

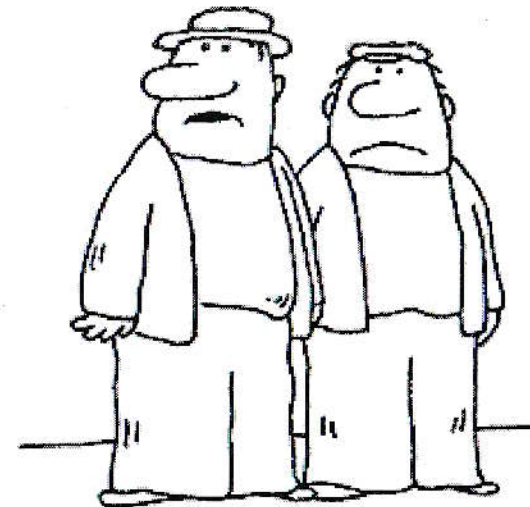
No, no, no! Come, let's away to prison:  
We two alone will sing like birds i' the cage ....  
As if we were God's spies.  
- King Lear

**Christi-Anarchy** /kristiaeneki/ n.  
**Christlike** life; lifestyle that is characterized by the radical, non-violent, sacrificial compassion of Jesus the Christ. A way of life distinguished by commitment to love and to justice; to the marginalized and disadvantaged; so as to enable them to realize their potential, as men and women made in the image of God; through self-directed, other-oriented intentional groups and organizations.

- Dave Andrews in *Not Religion, but love*



# a pinch of salt



*C. Berrutti*

*"There, there it is again—the invisible hand of the marketplace giving us the finger."*

**FREE! or nearest offer**

## Selling their labour

When the workers sell their labour to the capitalists or accumulators of labour they allow the capitalists or accumulators of labour to accumulate labour. And when the capitalists or accumulators of labour have accumulated so much of the workers' labour that they no longer find it profitable to buy the workers' labour then the workers can no longer sell their labour to the capitalists or accumulators of labour. And when the workers can no longer sell their labour to the capitalists they can no longer buy the produce of their labour. And that is what the workers get for selling their labour.



- Peter Maurin

**A Pinch of Salt** is a re-launch of a magazine from the 1980s encouraging dialogue on Christianity & anarchism. How best to challenge the principalities and powers is shaped by honest reflection on ways we choose to express our faith in the face of the world's many injustices.

Much has happened in the past few months not least the conference at Christchurch, Pitsmoor "The World Turned upside down: Christianity, anarchism, and peacemaking", Climate Camp, and AWE Aldermaston is feeling the squeeze of several approaches by different groups.

The conference in Sheffield reminded me that there are so many people with gifts and insights to share. This is a big HINT that your words and artwork would be loved by the readers of A Pinch of Salt. So send it all in.

By the way, I've been updating the blog roughly every three days with material but will happily put up stuff from others. Take a look!

Love, peace, and anarchy,

Keith Hebden  
editor.apos@googlemail.com

[apos-archive.blogspot.com](http://apos-archive.blogspot.com)

## If you want to support this magazine...

- Send a cheque to "Keith Hebden" at Queen's College, Birmingham B15 2QH  
Each copy costs about 60p to print and post.
- Or
- Send articles and artwork to the above address or to [editor.apos@googlemail.com](mailto:editor.apos@googlemail.com)
- Or
- Distribute copies to anyone you think might want one.  
Don't be shy.

And

**1** Pray.

## Rwanda

I visited a church yesterday. The church is in a place called Nyamata and it's where 10,000 Tutsis were slaughtered in their place of worship: their safe haven. As you walk into this church which is now memorial, you are met with the clothes of all 10,000 victims piled up on the pews. This is quite a sight as you could imagine. There are a lot of clothes for 10,000 people.

The worst thing for me was the fact that the altar cloth, which was once white, is now entirely bloodstained. Seeing this bloodstained altar cloth reminded me of Thomas Beckett in Canterbury Cathedral, but this was 10,000 times over.

But the place is now a place of rest and of sanctity. It is also a memorial with two mass graves behind, two graves in which you can go inside, where there are rows and rows of skulls and bones lined up on shelves.

by Kieran Ford



## Paths through utopias

Following the publication of the book and film, we will be touring the UK in the autumn-winter 2009-2010 with Performing Utopia: Learning to merge life, art and ecology, a two day workshop, performance lecture and film showing. The workshop will merge creative resistance techniques with popular education and practical sustainable ecological living skills, especially based around the philosophy of Permaculture. We will be taking the workshop to various venues in the UK including Aberdeen, Falmouth, London, and Manchester. This will culminate in a large scale socially engaged performance in London.

