Ash Wednesday this year saw a large service of repentance in St. George's Cathedral, followed by a walk to the M.o."D". buildings in Whitehall, where people tried to mark the building with charcoal. Police presence was high, and some people felt it probably wasn't the best atmosphere to carry out such an action - at times frantic rushes to mark the walls looked a bit like a rugby match, which is the sort of thing the Press picked up on.

A group I was legal observing for decided to go in the evening. So, we got a taxi "Main entrance of the Ministry of Defence please" and had five minutes of uninterrupted essay writing all over the front porch. Perhaps, groups spreading their writing over the whole of Lent would mean more time, more gracefulness, and lots more big charcoal messages covering that place of destruction.

Stephen



Landau/Jerusalem Post

Courageous Mordechai Vanunu gagged by police guards on way to court in Jerusalem, December 1986.

Mordechai

On Sunday 27th March of this year, Mordechai Vanunu was found guilty of all three charges against him, including treason for making Israel's Nuclear Weapon capacity public knowledge, and Israel's co-operation with South Africa. He was sentenced to eighteen years. Cards and letters of support to Mordechai Vanunu, c/o Sinai Peter, P.O.B. 20373, 61203 Tel-Aviv, ISRAEL. And/or protests or cards for a right of appeal and prison visits to: Israeli Embassy, 2 Palace Green, Kensington, LONDON W8.

Meanwhile, down at the old arms reduction bonanza... assuming the INF deal goes into practice, the numbers involved are relatively small. While 464 US ground launch cruise missiles will be removed from Europe, the US Navy is acquiring 758 similar sea-launched missiles and the US Air Force has already deployed about 1700 air-launched missiles. By the mid-1990s, development of the Advanced Cruise Missile will bring the total to around 4,500.

The above is from a Bradford Peace Studies Paper by Dr Paul Rogers. "The main conclusion of this documentation of nuclear arsenals is that their expansion and enhancement is continuing as if arms control negotiations do not exist."

"If as much attention was paid to the weapons developments as to the negotiations, then our current predicament might be more widely recognised."



economics, sexuality, history, international news, comment, cartoons, contacts and letters. Very non-sectarian, criticised by more militant anarchists as liberal, soggy etcetera, but serving a good read with regularity, and probably down (or near) the street of "Pinch of Salt" readers, with their delicate sensibilities. For instance, anarchy and religion has been a bubbling debate in the letters pages over the last few issues. Well produced too. 50p

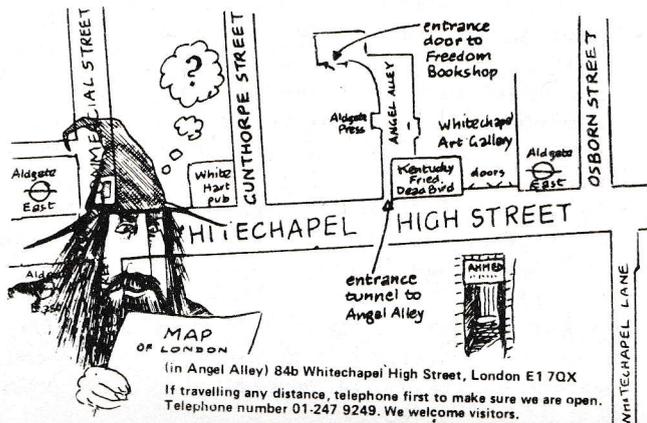
THE RAVEN is a recently born sibling to Freedom - a more learned quarterly appearing in smart paper back form at £2.50 a shot. They (the editors) write in number four: "Although the editors feel that full flight hasn't been reached yet, it is nevertheless quite useful and even entertaining to hop around". For example: essays on "The Geography of an Anarchist Britain" by David Pepper, "Sexual Freedom for the Young" by John Hewetson, "Self-Help in Urban Renewal" by Colin Ward, "Anarchism and Selfishness" by Donald Room (from the last few issues). Quite alot of history, and it makes a good pick and mix bed-time read (honest). Piccies too, Deserves to get off the ground then we'll see what it looks like in full flight.

FREEDOM PRESS in many ways, is the power house behind it all, faithfully churning out hundreds of books and pamphlets during the last century, and distributing many more. Anarchist classics and innovative new-comers. Cheap and accessible. Write off for a list, or pop into the shop on your way to the City.

Freedom mag, press and bookshop: Angel Alley, 84b Whitechapel High Street, LONDON E1 Tel 01 247 9249

Wandering down Whitechapel High Street, as you do, you may well pass a Kentucky Fried Chicken. Stop. (Don't buy one) See a little alley way? Angel Alley? Go down it, past the graffiti and posters, round the corner past the whirl and clutter of a print shop, and up some winding steps. You're in FREEDOM BOOKSHOP and have already passed Aldgate Press. Browse around, maybe someone will offer you a drink....anarchist classics, obscure situationists, poetry, fantasy, class war and cookery, and, of course, Freedom magazine....

FREEDOM MAGAZINE has been going nearly one hundred and two years. Started by, among others, Peter Kropotkin and Charlotte Wilson, in October 1886 it's been based at various premises and entertained various titles, including SPAIN AND THE WORLD during the revolution of the same name, WAR COMMENTARY and REVOLT, but mainly FREEDOM. I have here before me a few review copies: a broad range and style of writing....green anarchy, class war, pacifism,



MAP OF LONDON (in Angel Alley) 84b Whitechapel High Street, London E1 7QX
If travelling any distance, telephone first to make sure we are open. Telephone number 01-247 9249. We welcome visitors.

8 Nonviolence at Boggo Road Gaol

Ciaran O'Reilly

Boggo Road Maximum Security Prison is located in Brisbane, Queensland, Australia. The prison holds five hundred and fifty men and sixty women. Division Two of Boggo Road was built at the turn of the century. The cell blocks have no sewerage or running water and have repeatedly been condemned by the Health Department. Transfer to the Division is considered an informal punishment by staff and prisoners. There is a high proportion of Aboriginal prisoners in Division Two. In December 1987 a prisoner was shot in the foot by a prison officer. A prison disturbance followed this incident and authorities responded with mace, baton and locking prisoners in their cells twenty-three hours a day for several weeks.

On Saturday, February 13, 1988 another prisoner was wounded by a shotgun blast.

Unsatisfied with conditions, treatment, and the lack of appropriate investigations into these shootings, Mark Falwell-Smith (a Division Two prisoner) began a hunger strike. In the following days he was to be joined by eleven other Division Two prisoners. On Tuesday, February 23rd., he was joined by the entire Boggo Road prison population. On Thursday, February 25th., five men - Noel Cosh, Neville Couper, Terry Darby, Robert Speedy and Gary Gray - climbed on to the roof of Division Two overlooking the prison wall. They painted their demands for justice and a public inquiry on the roof and began a hunger strike and vigil.

I would like to reflect upon how the events in Division Two over the last couple of weeks affected me as a Christian journeying through Lent.

On Monday (February 22nd.) I was taken into custody after having been found guilty of charges arising out of a Christmas peace witness against the nuclear armed U.S. Hoel. I made it clear to the magistrate that I would refuse to pay any fine imposed and I began my ten day sentence in the Brisbane City watch-house.

The time in the watch-house was to be a truly desert experience — a setting stripped of stimulation and distraction, where one is left to confront self and the darkness that dwells in and around all of us. With me, there were over twenty other remanded or sentenced prisoners - some who had been there up to three weeks. We were all held in a twenty four hour lock-down situation in our small cells; a situation that is considered "special treatment" or punishment in maximum security prisons. We were suffering prolonged sensory deprivation with no access to natural sources of light, heat or air, or

sense of time. For no apparent reason, prisoners in the watch-house are denied visiting and correspondence rights, exercise rights, access to reading and writing materials. It didn't surprise me to learn that an inmate had taken his life under these conditions only a few weeks earlier.

These demonic spirits of hopelessness and collective irresponsibility have led our world to the precipice of nuclear war; why should they not claim the life of an inmate in a neighbouring cell.

The spirit of hopelessness and the sense of "there is nothing to be done" seemed all pervasive.

The other demonic spirit that was operative was the refusal of personal responsibility by those in positions of authority. When I pointed out to police officers who passed my cell, the possibilities for rostered exercise in a larger cell or the difference some paperback books might make, the response was . . . "I'm only doing my job", "It's not my responsibility", "Write to the boss!" These demonic spirits of hopelessness and collective irresponsibility have led our world to the precipice of nuclear war; why should they not claim the life of an inmate in a neighbouring cell. These spirits would have to be wrestled with over the coming days, in the desert of the watch-house, in the womb of the state, where no-one can hear you scream.

Tuesday morning I was greeted with a sneer and the words that I "should be thankful for being in the watch-house as the prisoners of Boggo Road were on hunger strike!" The men of Boggo Road had joined with the eleven prisoners from the notorious Division Two who had been on hunger strike for the previous eight days. The hunger

strike was in response to the shotgun shooting of a fellow prisoner and the lack of an independent investigation into the incident. The words of St. Mark's gospel rang in my ears, "Some demons can only be cast out by prayer and fasting" (Mark 9:29).