If you are interested in booking the workshop contact us at <http://www.utopias.eu/contact/>

**If you are interested in creative and thoughtful writing on anarchist thinking based in the UK from friendly folk you might read...**

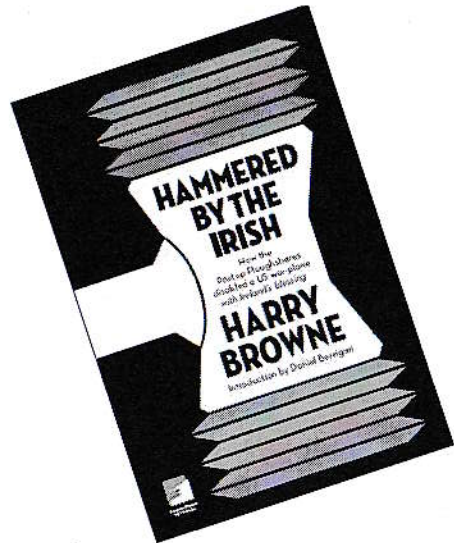
**Total Liberty:** A journal of evolutionary anarchism

Subscriptions are available at £8.00 for four copies a year (£5.00 conc.)

J P Simcock, Total Liberty, 47 High Street, Belper, Derby, DE56 1GF, UK

**The Cunningham Amendment:** The Journal of East Penine Anarcrisps. Dedicated to revolutionary acts of joy and irreverence.

By donations to 1005 Huddersfield Road, Bradford, BD12 8LP, West Yorks, UK.



What do you make of the US / UK differences on what makes a ploughshares action? I go into some detail about that in the book, and I do find it interesting. The important thing is that people on both sides of the Atlantic are prepared to take some action and put themselves at risk to make peace.

What difference did the Pitstop ploughshares make to the peace effort? Well, the peace effort failed. You could argue that it perhaps softened the blow against Iraq somewhat in the early stages, because the invaders had to be concerned about appearing to worry about civilians, but six years later that is grasping at straws. The Pitstop Ploughshares disrupted the war effort, of that there can be little doubt. And even a little disruption of war is a blow struck for peace.

How would you describe your own faith and politics? I start to squirm in the presence of political labels. I'm not quite a pacifist. I'm an anarchist, I think. I'm an anti-capitalist, to be sure, and was one long before the bankers and politicians started raving like Trotskyites.

Who should buy "Hammered by the Irish" and why? Though this story has some resemblance of a happy ending I've got to admit it won't give you a sustained high. Reality intrudes. I'd say instead it should be read by people who maybe have heard something of this story and have any of the following questions: Who were these people? How did they manage to hit a US Navy plane? What is the US military doing in 'neutral' Ireland anyway? What kind of support did they get in Ireland? How in God's name did they get off? I think this book will give you pretty straight answers.

**Harry Browne, *Hammered by the Irish: How the Pitstop Ploughshares disabled a U.S. war-plane—with Ireland's blessing*, (California: Counterpunch/AK Press, 2008). Available in shops and from the London Catholic Worker.**

## Hammered by the Irish: An interview with author and journalist Harry Browne, by Keith Hebden

Harry Browne's retelling of this gripping and up-to-date tale of five peace activists is a page turner.

It is biased yet honest. It is ruthless about identifying the less than glamorous reality of activism yet exciting and thought-provoking throughout.

The reader is invited to engage with the story in every sense of the word. It reminds us that ordinary people do extraordinary things.

I asked the author about his book. (The unabridged interview is on the APoS blog somewhere.)

**For you, what is the definitive moment in the story of the Pitstop ploughshares?** For me, from the outside, I can only go with a moment that I was actually present for, and the moment that most clearly connects their case with Irish society more broadly: the moment, in July 2006, when the Pitstop Ploughshares were acquitted by a jury in the Dublin Circuit Court. I'm pretty sure they wouldn't agree with me.

## Salon Mazal

by Les Gibbons

I want to tell you about an inspiring Israeli anarchist collective 'Salon Mazal' that I visited in Southern Tel Aviv last year. The info shop: Salon Mazal is a storefront / social centre that serves as a node for the distribution of anarchist information, it is based in a small Israeli suburb.

Salon Mazal מלון מזור used to be based in a real salon and they just kept its name when they moved. It has operated for about seven years. Salon Mazal is oiled by enthusiastic volunteer involvement and fed on the resolve, creativity and moral fibre of wholesome anarchist ideals. It also raises awareness amongst the mainstream of issues related to social change, including human rights, animal rights, the environment, globalization, social and economic oppression, consumerism, feminism, gender issues and good old 'DIY' logic. It is organised by an open, non-hierarchical collective of about 20 volunteers at 50 Salame Street, Tel Aviv.

**“people are rarely used to resisting or organizing when it is their own human rights being affected”**

'Nimrod' our bright and fluent English-speaking host, gave us his full attention and energy, “people are rarely used to *resisting or organizing* when it is their own human rights being affected” he told us. Salon Mazal assists through its extensive networks and offers pragmatic legal support. Five 18 year old Israeli women, currently refusing military service, claim that outside Salon Mazal “we are not taught how to stick up for our own rights”. To make any compassionate counter-cultural stand in Israel can mean being labeled a traitor or spy by family, friends and country. This stigma is hard to manage alone or in prison. Time to give high quality traitors and spies a good name – I say.



Volunteers make decisions through consensus. While not all volunteers attend the monthly meetings there is dialogue almost daily from subgroups via email or internet groups. People settle into subgroups based on their interests and the subgroups work together for the collective's objectives (for instance there are subgroups for events, stores, and library).

Saleable items are available in the shop— these alongside donations enable the collective to continue to pay the bills and function rather than turn a capitalist profit – they aim only to continue to survive and initiate. As for work in the collective; members only take on what is good for them as individuals, and that which meets the needs of the collective. Some volunteers, we were told, seem to spend most of their time at Salon Mazal (by choice) whilst others drop in when they can. What makes it so interesting and important is that it is the only existing info shop in the whole of Israel. It aims to reach the mainstream Israeli public as they come through the doors, offering examples of how to be a force for social change.

Jewish Israeli poor are having their human rights trampled upon as are many Palestinians who lost their homes southeast of Hebron. Amazingly, they were housed by loving tented desert neighbours. In Tel Aviv it's Salon Mazal that is working to make a difference. These volunteers are the loving neighbours.

[www.salonmazal.org/zope/english](http://www.salonmazal.org/zope/english)

# Rewilding and the Importance of Animism in Religion

By Rob Mckay

## Defining Terms

Rewilding is the process of creating cultures that work to integrate the human community with their local bioregion in a way that can be truly sustainable. Culture is a way of organising humans to provide for the essentials of life. At its simplest it serves two basic functions: sex and food; but not necessarily at the same time.

So a culture must focus most of its efforts on acquiring food, which can be done following any of five basic strategies: foraging; horticulture; agriculture; pastoralism; industrialisation. Our culture's main strategy is industrialisation, which is an intensive version of agricultural and pastoral methods of food acquisition.

**A critical understanding of agriculture**  
Agriculturalism is the cultivation of cereal grains which have evolved to thrive after a natural disaster. Agriculture creates a surplus which causes the population to grow. At the same time it degrades the soil, which means your next yield will be less than the previous.

So in order to provide food for your expanded population you must expand and cultivate more land. That means you have to conquer territory and recreate a disaster environment by burning and furrowing the land, destroying organisms in the soil but retaining some of the health of the soil to feed the planted grasses. Industrial farming replicates disaster.

As a culture based on cities our culture is one where dense, settled populaces grossly exceed the local carrying capacity of the land. This means resources must be imported. As cities grow land use must be increasingly expanded elsewhere. We live on a finite earth with an unsustainably expanding population.

## Civilisation and the will to Rewild.

Civilisation is also a culture of control because it has control over its food supply. This is then reflected through the entire culture and so behaviour becomes controlled leading to domesticated human behaviour. To be domesticated is to have your will broken so that you can be easily controlled. To be feral is to have regained your self-will. Rewilding is the process of regaining self-will.

## Rewilding Religion

Religion aims to explain the mysteries of nature and the way human culture relates to it. Civilised religions place human beings as far higher than the rest of life on earth. The acts of categorising and controlling nature alienate humans from the land.

Animism is the religious contention that everything has a soul. Animists consider human community to be equal to the other plant and animal communities—not dominant and alien to them.

If religion is to serve the human community in connecting to the rest of nature it must be based in animism. To animistic cultures their land base will speak its needs as clearly as these words speak to you or I. The myths of an animistic religion are grounded in the land. So in order to make a religion more animistic we must weave the written myths back in to the local land base to bring it back to life again.

Rewilding takes place on a spiritual, political, and economic level as we Rewild the land and our relationship to it.

## Suggested web sites:

[www.rewild.info](http://www.rewild.info) a Rewilding on line community.