After a while I got up, walked to my cell door and yelled out that I was on hunger strike and demanded that rights be restored to watch-house prisoners, as well as the closure of Division Two. This was greeted by a lot of supportive hooting and hollering from fellow inmates. My cell mate offered to go for a day without food to get me started. The spell had been broken, the paralysis ended; there was something to be done and this began with me taking responsibility for the situation I found myself in. To begin to withdraw my co-operation, my silence . . . my consent . . .

Unable to get a message out, or news in, the following days in the watch-house were a little disconcerting. There were temptations to fold to the popular wisdom that because my fast wasn't publicised it was ineffective and useless. My stomach kept questioning whether anyone else outside was still on hunger strike. A time for prayer, contemplation and reflection — a time of being stripped down. And finally a resolution firmed that even if it were only me, twenty-five other prisoners and the watch-house staff sharing in this hunger-strike, it was still worth doing. This was the path of powerlessness that Jesus had chosen after rejecting the temptations of big budget, slick PR and power politics (Matt. 4:1-11) offered by Satan in the desert. In the world's terms the way of the cross is viewed as humble and pathetic.

On Thursday, news broke that something very humble and beautiful was being born on the roof of Division Two at Boggo Road. Amidst a cycle of institutional violence, desperate reaction, ricocheting abuse, two prisoners shot in two months, the ample use of lock-down, mace and baton . . . in a context where you'd least expect it . . . a spirit of nonviolence had risen to the surface, to the very roof of Division Two. The cycle of violence had been broken as the eleven prisoners maintained the second week of their hunger strike; hundreds joined in solidarity fasts and five climbed onto the roof of Division Two overlooking the prison wall — a wall that has denied their existence, kept them out of sight/out of mind, invisible. On the roof they painted their demands for justice and began

their vigil. To vigil, to remain awake while society slumbers towards its own self-destruction. . .

By Friday morning my watch-house fast was slowly finding its meaning — offering hope and lifting morale of other prisoners, challenging authorities to take some personal responsibility, offering a setting for personal prayer and now connecting me to the Boggo Road hunger strikers, the five on the roof, and the folks setting up the vigil on the other side of the wall in Annerley Road. Vigilers included Womens House and Catholic Workers who comfort the victims of violent crime and know all too well that the conditions in Boggo Road create more human suffering than they cure. But just as I was developing an understanding of the watch-house witness, it ended. Friday afternoon, I was handcuffed, placed in a van and driven to Boggo Road.

As we turned into the jail driveway, I saw the suffering servants of Isaiah clinging to the roof of Division Two in a vigil that nonviolently spoke truth to well armed power. The truth that no matter what their social status, the stains of their past or prospects for the future, what tenuous grasp they have on citizenship — they have a right to be treated as human beings. They have the right to justice.

We drove through the gates, were deposited at jail reception, and processed. I informed the guard that I was on hunger strike and that Division Two should be closed; he fingered my "Violence Ends Where Love Begins" badge and told me to wait.

A few hours later I was transferred to Division Two. The door was unlocked and opened to reveal a grimy cell 2½ paces by 3½ paces, littered with no dustpan or brush to remedy the situation, no bed, a mattress on the floor, no plumbing, a tin can for a toilet. In the morning we were led out into a yard half the size of a tennis court where thirty of us were to spend the day, like every other day, pacing the yard. In this institution the education officer has an annual budget of \$500 for over 500 men.

The demons of the desert were strong here too! "I'm only doing my job. . ." "It's not my responsibility. . ." . . . good people doing nothing in the face of human suffering. The spirit of hopelessness, however, was taking a beating. There were four on the roof, eleven on a long hunger strike, and resistance was in the air. The spirit of "doing your own jail", "keep your head low" was being broken down. Prisoners were reaching out to each other, overcoming fears of sharing and

what accepting a favour would mean at a later date. I saw the strong nurturing the fragile. I saw the deaf and dumb *healed* as the Aboriginal mute in our yard spoke freely in sign with all. Offered no special education programme from the system, this man had his hearing and speech restored by the willingness of his fellow prisoners to learn his language. I saw the demons of racism exorcised from where they usually reside. I saw the skinhead sit down with the black. I saw four men on the roof thirsting for justice; I saw another fill a bucket that was quickly lowered on a rope. He was taken away, disappeared, punished. . . "But Lord, when did we see you thirsty. . . (Matt. 25:37)". For five days I lived *under* a rooftop crucifixion as the four men chose to *endure* rather than to *inflict*, to suffer rather than to cause suffering in the search for justice. Over five days I saw these men scourged by torrential rains, newspaper slander, blistering heat, ministerial indifference and threats of reprisals.

Minister Cooper's response, "They can stay up there 'til Christmas!" echoes the "Let them starve!" response of Minister Muntz in November 1983. On that occasion Mr Muntz managed to transform a one-day hunger strike into a two million dollar riot. Below in the Division Two yards the essential question of imprisonment was being asked. Is a term of imprisonment given as punishment where staff maintains a secure environment and rehabilitation is attempted — where prisoners are offered opportunities to move their lives in new directions? The answer seemed to be no — prison not as punishment, but *for* punishment. The only school being offered was a school of crime and vengeance, and the lesson being learnt, the legitimacy of violence. It was learnt in an environment ruled by a para-military force that freely dispenses new punishments without due process. From the uninvestigated two shootings to the unexplained lockdowns, to the liberal use of mace and baton, the lessons are learnt. The lessons will be unleashed on the wider community, upon release.

The prisoners have been sent to jail because they have been judged guilty of committing an injustice against the community. Under the Queensland Prisons Act they do not experience a system of internal justice in the prison system where grievance and conflict can be resolved by an independent body. They experience the military mind. The tragedy is that the sergeant-major figures, who came to our gate three times a day, barked out our names and expected a salute to the sovereign, see the military way as a bastion of virtue. And all the military has been throughout history, and continues to be, is legalised crime — legalised murder, legalised assault, legalised theft, legalised brute force.

I found it most miraculous that from such a brutal cycle of despair and humiliation should rise the nonviolence of the men's vigil on the roof. It was only in this context that I saw any rehabilitation occurring, any budding signs of compassion, self-sacrifice, sense of justice and sharing, which is necessary for the journey back to being human in an inhuman situation.

I was released midday Tuesday. On Wednesday night I stood with one hundred others holding candles in light rain on Annerley Road while they took the bodies down. Exhausted, sun-burnt, drenched bodies. And for a brief moment they were lowered by the fire engine *outside* the wall, before being returned to the tomb that is Division Two. For a week the stone had been rolled away, and they were invisible dead men no longer.

We are left asking the question, "What is to be done? What now?" We turn to the end of Mark's gospel and are told to return to Galilee, back to the beginning, start the cycle of resistance and hope again.

Ciaran O'Reilly is a member of the Catholic Worker Movement and is involved in hospitality to the homeless and in nonviolent resistance.

SOCIAL ALTERNATIVES Vol. 7 No. 2

BELOW: In a context where you'd least expect it, a spirit of nonviolence had risen to the surface . . . to the very roof of 2 Division, Boggo Rd.



ABOVE: (Left to Right) Robert Speedy, Noel Cosh, Neville Cooper, Gary Gray, Terry Darby

10 Anarchism & the New Testament: some reflections

Anarchism and the New Testament: some reflections.

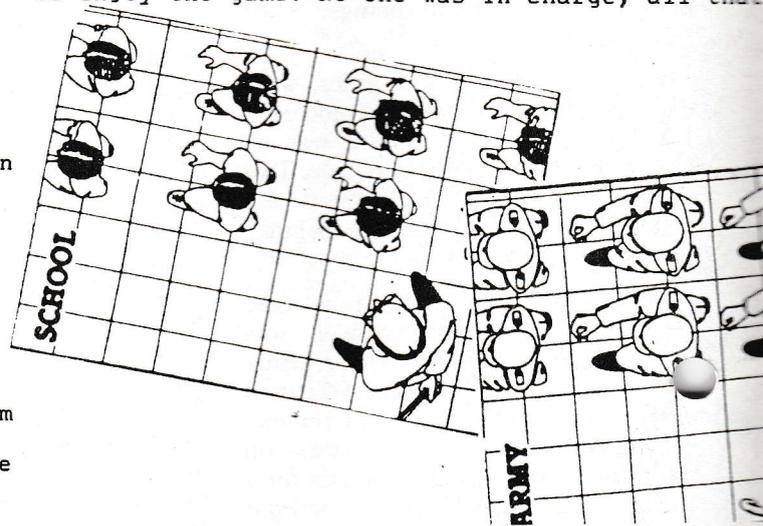
"On the day when crime puts on the apparel of Innocence, through a curious reversal peculiar to our age, it is innocence that is called upon to justify itself."