[www.mhtyic-cartography.com](http://www.mhtyic-cartography.com) Animist thinking on line.

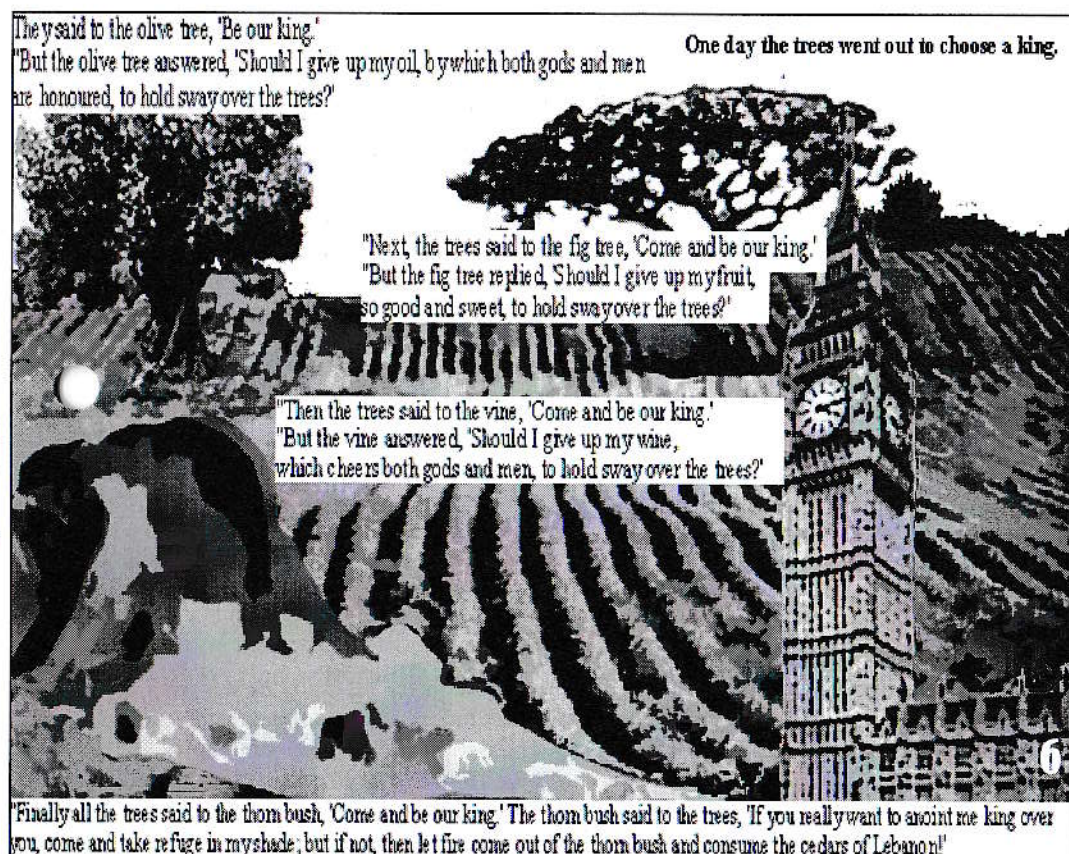
Rob Mckay is a primitivist who specialises in tracking. This is an edited verbatim of Rob's notes from his seminar at "The World Turned Upside Down: Christianity, anarchism, and peacemaking" in Sheffield 2008.

**'Hope Happening'** would like to draw fellow non-violent christocentric-anarchists' attention to a new project that aims to support Palestinian farmers by replacing destroyed Olive tree plantations by seeking a minimum of 61 donors committed to sponsor one or more trees for planting in the Bethlehem area in spring 2009. The monies collected will be sent to pay for plants, feed and for the tools to enable the planting and protection of olive trees as they grow.

Often obstacles stop farmers accessing their trees and land: walls, fences, soldiers and Israeli ideological colonisers (unsettlers). Therefore, as with Gandhi's salt march, to face difficulties or opposition is a necessary act of civil disobedience. Support for olive planting and picking is a useful nonviolent intervention as internationals present can help reduce levels of aggression and violence during appropriate seasons.

This nonviolent and calm intervention allows Palestinian farmers, alongside internationals, to proactively support the planting, management of land and trees and later in the autumn the olive harvest. If you cannot go you can do something to promote the maintenance of the land and future the olive harvests for Palestinians. Each tree costs £13. You will receive a certificate and a marker with your name is placed by the tree.

**Send Cheques, with the donor's name and address for £13 to:  
"October Books, Olive Tree a/c" addressed to:  
October Books, 243 Portswood Road, Southampton SO17 2NG.**



## Sharing Life with the Catholic Workers

By Rob Arner

Over the last several months, I have had the privilege of tasting a bit of the community life of the House of Grace Catholic Worker community in the Kensington neighborhood of Philadelphia. The community consists of four adults: Johanna and Mary Beth and Peter and Lauren. Two children, adopted by the community out of abusive home environments, also call the House of Grace home. The House of Grace is located in one of the most economically depressed districts in the city.

My first taste of the community life came when I was invited to share in the monthly evening Eucharist and community meal in early February. Twenty crowded into the living room to celebrate mass with the head of the Jesuit order at St. Joseph's University. The communal reflecting on scripture was my first clue that this was a community that invited everyone's gifts to the table.

This was followed by the liturgy of the Eucharist, which everyone seemed to know by heart. There was no question about the inclusivity of this community. Contrary to usual Catholic practice, I was invited and encouraged to partake of the Eucharist, even though I am not Catholic. Peter told me about a Muslim houseguest who had been present at one such evening liturgy and community meal several months prior, and not wanting to offend his gracious hosts by turning down their food despite his confusion, ate the consecrated Host that was passed around the room on a plate. Afterwards he asked "What is this that I have just eaten?"

Afterwards, while we were enjoying the delicious food the neighbors had brought to share at the community meal, I inquired about what it was in the life of the Catholic Worker that was most compelling or enjoyable.

For Lauren, it was the richness of the faith journey. Peter was strongly attracted by the Catholic Worker's philosophy of personalism and its working for peace and simple living. Mary Beth related how much she loved the variety that her life as a Catholic Worker possessed. "The rhythm of life is fast!" she told me.

Catholic Workers do not take formal vows of poverty, as in regular monastic orders, but their lives are specifically marked with chastity and poverty. At the House of Grace, for example, while there is a great deal of sharing going on. Yet the truly striking thing is how very little private property they possess. The houses are warm and inviting, and each member has his or her own bedroom, yet the amount of property they own individually, be it monetary or material assets, is very little.

The House of Grace does not have its own cottage industries; they live off donations. In solidarity with the poor, they receive a large portion of their food from the local food pantry, and grow the rest in a community garden behind the house. Their utility bills and other material necessities are paid for through donations from sympathetic supporters. While some would criticize the practice of not working a job that paid the bills, Peter Maurin's attitude toward begging presents a striking twist on charity. As Day recalls Maurin's philosophy, "to live according to Gospel simplicity meant that you begged when you were in need and by this you gave the rich the opportunity to become poor for Christ's sake." Each community member receives no more than \$15 of personal spending money per week and as Peter of the House of Grace told me, that *really* helps them understand and identify with the life of the impoverished whom they serve.

The Workers generally do not work at outside jobs unless paying off some debt accumulated before they joined the community. Rather at the House of Grace, their full-time vocation consists in the works of mercy.



The first major project on which the community members work is perhaps the Catholic Worker's signature venture, a house of hospitality. The second house the House of Grace recently purchased next door to the original property is primarily used for lodging people with nowhere else to turn. Their guests are primarily immigrants, asylum seekers and others with no roots in the local area, but they have also taken in the homeless, battered women, and others. They strictly enforce a no substance-abuse policy, and those found to be using drugs or otherwise being abusive or threatening are not permitted to stay.

The second project run by the community is a free medical clinic for the poor. The clinic is a sanctuary, a haven in the midst of the often unfriendly streets. There are signs all throughout the clinic, reading "This is a health clinic, a place of peace. No weapons or verbal abuse permitted. If this happens you will be asked to leave." A cross and icons adorn the walls as well as "blessed are the peacemakers," a message this world desperately needs to hear and embrace. The clinic's clientele are mostly the homeless and the working poor, many of whom are drug addicts or are suffering from mental illness.

During my visit, I spoke with a man whose 29 year-old sister had died in the middle of the night. He was filling out paperwork for her funeral while he waited his turn for medical attention. Another man, clearly homeless, asked me for help in opening the bottle of eye drops he had been given. I obliged, and he proceeded to stretch out his eyelids for me to apply the eye drops. Thus, I administered eye drops to a homeless man, an action that only recently would have shocked my lily-white suburban sensibilities. In that moment, I got the distinct feeling of Jesus. It felt very, very good.