Albert Camus

Around 1380 John Ball wrote: "And if we are all descended from one father and one mother, Adam and Eve, how can the lords say or prove that they are more lords than we are - save that they make us dig and till the ground so that they can squander what we produce?" Since the industrial revolution it is necessary, of course, to add that the scene for basic exploitation has switched from the fields to the factories in Britain, while the countries of the "third world" have become the fields of the industrialised North. Yet the question above is just as pertinent now as in the fourteenth century: Justice and Equality are central themes of the Christian Religion and yet the world is awash with exploitation; of industrial workers, of food-growing peasants, of women, of children, and of the earth itself. What is frustrating for many Christians is that the organized churches frequently seem to be party to these crimes. For example, the "liberation theologians" of South and Central America, who have coupled the social aspect of Christianity with the economic analysis of Marx to forge a radical and relevant theology, are being suppressed by the Roman Catholic Hierarchy. As well as being a religion of individual spiritual growth, Christianity contains a radical social (or political) message which envisages a new form of human society, consistent with a society of individuals who are spiritually awake; who have been saved, in Christian language. Also, at the heart of the Christian message is a concept of human evolution and purpose, and given the prevailing understanding that humanity is at a major cultural-social-historical turning point hinging on the decline of Western Civilisation, Christianity must be able to provide meaning in this Apocalyptic Crisis and to participate, through individual Christians, in the change. As well as being a change in human consciousness, the change which we are witnessing, and involved in, has social and political manifestations. From the spectrum of the various political philosophies which is consistent with the message of Christianity; whose utopia is consistent with the Christian vision of God's Kingdom on earth, and whose methods are consistent with a Christian conscience? Could it be Anarchism?

As a political philosophy Anarchism, far from being a dogmatic system, as Marxism, includes a wide range of beliefs, attitudes and values, from the atheistic political science of Kropotkin to the mystical approach of Herbert Read. At the root of these ideas is the vision of a society without government, without the institutions of property and law. It is an affirmation of the values of human responsibility and trust, and sees these values to be nurtured in one of two conflicting social attitudes: "Throughout the history of our civilization, two traditions, two opposed tendencies have been in conflict: the Roman tradition and the popular tradition, the authoritarian tradition and the libertarian tradition, the imperial tradition and the federalist tradition." (Kropotkin). The State, of which the government is an aspect, is simply defined as that social organization within the

society which possesses ultimate power and authority: the vision of Marx was for the state to be the tool, the instrument of the proletariat: the Anarchist vision has no room for the State, whoever controls it; the actuality of capitalism is that the state exists to suppress and exploit the many for the benefit of the few. Though the State defends its position of control through its agents the police and the judiciary, it gains that position of control through individual abdication of social responsibility: "It is as though every individual possessed a certain quantity of power, but that by default, negligence, or thoughtless and unimaginative habit or conditioning, he has allowed someone else to pick it up rather than use it himself for his own purposes." (Colin Ward). The prevalent attitude of our society is that to get something done a monolithic and hierarchical structure is required with a few "experts" taking decisions for those at the bottom of a pyramid; witness the churches, the schools, the universities, the army and so on. Anarchism observes, however, that in certain situations people will group together in a flexible, temporary structure to achieve, through discussion and agreement, certain specific objectives: children at play are an excellent example of this tendency which is expressed in the social philosophies of mutual aid and spontaneous order. At my prep school, one summer, a group of boys began to play "British Bulldogs" on the playing field and by the end of the week a huge crowd would gather each evening to enjoy the game. No one was in charge; all that



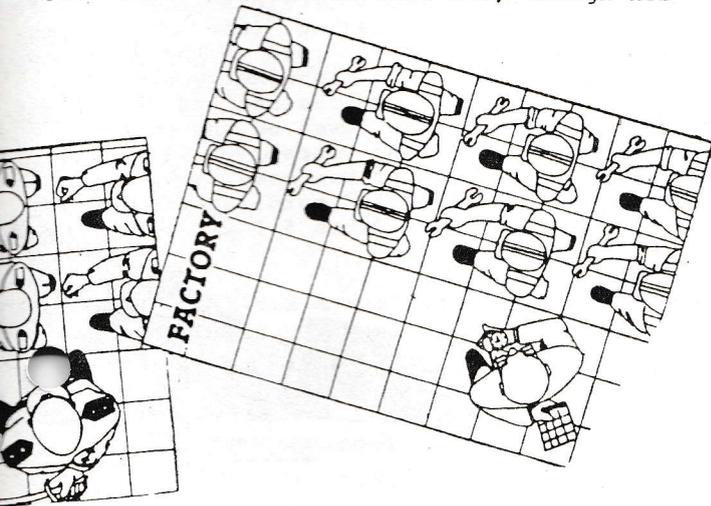
was needed was a mutual agreement concerning the rules of the game and a desire to have fun. However, the staff, on the grounds that someone might get hurt, allocated a teacher to be in charge, to make rules and to decree the start and the end of the session. At the end of the second

week the enthusiasm had waned and "British Bulldogs" had become a thing of the past. The teachers were afraid of something occurring out of their control; we enjoyed the game only as long as it was a spontaneous expression of our vitality. This example illustrates well the opposing tendencies of state control and natural social order. Why do the rulers of the people seek to suppress us; what do they stand to gain? It was Marx who pointed out that for a capitalist economy to sustain itself people must produce more than they are paid for and that furthermore they must have little control over what work they do and the level of the wages. Under capitalism certain people claim ownership of the land, of the resources and of the machinery (from actual

machines to means of distribution), needed to produce goods for consumption; this claim to ownership is established through the possession of legal documents in the first instance and through brute force in the second. Other people are thus obliged to work for the benefit of those who "own" the resources, for most of their lives, in uncreative positions (for which they are carefully "educated"), so as to be able to maintain themselves and their families. The result is that some people enjoy lives of material comfort with sufficient time to enjoy the benefits of culture while a great number work hard in boring jobs and in some instances struggle to survive. The material comfort of the former springs from the suffering of the latter.

This is the institution of property.

How is this institution maintained? "The law is establishing his right to what belongs to everybody in general and to no one in particular." (Kropotkin). The system of property is maintained through the law: and as long as everyone thinks that the law is good and right that is as far as it need go. However, beneath the surface of the law lies the violence of the enforcers: the police, the judiciary, prisons and worse, ready to suppress anyone who questions the justice of the law. This syndrome is recognisable in many instances: the school teacher who may joke with the pupils one minute and hit them the next, the police officer who may be polite and courteous one instant and handcuff you the next, confident in the weight of power behind them. In court last week I saw a man sentenced to three years in prison for stealing a car and a camera from a house. Since he had left school he had spent more time inside than out, though his



"crimes" were no more than petty theft. It was clear that he needed to be part of a sympathetic community, if he was to gain some sense of self-worth and belonging. There are two ways of educating children and of governing society: through fear and its counter-point hate, or through love.

Since love is a central theme of Christianity we are led to examine attitudes to government, property and law in the New Testament, having seen how these institutions are the central pillars of an oppressive society. The most striking single fact is that Jesus is seen to be in constant conflict with the hypocritical Pharisees and Saducees, "the rulers of the people". It is not absurd to make the identification between these people and some of the priests of our contemporary, established churches. "Day by day he taught in the temple. And the chief priests and the lawyers were bent on making an end of him, with the support of the

leading citizens, but found they were helpless, because the people all hung upon his words." (Luke 19,47). Central to the case which seeks to establish Jesus' status as a political revolutionary is the nature of the charge which led to his execution: "Pilate now called together the chief priests, councillors, and people, and said to them 'You brought this man before me on a charge of subversion'" (Luke 23,13). Other aspects of the argument include the fact that one of his disciples is a zealot (a political revolutionary), that his disciples were armed at the time of his arrest, that he drove the money lenders from the temple, that he declared the people to be exempt from paying the temple tax and so on. The famous passage at Matthew 22, 15-22 concerning Roman taxes has often been used to argue that we are being urged to submit to governments. However, Jesus was aware, and this was the intention of the questioners, that had he directly advocated non-payment of taxes there would be immediate grounds for his arrest thereby prematurely ending his teaching ministry. Thus he answers cryptically (and if he had accepted the paying of taxes would he have troubled to answer thus?): "Then pay Caesar what is due to Caesar, and pay God what is due to God." In the light of the situation it is equally plausible to believe that Jesus was advocating non-participation in the Roman monetary system. After the narrative of the feeding of the five thousand the interesting passage occurs: "Jesus, aware that they meant to make him king, withdrew again to the hills by himself." This is relevant on two accounts; the people to whom Jesus had just been talking regarded him as a political liberator; however, Jesus rejected the authoritarian role of king. Another interesting passage is Matthew 4,8-12. Here Jesus rejects Satan's offer of the kingdoms of this world and is said to cite Deuteronomy to the effect that "You shall do homage to the Lord your God and worship him alone." The most plausible explanation of this and other evidence is that Jesus was advocating a form of passive resistance to earthly authorities. The early Christians were continually in conflict with the established political authorities; imprisonment and execution being common: "So they brought them before the council, and the High Priest began his examination. 'We expressly ordered you', he said, 'to desist from teaching that name; and you are trying to make us responsible for that man's death'. Peter replied for himself and the apostles - 'We must obey God rather than men'". The relatively rare injunctions to obey governments as "Remind them to be submissive to the government and the authorities, to obey them, and to be ready for any honourable form of work" (Titus 3,1) belong to Pauline Christianity rather than the religion of Jesus, and may have been pragmatic rather than philosophical. As regards property, there are many New Testament passages such as "And Jesus looked around and said to his disciples, 'How hard it will be for those who have riches to enter the kingdom of God'" (Mark 10,23), and it would be repetitive to cite them all. Indeed passages of this nature are so common that it seems impossible that any wealthy person can claim to be a Christian. Amongst the early Christians there was a communistic arrangement concerning property as this passage and others indicate: "All whose faith had drawn them together held everything in common, they would sell their property and possessions and make a general distribution as the need of each required." (Acts 2,44). Furthermore, a respect for justice and its recognition as an absolute principle, which is