The House of Grace also engages in all manner of community activism on behalf of those who have no voice. Peter invited me to their weekly peace vigil, held on Market Street right in front of the federal building. This was another first for me- my first protest! As I stood there, holding a sign that read "Stop Believing in War!" a large SEPTA bus passed us by, and I caught a glimpse of our reflection in the bus's windows. That was *me*, on the other side of the protest sign! I had long sympathized with the cause of those activists who did so, but had never crossed the threshold to join them myself. Peter told me that for the community, "hospitality and resistance are two sides of the same coin." It is all part of building the new social society from within the shell of the old.

Besides the monthly Eucharistic gathering described above, the House of Grace holds community prayer every Friday. Peter tells me that joining the Catholic Worker helped him rediscover the Catholicism of his childhood which he had let lapse for the dozen years or so prior to his joining the community. After growing dissatisfied with his life working for an environmental lobbying and education firm, he meditated in silence on what to do next with his life... and to his surprise, received a clear answer. He now speaks of deep personal meditation and prayer in the mornings and evenings as a guide and anchor for his life of service.

## Climate Camp '08

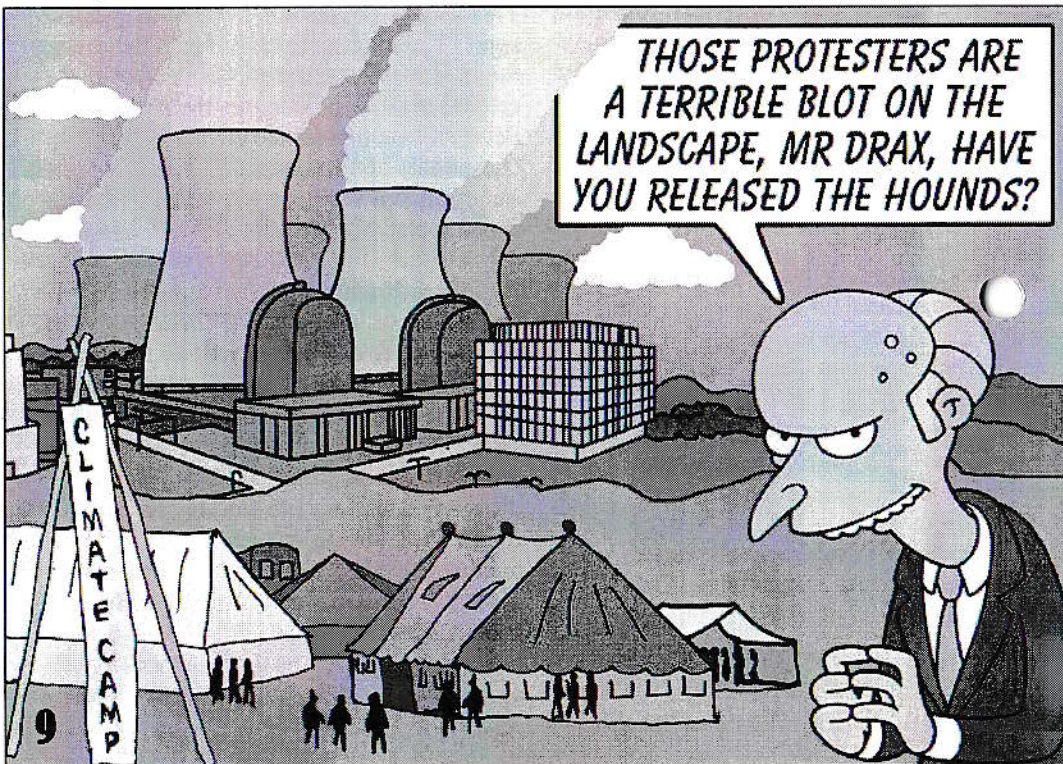
by Calum Wright

Though I was only able to attend the 2008 Climate Camp, held near the Kingsnorth power station in Kent, for two days, I left feeling inspired, challenged, disheartened and enlightened. Quite a couple of days! The Camp was a 'watershed moment' for me – my first real experience both of a community, albeit short-lived, based around equality, and of direct action.

The Climate Camp community is a non-hierarchical one – duties are shared out; decisions are made consensually; there are no leaders to speak of. Although these were all ideas I had heard of, and read about, before, I had never had the opportunity to actually *live* them. Consensus decision making, a concept perhaps most notably implemented in the west by the Quakers, was quite something to take part in. For many, it seems optimistic at best and naïve at worst - "that's cute" was my brother's patronising dismissal of the notion.