continued overleaf



evident in the New Testament (for example, see Romans 3,25-27), is inconsistent with any form of exploitation. The conflict with the lawyers, the Pharisees and Saducees, though political in some aspects was also the conflict between a vital spirit-filled religious message and a redundant legalistic one. Apart from his execution Jesus appears not to have run against the secular, Roman law; domestic legal matters were in the hands of the Jewish rulers who continually sought to arrest Jesus. After the death of Jesus, when Christianity began to spread throughout the Roman Empire there was continual conflict between these early Christians and both Roman and Jewish courts. Indeed many Christians were put to death by the Roman Courts before the religion was adopted by the Roman Empire, hijacked by the imperial tradition. (The effect of this upon the religion was of course to ensure that it became something very different from the religion of the early Christians who, according to the New Testament, were on the whole members of the poorer social classes.)

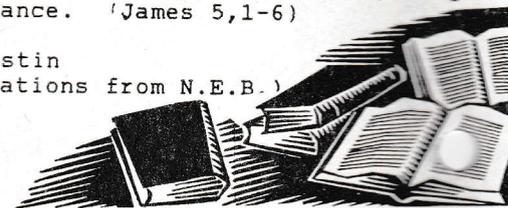
On a broader view it seems that the social reflection of the individual religious quest is fulfilled by the philosophy of Anarchism, with its vision of a society where people appeal to Justice rather than law, where there is ecological awareness rather than short-sighted exploitation, and where the value and worth of each individual, creative soul is encouraged rather than abused. It is not possible to travel far along a spiritual path before coming across what Gurdjieff, the Russian Philosopher, calls "The law of three": that is to see in all aspects of life not two but three forces at work. The Christian Trinity is an example of the cognitive relationship between knower, knowing and known and the relationship between love, hate and fear on which the philosophy of passive resistance is founded. In an article entitled "Zen and Control" Alan Watts makes the connection between self-consciousness (ego) and the State and writes: "But governments and states have to exist when people have no inner feeling of their solidarity with others, when human society is nothing more than an abstract term for a collection of individuals - divided from each other because each one is divided from herself." The inner dualism, or self-consciousness, which prevents the individual achieving an integration of her/himself, "eternal life", is reflected politically in any system of ruled and rulers which itself prevents social



integration and cohesion: another law of three might be capitalism, state socialism and anarchism. The emphasis in Anarchism on direct action, lifestyle politics and an identification of the means and the end is consistent with a new age of human awareness where people live in the present, the eternal now.

Finally, a word to the wealthy: "Next a word to you who have great possessions: weep and wail over the miserable fate descending on you. Your riches have rotted away, and their very rust will be evidence against you and consume your flesh like fire. You have piled up wealth in an age that is near its close. The wages you never paid to the people who mowed your fields are loud against you, and the outcry of the reapers has reached the ear of the Lord of Hosts. You have lived on the earth in wanton luxury, fattening yourselves like cattle, and the day of slaughter has come. You have condemned the innocent and murdered them; they offer no resistance. (James 5,1-6)

Justin
(all bible quotations from N.E.B.)



from QUARTET
17.

Love not
the world

Love knots
the world

Love knots
the words

Tangles before
the darkness

Suddenly
feeling alive

Fill the shelves
and swallow whole

We do not deliver

Rupert Loydell

NO CHANGE

Entering the room
I found it dark, forboding
So, lit a candle.

Saw dimly,
Just in front,
Frightened by shadows.

A blaze of electric light
Raped the awful numinous,
Mysteries of night
Revealed as day.

Blinded, ecstatic, full of joy,
I threw the candle away,
But was short changed
And forgot to feed the meter.

Now I spend my time
Searching for a candle.

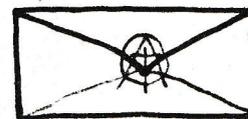
Gordon Banks 1986

poets
Z
N
E
W





Loadsaletters



Welcome to the abundant letters' pages where reader-ship takes over means of communication and gain fame and notoriety if just for a few lines. Keep them rolling in.

authorities of homosexual leisure centres etc. But why should such centres exist? Facilities provided at public expense should be for everyone. I would say exactly the same with regard to centres for black, asian and other minorities. I don't believe in sexual/colour discrimination/segregation, you see! Every person is just an individual to me; I'm not interested in labels. We'll never get peace on earth by encouraging people to form into paranoic groups. They thus become their own worst enemies, if they could but see it.

No hard feelings, of course, so - with all good wishes

Alice
Alice Farmer IT'S PROBABLY JUST AN ADOLESCENT PHASE



No More Nescafe

Dear Stephen,

Thanks for the P of S's. As for response to "Ethical Exploitation" I did offer you some of my thoughts in my last letter so I can only repeat that the writer seems to be more interested in feeling guilty than solving the problems of the 3rd World. If all trade was conducted to Traidcraft principles then the poorest countries would be as rich and prosperous as we are - let's hope that they'd make better use of that wealth than we do! - there would be no more objection to buying Indian tea than Danish butter (alright so I'm not a vegan!). It's simply untrue that "we can only afford 3rd world products because of past and present exploitation", for how then can we afford 1st world products? Like CAFOD I opposed the child adoption scheme; the pay off seemed to be that you had some hapless 3rd world child writing to you telling you how wonderful & generous you were! 'Nuff said! Precisely because Traidcraft treats the 3rd World as equals to ourselves & mutually dependent (yes, admit it, we're hooked on tea & coffee!) it avoids this trap. As for those in the 3rd World who are not employable, maybe when we've solved that question in our own backyard we might have some answers for them. In the final analysis of course everyone is "employable" i.e. has something of value to give. Also the idea that Traidcraft puts itself forward as an "alternative" to "direct transfers" is nonsense. I'm sure its members support the ANC, Chilean Solidarity Campaign, CAFOD etc. It sees itself as complimentary, having given away your surplus wealth spend the rest on Traidcraft essentials. Really, rubbishing Traidcraft as "liberal" can only lead people to go on drinking Nescafe.

Yours

Peter Lunden.

No More Support

Dear Stephen,

I don't think that I can support "Pinch of Salt" any more, so please remove my name from your mailing list. There is quite alot in the paper I find alienating and your reaction (I know there are others who share it) to "Clause 28" is really absurd. The main purpose of the Clause is to protect children in schools from being influenced towards homosexuality. This I wholeheartedly support. Children are far too much burdened with the sexual ideas which adults, whether homosexual or heterosexual, want to thrust on them. Let children be children for Heaven's sake!

To regard "Clause 28" as aimed at censoring books, plays, etc. is to be absurdly paranoic. It may discourage, or preclude, the setting up by local

No More Shibboleths

Dear PS,

Whilst not one to claim that "one of the basic tenets of anarchist ideology is no gods, no masters (=NO IDEOLOGY, NO BASIC TENETS)"—in other words, as someone who attempts to keep their foot out of their mouth, I would suggest that, perhaps, a unifying (sic) factor is possibly—

NO SHIBBOLETHS.

Now, to address the issue that concerns me—why "christian" or, indeed, "anarchist"? Why do you have to cling to a NAME?

I think that it is possible that those of us advocating the SAME KIND OF CHANGE as, say, Christ or certain anarchists are seeking a level of purity in our lives and our environment. To enable the latter we need to communicate, and thus we hope for a level of purity in our communication.

But, the challenge is this—how do we communicate to the impure in a pure language? Therefore we call upon images and symbols of purity—such as, for instance, Christ and anarchism—attempting, at least, to have a basis of communication by the SHARED IMAGE.

i.e. We call ourselves, say, "christians" in the hope that (i) other people who call themselves "christians" will take note because of a shared symbol/ideology and (ii) somehow we will gain some purity from the attachment to the pure image.

This, it seems to me, is to accept a limitation in ourselves, and will thus ADD a limitation to our writings. It will, in opposition to our intentions, lead us into impurity in both our lives and our writings. Purity is hardly something that we can borrow ("could I borrow your purity for a minute, please?").