In the 'green group' (the group that attempted to break into Kingsnorth itself) meetings, decisions about tactics, strategies, objectives and so on were reached through consensus decision making. Facilitators kept the process moving as each point on a schedule was discussed, compromises were made and group consensus was eventually reached. Those who could not accept the final decision were allowed to 'opt out' or 'object', though if there were too many such people, fresh debate was required. I was pleasantly surprised by how well it worked, and though an often slow and laboured process, it usually brought out the best in people. Everyone was allowed to share their views, and the insight that this brought to the process was invaluable. Consensus decision making, as a friend pointed out, would render party politics useless, as it is based around compromise and understanding, rather than polarisation and disagreement.

... Continued page 12 ...



## Entering the playground of God

by Keith Hebden

Colin Ward uses the playground as a parable of an anarchist society. But as we remember Jesus' words, "No one can enter the kingdom of God except like one of these children," perhaps the playground is a Christian parable too.

For Ward there are two kinds of playground analogies. There is the playground imposed on children by well-meaning adults: closed outcomes like swinging on swings or sliding on slides mean that children soon bore of this type of directed "fun".

Then there is the world of childhood where the whole world is a playground. Children bicker, shout, take turns, salvage debris, and decide on rules, assign temporary roles and titles, the list goes on. And in what seems like chaos to the grown up, order appears: a game perhaps, or a den, a play, or even all three together.

But no sooner does the adult think he has an understanding of this ordered world the children consent to collapse the whole and the magic of the kingdom is ready to begin again.

Truly the kingdom of God belongs to such as these.

### Colin Ward

Colin Ward was the editor of Freedom magazine throughout the 1950s; a magazine founded by Peter Kropotkin.

Ward went on to edit the journal Anarchy during the 1960s and devoted himself to looking at the impact of urban planning and living on society and developing an anarchist response.

Colin Ward is very readable and his most popular classic is "Anarchy in Action" by Freedom Press.

Anarchy in Action remains a brilliant introduction to modern anarchist thinking.



**ANarchy:** take responsibility *before* someone else does.

## The conference turned upside down

The Christian anarchist conferences have been morphing at each of its three meet-ups and it's been fascinating to compare and contrast.

The first was hosted by All Hal-lows, Leeds in June 2006, then Soul Space, Bradford, October 2007 and most recently Christ-church, Sheffield in November 2008. Each a northern inner-city Anglican Church but with distinctive forms and traditions that helped shape our gathering as activists and Christians.

The first and largest conference so far set the tone: bible-themed sessions, groups focusing on peacemaking and activism, and a combination of freeganism, forward planning, and volunteerism meant that we quickly felt that part of one another in some small way. We also had some vital input from atheist anarchist groups from Leeds and Bradford in that first year some of whom I'm now glad to call friends.

Bradford's conference was topped by a tour of the city from Chris Howson who highlighted animatedly its radical history and recent struggles. We hugged the Odeon, drank in the 1 in 12 club and marvelled at the energy of the Chartist movement.

As with the first two events the Sheffield conference was nearly all new faces. There was inspiring artwork to challenge us, asylum seekers to share home with, and plenty to eat coming from all directions: It was the "conference of the twelve baskets left over."

This recent conference also involved a great deal of corporate soul-searching; and some private angst on my part. My own influence on these events has been to steer it away from becoming an affinity group – feeling that the last thing we need is another organisation or 'movement'. But to create and dismantle a consensus-based community of strangers in less than 48 hours has proved impossible and in some ways counter-productive.

Where next for a conference turned upside down? As I begin four busy years as a trainee priest I will stand by the side, watch, and pray.

Keith Hebden



... From page 9...

You have to participate with an open mind, willing to have your pre-conceived notions of what is best challenged and sometimes overturned. Had these group meetings been run on a 'traditional' democratic basis substantial proportions of the people present would have been alienated and the bond of community would have been damaged.

The day of mass action itself (Saturday 9<sup>th</sup> August) started early, and to wrong-foot the police we set off at a run to leap over the fence at the edge of the camp. The police there were few in number, and I hesitated as they ordered us not to cross the fence.

I'd never directly disobeyed an officer of the law before, though primarily due to a lack of opportunity rather than any moral objections. Still, the weight of an upbringing permeated with the sense that the police are 'good' and to be respected lay heavily upon me. Caught in a rush of people who'd long since learnt otherwise, a quote suddenly jolted my mind: "an anarchist is someone who doesn't need a policeman to tell them how to behave" – Ammon Hennacy. And then I was landing heavily in the grass verge beyond the fence, running from over-dressed policemen who embodied their nickname – plods – a broad grin on my face. It was a liberating moment. I'd long since come to the conclusion that Christians don't need policemen, or even state laws, but it had always been simply an intellectual belief until now.