EVEN MORE  This way please

We are, in the modern world, caught between the twin antagonists "pearls before swine" and "lights under bushells". To show our light we can do nothing, in a world of swine, but cast pearls before them (and mix metaphors). The only way that it will be PEARLS that we are casting is not to feed with the swine, and an essential ingredient of media life is to TRY AND GAIN CREDENCE BY IDENTIFICATION WITH IMAGES.

Go ahead and have Christ as a hero. I have my own hero (although he is not from any of the traditional religions), but the main difference is that I am not MARRIED to him. I only talk to one or two people in his terms. Otherwise I talk to a "christian" in the terms of Christ, a "marxist" in the terms of Marx, a "Hindu" in the terms of the Bhagavad Gita—and sometimes I will play mix 'n' match to irritate those who think that religion and politics are separate. But at these times my action is not BORROWING their purity, rather I must rescue the pearls from the mud and polish them—that is I am SHARING MY PURITY with them.

Everything in this world is ground into the mud by the ignorant, and this is the world of the ignorant (in the literal sense—those who ignore). That they have been forced into this role by the institutions that surround them does not change the situation with which we are faced. But, if WE have taken, and are taking, the time to overcome that force then we must be aware of the traps that await us—we are on a narrow way with ravening wolves on either side just waiting to EAT US UP.

To proclaim ourselves in a pigeonhole, particularly one so full of filth, is surely to attach ourselves to a shibboleth—despite the name on the pigeonhole being the name of God—whatever THAT word might mean.

An expert on these matters. -

Dear Stephen

....It was really interesting to read Pinch of Salt, which Jamie thrust into my hand (the one that wasn't trying to control an escaping banner) somewhere on the Embankment....The bit about the Diggers was fascinating and quite useful as I am supposedly doing Milton at the moment, not that Milton was exactly radical but it's all good period detail (and I was able to escape looking totally ignorant in the seminar!). Can't say I'd ever really thought about Christianity since I escaped the clutches of the Catholic Church when I left home; don't worry, you haven't made a convert yet but it's food for thought. (By the way, I tried the Ersatz Groundnut Stew - I'm not sure about the Marmite. Maybe a vegetable stock cube would be better)....

You said in PoS how male-dominated the whole thing is. It's not really surprising when you consider that for centuries religion has been the mainstay of women's oppression; both a reflection of it, ideologically, in the way that cultural myth-making tends to reflect the culture that makes it, and a reinforcement of it. In traditional Catholic theology you get things like the Holy Family as the ideal to which we are all supposed to aspire. The Virgin Mary offers a really positive role model for women as simply a means to an end, a tool by which God the Father implements his will. Plus she is both the perfect virgin and the perfect mother, so that any woman who tries to emulate her is doomed to total schizophrenia (to misuse a much misused word.) Although perhaps lesbian mothers come close....!

I'm quite happy to accept that this kind of thing is an imposition of patriarchy and not inherent to Christianity, but even if you strip away all the layers of ideology and say God is genderless etc, what is left? Apart from the general ideals of love-thy-neighbour equality, not a lot for women. It still feels as though we are expected to be grateful for what (male) Christianity is prepared to give us rather than having our needs considered as basic, as unquestioned. This is why several feminists I know have become lesbians (to broaden out), because they got sick of being grateful to men for being right-on. And then you get groups like Southampton Uni S.C.M. who, in the publicity for their Women's Network, made a comment about "aggressive feminist lesbians who wear dungarees + Doc Martens planning to replace men with sperm-banks." AAARGH! We don't need this shit! (the next letter on my list is a very aggressive one to S.C.M. - I'd be quite happy to replace them with sperm-banks any day. Scuse me, I shall just go think peaceful + serene thoughts for a moment. That's better. Ahem.) Anyway, these are a few of my gripes. For a complete list of goods available, please send a large S.A.E.....

Keep up the good work.

lots of love + suitably anarchic things



LOOK, MALCOLM, I KNOW YOU'RE THE ONLY OTHER GIANT PANDA FOR MILES, BUT I SIMPLY DON'T FANCY YOU, O.K!



Dear Editor,

I read with interest both the precis and the review of Vernard Eller's book, "Christian Anarchy" in A.P.O.S. No.8.

Having read Vernard Eller's book I found it to be a refreshing breeze of sensible, if at times difficult, thought, reason and argument.

It may be appropriate for some Christian Anarchists to become involved in anti-war campaigns, though to see such as the Alpha and Omega of Christian Anarchy is to be half sighted, and one could begin to think A.P.O.S. has a slight bias that way! V.Eller presents Christian Anarchy with a much larger canvas(s) than being "trendy lefties who happened to slip into anarchy as well as being Christian." He presents it as a cogent, sensible way to organise ones life and to seek for God's Kingdom, both here and hereafter.

I can only thank V.E. from the heart of my bottom
[typist note: answers on the back of a postcard],
because now I feel I can get off the same and
engage the world with the principals of Christian
Anarchy.

May you all know the warmth of God's smile.

Yours sincerely,

Gordon Banks.

Dear PINCH OF SALT

I am writing to state the bad facts about the Arms
Trade and Britain's involvement. Britain sells
repressively used weapons to countries like Indo-
nesia, and Chile. The United Nations Universal
Declaration of Human Rights includes the right to
work, be free from hunger and enjoy good health
and education. Yet many governments deny their
people these most fundamental human rights, by
diverting resources into the purchase of costly
military equipment.

When the denial of human rights provokes people into
protest, their governments may well retaliate with
violence, including harsher repression, more mili-
tary spending and greater poverty for the people. A
vicious circle is set up. All arms sales directly
or indirectly deprive people of their human rights.
Three quarters of the world's military exports go
from the industrialised countries like Britain to
the Third World-countries in Asia, Africa, Latin
America and the Middle East. In fact Britain would
lose a lot of investment if repression was stopped
and political change was moved in. Successive
British governments have shown little concern over
the effects of the Arms Trade.

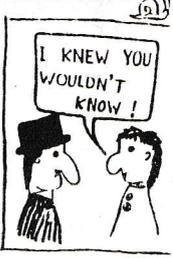
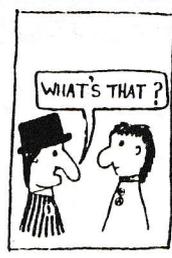
Most weaponry has some potential for direct rep-
ression: the Chilean navy has used ships as prisons
and torture chambers; Indonesia has bought 20
British Aerospace Hawk aircraft - ideally suited
to its war in East Timor where 200,000 - one third
the population - have died since the Indonesian
invasion in 1975; in Iran, the Shah brought his
British made Chieftain tanks onto the streets in
attempting to suppress the movement which led to
his overthrow in 1979.

Another area of British Military "export" is train-
ing. Personnel from countries with records of
human rights violations, including Chile, El Salva-
dor, Indonesia, Iraq, Pakistan, the Philippines and
Turkey - all have received training by members of
the UK Armed Forces or in British military estab-
lishments since 1984.

Britain doesn't need to sell Arms. The money that
goes on Arms could go on products that enhance life
rather than destroy it. If you are interested in the
Arms Trade I suggest you contact:

Campaign Against the Arms Trade (CAAT)
11 Goodwin Street
LONDON N4

Peter Turner (age 13)



Dear Pinch of Salt,
Please find enclosed an article on "christians
against capitalism". It was written as part of an
ongoing argument by mail I am having with my
friend's youth club leader about C.I.A.

I thought it might be useful to you, I have since
used it to sway the opinions of two Jehova's
Witness' who came to my door over Easter.

Love in Christ

Jo

CHRISTIANS AGAINST CAPITALISM

When confronted by other christians about
anarchism, I am frequently quoted the following
passages: Matt:22:15-21 - about paying Caesar
what is due to Caesar and paying God what is due
to God. Also Roamns 13:1-2 when Paul says
"Everyone must obey state authorities which are
put on earth by God."

By studying in depth into Paul's life I have
found some anarchic tendencies, Paul was twice
imprisoned and eventually executed for his work
in promoting the gospel which directly defied the
authorities; simply believing in Christ was an
offence punishable by death so Paul's missionary
activities were parallel to inciting a rebellious
movement.

Jesus was also imprisoned & crucified for defying
the state and church authorities and was also
condemned by the Jewish Elders for shedding new
light on the old Hebrew Laws & traditions.

If Jesus & all the other early Christians had
conformed to the government of their day, the
Good News would not have spread throughout the
world, thus Christianity would have soon died out.

If we conform to today's government's way of
thinking, we are expected to become
materialistic, money-grabbing capitalists, which
is directly against the teaching of Christ:

- Luke 12:22-34
- Luke 16:13
- Matt 6:24-34

By preoccupying ourselves with having a better
paying job; a bigger T.V./car/video/Filofax, we
are distracting ourselves from God, by saying
these things are more important to us.

How can we "Love thy neighbour" if we support a
government that condones enslaving those who have
a different colour of skin than ours.

Do we tell everyone how great Jesus is, or do we
tell "Sid" to buy shares in British Gas? Is the
Financial Times to become our Bible, our
standards for life based only on the fluctuating
levels of the Stock Exchange?

Much better to base our life on Jesus who is our
Rock, and NEVER changes.

Love in Christ

Jo IXOYE





Letter From America

Dear Stephen,

Thankyou for the Spring issue of APOS. I read with special interest about your week in jail.

As you might know, the United States has been executing prisoners in increasing numbers since the Supreme Court reinstated the death penalty in 1976. Mostly in southern states (Florida, Georgia, Texas) but there are men and women on death row in northern states too, even though they don't have the death penalty (yet).

I'm glad to see you publish a wide variety of subjects from different sources in Europe and America, as well as Third World. Too many publications are well intentioned but only single-issue orientated.

Have you any acquaintances who are active in christian/anarchy/peace/etc (Green, Catholic, environmentalist) who would like to correspond with an American? I would like to receive and give information, and trade views with someone in england.

Thankyou again

JEFF COPENHAGEN
Jeff Copenhagen
5843 South Lawrence St.
Tacoma, WASHINGTON 98409
USA

Any US readers (or even other countries) who want to be published as a contact and receive a bundle to distribute? Apply within.....



reviews



Horrible Blasphemies

ABIEZER COPPE: *Selected Writings, including A Fiery Flying Roll and Divine Fire-Works*, edited by A Hopton. Aporia Press: 308 Camberwell New Road, London SE5, 1987. £3.45 (incl. p&p). ISBN 0-94851-825-1

In 1649 Gerard Winstanley, the Digger, wrote in his *Watchword to the City of London*: "All men have stood for freedom... and those of the richer sort of you that see it are ashamed and afraid to own it, because it comes clothed in a clownish garment... Freedom is the man that will turn the world upside down, therefore no wonder he hath enemies..."

All systems with vested power interests have their limits, and Parliament in 1650 was no exception: "The Parliament voted that a Book written by one Coppe, intituled *A Fiery Flying Roll*, &c. contained many horrible blasphemies, and damnable Opinions, and that the Book and all Copies of it that can be found, shall be burnt by the hands of the Hangman." Throughout history, freedom has been given its limits, and all manner of libertarians denounced with all manner of titles—heretics, witches, mystics, lunatics, blasphemers—all sharing the common rope of persecution.

The writings of Abiezer Coppe are some of the more enduring sparks of liberty and poetry to fly forth from that great melting-pot of ideas and experiments the English Revolution. The Ranters were far from a coherent movement, but their appeal was sufficient for them to merit religious and political scrutiny or languishing in a prison cell.

Ranting is perhaps too crude a word to describe Coppe's writings and intentions, but the verb does hint at Coppe's edge, character, humour, political incisiveness, tongue-in-cheek scholarship and eloquence, smashes a whole host of icons, skilfully and admirably.

With "his Most Excellent MAJESTY, dwelling in, and shining through" he mediates his visions, love for the outcast and venomous class hatred with the fire of a prophet:

"You have killed Levellers (so called); you also (with wicked hands) have slain me the Lord of life, who am now risen... Well! once more read *Jam. 5.1 to 7* — Ye have killed the just — Ye have killed, ye have killed, ye have killed the just. The blood cryeth in mine eares, Vengeance, vengeance, vengeance, vengeance is mine."

His Franciscan encounters with the poor and despised are recounted vividly and movingly—encounters which drew out from him humility, deep compassion, and further class antagonism: "Falling down flat upon the ground before rogues, beggars, cripples, halt, maimed, blind, &c., kissing the feet of many, rising up againe, and giving them money."

His proclamation of spiritual unity is revolutionary, combining a spiritual anarchy with a political egalitarianism: "The true Communion amongst men, is to have all things in common, and to call nothing one hath, one's own. And the true externall breaking of bread, is to eat bread together in singleness of heart, and to break thy bread to the hungry, and tell them it's their own bread &c., els your Religion is in vain."

All is turned upside down, the base holy, Coppe's Communion earthy and humble: "My humanity shall dwell with, sup with, eat with humanity; and why not (for a need) with Publicans and Harlots? Why should I turne away mine eyes from mine own flesh?"

Published, banned, and burned, Coppe's *Fiery Flying Roule* merits political, spiritual, and literary interest. Nor did persecution halt his vitality of style. Coppe's *Zealous and Sincere PROTESTATION Against Severall Errors*, included in this volume, bubbles with a similar spirit beneath his over-eager and apologetic biblical exegesis. The blasphemies, however, are missing, and his calls that sin is no more are no more.

Abiezer Coppe claimed that the Blasphemy Act of August 1650 was passed "because of me." His subsequent recantation didn't permeate his lifestyle upon release, and even his supposed recantation sermon drew the following disdain from one John Tickel: "He is the same what he was before, only more cunning... Let the people of God where ever they heare the name of Coppe, look on it as accursed, either stoppe their eares, or pray to God, some way or other to stop his mouth, that he may no more dissable, blaspheme." STEPHEN HANCOCK

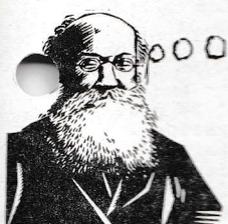
The above first appeared in *Celtic Dawn*, c/o The Yeats Club, Prebendal Press, PO Box 271, OXFORD OX2, which is how comes it's in such nice, justified, typeface.



THOMAS MERTON

I've just started reading the work of this (deceased) American Monk. I picked up a book 'The Silent Life' which answered some of the intriguing questions I had about the whys and practical wherefores of monastery life. This neatly and readably explains the different types of monks and how they live. I was intrigued and looked out for more Merton books. I was astonished to find about 20 in the bookshop at Buckfast Abbey.

I've picked up two to start with. 'Seeds of Contemplation' looks at just that - contemplation based in life. Merton continues the long line of Catholic mystics, and had an interest in Zen Buddhism and meditation. Here he applies the teachings of Jesus to that, letting it become christ-centred instead of self-centred. Its an interesting, well written look at the subject that teaches the reader to pray for discovery, attempt a real contemplation..



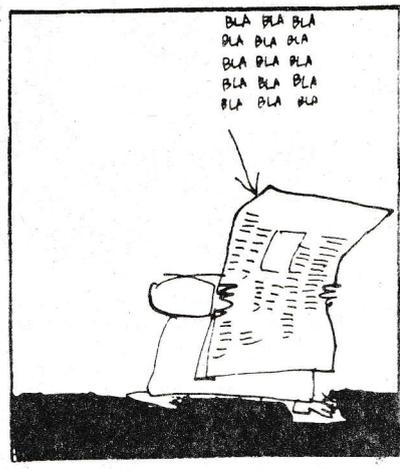
Jamie on ink

Back by popular demand: Jamie's review page. Opposite is a woodcut of Jamie disguised as Peter Kropotkin.

Perhaps of more interest to Pinch of Salt readers is the second of my purchases On Peace, a series of meditations on that theme. The first half of the book deals with 'Principles of Peace' and is followed by a theoretical and practical look at nonviolent alternatives, covering war, looking at Gandhi, a theology of resistance, and ending with a Prayer for Peace. Sound, illuminating stuff.

Have a look for some Merton yourself. Probably more available in Catholic shops (I havent found any anywhere else). His work ranges from the above to in-depth studies of St John of the Cross and other past mystics.

Rupert Loydell

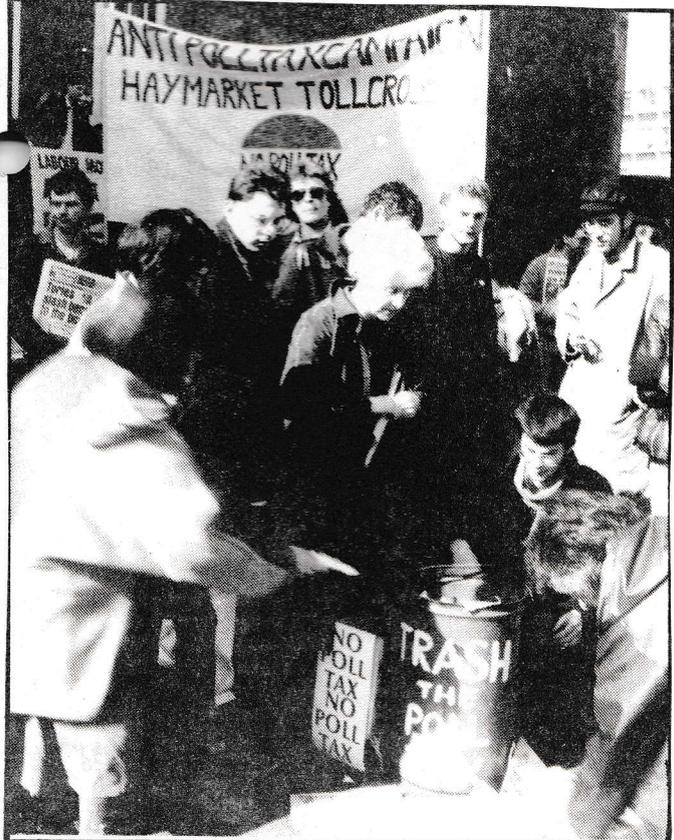


VAGUE: from 84b Whitechapel High Street, LONDON E1 cost L2:
This is situ-80's. A psychic terrorism annual. Contains details of: Masons, Manson, CS Gas, Ronald Wilson Reagan = 666 & a welter of other vital facts. But then as Nietzsche once said (but in german, I suppose) "there are no such things as facts" - this fact is the message of this coffee table anarchist journal - that the world around us is a surface illusion, and beneath this a shifting semiotic web etc. Impossible to summarize - so read it instead.