### Euphamasia

[yoo-fuh-mey-zhee-uh]

Noun. Death by political correctness

## I'd never directly disobeyed an officer of the law before ...

At Climate Camp I experienced the best and, well, not the worst, but certainly disappointing aspects of humanity. I saw hope in a vision of a society where people did what was right not because they were told, under threat of violence, to do so, but simply because they knew it was right. A community where people worked together willingly sacrificing some of their individual 'rights' along the way. It has been said before, but only now do I really believe it: another world is possible; another world is necessary; *another world is already here.*



## Real Bangladeshi Veggie Curry from Hephzibah's Café

A Bangladeshi friend taught me how to make this, it tastes fab! It will serve 3 or 4 or more if you put enough veg in!

### Summary of ingredients

- Mustard seeds
- Garlic
- Olive / other veg cooking oil
- Fresh small chilli
- Powdered chilli, cumin, coriander, garam masala, turmeric, Madras curry powder, paprika
- Lemon juice
- Tin chopped tomatoes
- Your choice of veg - think how many people you want to feed and put in a couple of handfuls per person
- Fresh tomato
- Fresh coriander leaves
- rice

Plain rice is fine with this but I've got a great recipe for spicy rice for next edition!

1. Put a biggish saucepan to heat, with 2 tbsp of oil and a small handful of mustard seeds.

2. Add 2 or 3 chopped cloves of garlic and a small (or half a large) very finely sliced onion and fry them til it all browns but don't let it burn.

3. Put in one or two teaspoons of salt – start cautious and increase to taste. Water – don't overdo it!

4. add a small fresh chilli, sliced in half (or two if you like v. hot).

5. add: ½ tsp powdered chilli, 1 heaped tsp cumin & coriander, ½ tsp garam masala, 1 flat level tsp turmeric, same of Madras or some other curry powder (for the fenugreek mainly), ½ tsp paprika and a good squirt of lemon juice

6. once all the spices are browning in the oil, add tin chopped tomatoes & simmer for a bit, add more oil if sticking to pan and/or if not worried about arteries.

7. stir in any veg you like, such as mushrooms, potatoes, peppers, cauliflower, okra, spinach etc, turn heat down and put lid on to let veg soften in their own juice. You may need to add boiling water to keep consistency but don't add too much, juices will come out of the veg.

8. When everything seems about cooked, add a fresh chopped tomato and a handful of fresh, washed, chopped coriander leaves; simmer a little longer then serve with rice.

## A Pinch of Salt to shake the Empire

In 1930 Mohandas Gandhi led a march to the coast of Gujarat challenging the theft through tax. As he held high a lump of salty mud he said, "with this I am shaking the foundations of the British Empire".

Gandhi and his companions were protesting against what they saw as an unjust tax law. It was illegal for Indians to make their own salt yet they were taxed heavily on the salt they bought from the state. The result was more hardship for the poorest to the benefit of the wealthy.

Looking back at that historically significant event the contemporary dissenter would do well to remember that the British Empire wasn't seated at Dandi beach. Until that day it is likely that most British administrators, save the local 'Collector' would struggle to know where it was on the map.

Perhaps Gandhi was advised by friends on how to tackle this injustice; "Go to Delhi and dump a sack of rice outside Lord Irwin's house", "Find a way to put salt into his water supply," "send bags of salt to London with a petition for tax relief". But Gandhi did none of these things or in any other way petitioned the government or cried out against the injustice. He could see that in this case the power for change lay in the hands of the people through making their own salt, thus rendering the salt law impotent.

Just as Jesus' most revolutionary message is in the way he lived his life, so Gandhi has discovered that the most revolutionary act is the one that is independent of state. How do we challenge the principalities and powers? Creatively seeking first the kingdom of God. Power isn't scared of megaphones and placards; he's scared we may turn our backs on him altogether.

## Become a pinch of salt!

### Aims

1. Give space to activists to reflect on action and act on reflection
2. Introduce readers to anarchists, Christian anarchists and radicals.
3. Be reader, member, and spirit led through consensus-building.

### Objectives

1. Publish two free magazines every year for the next 3 years (December and May)
2. Create a membership that guides the aims and objectives.



To become a member donate £10 per year toward the printing and distribution costs of the magazine.

Members contribute to the blog and may convene to review aims,

objectives and editor-ship.

\* There are no paid adverts in A Pinch of Salt so events and organisations are currently profiled at the whim of the editor. Mwahaha!