FIN: - Free Information Network write to 99 Toriano Avenue, LONDON NW5 for details of your local distributor. Send a donation or stamps:
Packed with dates, addresses & info on festivals, green events & anarchist happenings, FIN is a must. Also has interesting articles in it, the one I'm looking at at now details the public order act, gives the essentials of animal first aid & has some anti-nuclear stuff in it too. Recommended.

"A Tax on all the people: the Poll Tax" by Cavey Oppenheim. Available from Child Poverty Action Group, 1-5 Bath Street, LONDON EC1. L1.95
Be equipped with the information on the so-called community charge which has far reaching implications for everyone who is opposed to the abuse of state power. Poll tax is unfair, hitting the poorest families hardest, unjust, taking no account of the ability to pay against what will be demanded, undemocratic, in that it encourages the poorer members of society to opt out of various communal benefits which all should be able to enjoy, and finally it is TOTALITARIAN, needing vast numbers of investigators, bureaucrats, computer systems & identity cards to effectively administer.

CHRISTIAN - Living for a Change published by Marshall Pickering, 3 Beggarwood Lane, Basinstoke, Hants RG23, cost L2 single issue (pop culture issue was the one reviewed)
I see this magazine, with a picture of Tony Campolo on the front & think "Oh that looks interesting". I pick it up & it costs too much, it's too glossy "YUK!" Reading the magazine is much the same. It says things I can relate to like: "Christianity must cease to be a private cult & become once more a public threat" at the same time not going far enough in its analysis. Soggy/liberal left and evangelical. Essential for Christians Interested in the Labour Party. Articles on Rock music, Cult heroes & Dress.



31st March: Anti poll tax groups burn government propoganda outside the Scottish Office in Edinburgh to mark the beginning of registration in Scotland. In Glasgow protesters unfurled a FIGHT THE POLL TAX banner on the City Chambers roof. Anarchists in London demonstrated outside the Scottish Office, Whitehall in solidarity.

Love Love Love
Jamie XXX 17

Edinburgh, 11, Form Information P/H, C.I., Counter

HEY FOLKS! I'VE GOT THIS GREAT IDEA! I'VE PERSUADED LONDON TRANSPORT TO LEND US A DOUBLE DECKER BUS! WE PAINT 'JESUS SAVES' ON THE SIDE AND THEN GO ROUND ALL THE FESTIVALS CONVERTING HIPPIES! THEN WE TAKE ALL OF THEIR PSYCHEDELIC DRUGS AND SING CHORUSES, NAKED.

**STOP TRIDENT
FASLANE
JULY 23rd**

a people's witness for peace!
Join us!
FASLANE PEACE CAMP

We're all going on a summer holiday



"A Pinch of Salt" roving bookstall has, among many, the following things on sale. Any prophets go to "Pinch".

- ANARCHY IN ACTION by Colin Ward. 152pp (very good introduction)£3.00 plus 50p p&p
- WHY WORK? Various writers. 210pp plus 6 illustrations. (incl. William Morris, Bertrand Russell &c.)...£3.50 plus 60p p&p
- MUTUAL AID by Peter Kropotkin. 278pp (anarchist classic - mutual aid not struggle).....£4.00 plus 80p p&p
- THE BOOK OF AMMON by Ammon Hennacy 490pp (autobiography of a remarkable christian anarchist).....£6.00 plus £1.30 p&p
- THE YEARS OF GRIEF AND LAUGHTER by Joan Thomas 342pp (A "Biography" of Ammon Hennacy).....£5.00 plus 80p p&p
- THE ONE MAN REVOLUTION by Ammon Hennacy 338pp (some of his favourites: incl. D.Day, A.Berkman, W.Lloyd Garrison, Mother Jones, Bartolemeo Vanzetti).....£5.00 plus 80p p&p
- SOCIETY WITHOUT THE STATE by Ronald Sampson 26pp (anarchist/pacifist call by a Tolstoyan. V. Good)..£0.60 plus 20p p&p
- PACIFISM AND CLASS WAR by AJ Muste with intro. 16pp (1928 essay still highly relevant).....£0.35 plus 13p p&p
- THE ARROGANCE OF UNCONTESTED STATE POWER by Laurens Otter 26pp (Hilda Murrell and unanswered questions).....£0.35 plus 13p p&p
- RESISTING THE NATION STATE: The Pacifist and Anarchist Tradition by Geoffrey Ostergaard 20pp..£0.50 plus 20p
- COMMUNION by Bill Lewis 24pp (great poems - see previous "pinches").....£1.25 plus 25p p&p
- CATHOLIC WORKER: last two issues for a donation
- Back no.s of "Pinch": 9,8,7,4,2 for a donation
- BADGES:"Swords Into Ploughshares", Christian Anarchist symbol...more out this summer. send off for a leaflet..25p
- POSTERS: Catonsville Roadrunner cover (black and red). Swords into ploughshare (black and red). "In love there is no exploitation"(see opposite) (blue and red)..20p each plus stamp

Cheques and pos made to "A Pinch of Salt"
All subject to availability

Wednesday July 27th: Open evening with Dan Berrigan at Friend's House, Euston Road, London 7pm

Friday July 29th: Another open evening with Dan Berrigan at Bishop Amigo Hall, St George's Cathedral, St. George's Rd, London SE1 8pm

Go north (or if you live in Aberdeen, go south) to FASLANE PEACE CAMP: a remarkably beautiful highly militarised area, thirty miles west of Glasgow. Home for Polaris, new home for Trident. Day of witness and action Saturday July 23rd, Christian CND event on the Sunday. Tent space. Caravan space. Loos. Phone. All mod cons (nearly). Go for it:
Faslane Peace Camp, Shandon, nr HELENSBURGH, Dunbartonshire, Scotland Tel:0436 820901

You want Sex 'n' Drugs 'n' Rock and Roll this summer? Well, one and a half out of three ain't bad (actually, sometimes it's really awful). The Stonehenge Free Festival of the evangelical world...where do you think John Selwyn Gummer and Bruce Kent go for their summer holidays? Christian anarchists and "Pinch" will be there converting impressionable youth with all-night William Blake readings and Nicaraguan coffee (honest). On the fringe. If you can afford it.....UB40 on site £17.50!. For other prices GREENBELT FESTIVAL, St Lukes Church, Penn Road LONDON N7
Oh yes, August 26th - 29th

THE NEW UNIVERSITY PROJECT is holding a couple of groovy skills and knowledge sharing weeks in fields near coasts. Very good fun and highly educational. For all ages (children welcome). £1.50 a day unwaged, £3.50 waged (low waged somewhere in between) - incl. three meals! 17-24 July in West Wales
3-10 Sept in Suffolk
Write for more details: New University c/o 24 South Road, Hockley, BIRMINGHAM B18 (sounds familiar)

THE WORLD TURNED UPSIDE DOWN: During the John Bunyan Festival in August around Bedford, there's going to be a more radical under-current with digging and ranting, street-theatre and songs. A performance entitles "The World Turned Upside Down" is booked as are rants by Abeizer Coppe and Bunyan's trial. If at all interested in what's going on or in helping out get in touch:
THE LIGHT AND THE VOICE mini-festival
John Nicholson
11 Ashburnham Road
BEDFORD MK40 (0234 211606)

Vegangelical
Cookery
Corner



OK vegans, ovo-lacto vegetarians, omnivores and carnivores, here's something you can all try. It's from a certain "Machine Gun" Mike in Germany. Thanks Mike. May you drown in a vat of carob flavour soya dessert (come to think of it, you'd probably enjoy that). Oh, I'll think of some suitable punishment. Like "Production Manager of Vegangelical Cookery Corner". How they roll in... .

Warm Water
Measure out one cup of water per person.
Put into a pan.
Heat for a short time.
Serve.

Hot Water
As above but heat ingredients for longer.
For variation add dry barleycup of herb tea (one tsp or so per cup)

eat your heart out.....vegan pancakes come back, we want you.....



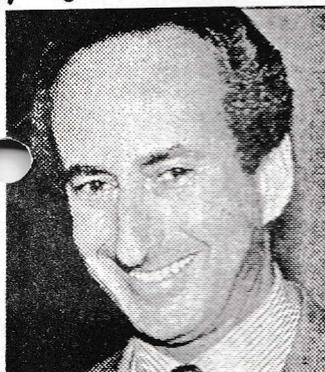
BECAUSE, I, I WANNA BE AN ANARCHIST. YEAH. YEAH. YEAH. DESTROYAH. WHAT DO YOU THINK, BRUCE?



YUM YUM YUM IS WHAT I THINK, JOHN. I CAN'T WAIT TO SEE NEXT VEGAGELICAL COOKERY CORNER



WOE FAX CUTS TO YOU WHO ARE RICH



Ben Laurance

INCOME tax changes will bring spectacular increases in the net pay of Britain's super-rich.

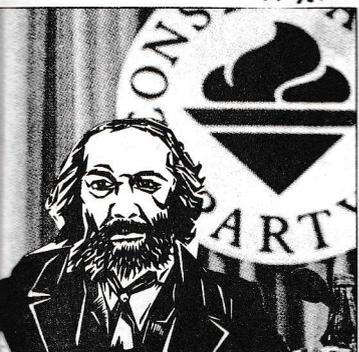
Sir Ralph Halpern (above, left), the £1.36 million-a-year chairman of the Burton Group retailing empire, is set to increase his take-home pay by more than £5,000 a week. Under the 1987-88 regime and without taking into account any special tax concessions, his annual net income would have been about £554,000. The abolition



of all tax bands above 40 per cent should reduce the Exchequer's share by £266,000, leaving Sir Ralph a net annual salary of £820,000.

Lord Hanson (right), the chairman of the Hanson Trust conglomerate, should see a similar gain. His salary was £1.26 million last year. The new regime should reduce his tax bill by about £247,000 if his salary remains the same, leaving a net salary of £763,000 a year.

Mr Tiny Rowland, who earned £656,000 last year as chairman of Lonrho, should see a gain of £125,000.



BUSINESS

This issue brought out by Stephen. Picture opposite of him, disguised as Michael Bakunin, delivering a speech on "The Bishop of London and revolutionary veganism: its relevance to christian anarchists within the Conservative Party." (a well received speech)

"Pinch of Salt" thrives on donations. Thanks to everyone who's contributed in any way. Since the last issue we received £301 via post and £67.50 from the Aldermaston and Clause 28 Demos. Carrying forward last issue's debts and a few expenses, the bank account has £338. But don't castigate us too soon for hoarding away vast amounts of money. £322.50 of this is to be paid back as a loan, which leaves £15.50 in the black. For the first time ever. Just ready for this issue's expenses - probably around £300. So it's back in the red and back to the old drawboard. How about a few benefit gigs? Any fund raising suggestions? Help street sell on demos. And keep the donations trickling in. Thanks. Oh, if anyone wants to give a long-term loan of a hundred or two, it would be gratefully received - an interest free loan. No returns. Bargain.



THIS IS WHERE YOU FIT IN

On the left you see the incarnation of the Rule of Law. On the right some hapless person scared stiff.

One earns thousands of pounds and basks in consumer-durable bounty and splendour in a big house. The other is on the dole and only wanted a new jumper and could not afford it.

This is where you fit in. Makes you sick, dunnit? The hypocrisy of the whole system. You're told you're nothing unless you have SOMETHING, something worth having only if someone else doesn't have it, and so, because you can't afford that something, you do anything to get it, and end up on the wrong side of them what have lots of somethings and make lots more out of the production of some things by people who should enjoy the fruits of their labour.

So, liberate both the person on the left and right. Liberate him from his delusions and exploitative wealth and help him do something worthwhile with his life (and tell him not to wear that wig) Liberate him from oppression and help provide a community of wealth sharing and self-esteem which can transform the world.



And, whilst your at it, support "A Pinch of Salt" and the eternal cause of Christian Anarchism.

"A Pinch of Salt" relies totally on donations and God, but serves only one of them. "Smash mammon!" (doesn't quite have the same ring as "Smash Capitalism!") Fill in the slip and post it away.

A PINCH OF SALT

NAME ADDRESS.....

 Please put me on your mailing list/
 I'm a subscriber already/
 I enclose a donation of £.....million/
 I enclose some stamps/
 I'm broke/I'd rather not enclose anything
 (cheques to "A Pinch of Salt")

Send to: "A Pinch of Salt", c/o 24 South Road, Hockley
 BIRMINGHAM B18

20 NOUS SOMMES TOUS
 INDESIRABLES



If the fool would persist in his foolishness he
 would become wise
 If the fool would persist in her foolishness she
 would become wise

William Blake

A couple of years ago, someone mentioned that we'd
 be a proper established magazine if we managed to
 reach issue ten. Well, two and a half years after
 our first, here we are. Proper? Established? A force
 to be reckoned with? Hardly. But serving a quiet
 purpose.

More like a lesson in tolerance, with liberals
 treading on the toes of evangelicals, class warriors
 exchanging stares with pacifists, vitriolic anti-
 clericals sharing the same pages as dog collars,
 vegans prosletysing (is that how you spell it?) and
 omnivores cringing, proper anarchists peeking
 through the keyhole of a strange world of religious
 ferment.



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

A PINCH OF SALT

As time passes, I'm hopeful that insights from
 Christian Anarchist exploration will be recognised
 by all sorts of christians and people to be, not
 just interesting, but coherent and vital. Not that
 we should concern ourselves with establishing some
 party line, but help each other develop our own
 anarchic coherence and practice. For this, more than
 the pages of a quarterly magazine are needed. With
 our forthcoming move to London, we hope to get a
 London Christian Anarchist Group going, which
 entertains many possibilities. If other people on
 the mailing want to get in touch with others in
 their area, how about putting an appeal in the next
 issue of "Pinch"?

OK, we're few and far between. But we usually get
 rid of nine hundred or more copies, which are
 probably read by a few people (about three hundred
 and fifty go out via subscriptions). So, there's a
 big enough broth of interest in which to let some
 subculture loose.

So, do feel free to join in. Order a bundle of ten
 or howevermany and sell them at church, leave a
 couple in the Christian Book and Video Shop, at your
 dentists - there are plenty of number nines left for
 such evangelisation. And we're printing a thousand
 of this issue (which is another twenty pager in case
 you hadn't noticed)...Come and street sell on the
 Anti-Apartheid Demo or at Greenbelt. Go to Faslane
 Peace Camp for their action, visit Upper Heyford
 peace camp, dig up St. George's hill, hammer the bomb
 bay doors of an F1-11 bomber, decentralise the
 service of your local anglican church..... endless
 possibilities.

Persist in foolishness
 Iconoclasts of the world unite, disperse and smash

Stephen 

REVIEWS: If you want to try your
 budding skills as a writer for
 "Pinch" a good way is to review
 something. Write if interested.
 We have copies of "Communism in
 the Bible", "Anarchy in Action",
 an essay by Jacques Ellul entit-
 led "Anarchism and Christianity"
 and a pamphlet "A Master of Hounds
 Speaks" by a former Joint Master
 of the South Shropshire Hunt.
 Take your pick or pick your own and spill some ink
 and rush it off.....



Robert Churchward
 A MASTER OF HOUNDS
 SPEAKS

CREDITS: Bit on Nonviolence and South Africa from
 "JUSTPEACE", Pax Christi Journal (9 Henry Road,
 London N4); bit on Catholic Workers from
 "SOJOURNERS" from the US; Nonviolence at Boggo Road
 Jail from "SOCIAL ALTERNATIVES" (c/- Dept of Govt,
 University of Queensland, St. Lucia, AUSTRALIA,
 4067); groovy background to letters by Linda;
 little woodcuts that pop up here and there by
 Clifford Harper from his "Graphic Guide to Anarchy"
 (at a good bookshop near you from Sunday); and
 other plagiarised scraps too numerous to mention;
 oh, page numbers courtesy of THE GRUDIANA.

July 16th/17th: Gathering in a field at the
 Brotherhood Church (radical pacifist, Tolstoyan
 inspired community) Stapleton near Pontefract. Write
 to "Pinch" address if interested.

THE LONDON CHRISTIAN ANARCHIST NETWORK is go. With an
 imminent move down to London, feelers have already
 been put out and the response is good. Hopefully more
 people will get involved in the running of the mag. A
 London Christian Anarchist group is in the making.
 there'll be a meal or picnic sometime during the
 summer. How about picnic: Saturday July 9th.
 Hampstead Heath. 12.30 onwards. On Parliament hill.
 (if you want, meet 11.30 - 12.00 Tufnell Pk Tube and
 then walk together). Bring food to share. And
 friends. Write if you're coming. The Birmingham
 address still holds, and mail will be forwarded when
 we move. Oh yes, anyone got a spare nice typewriter
 or word-processor? Just wondering. New address next
 "Pinch". Write if you want to be part of the London
 scene. Also, write if you'd like to contact people in
 your area, and we'll publish your plea in the next
 issue.



Sunday July 17th:
 Anti-Apartheid Demo
 Hydepark. Street
 Sell "Pinch". Write
 if you want to help
 or want a bundle.

