

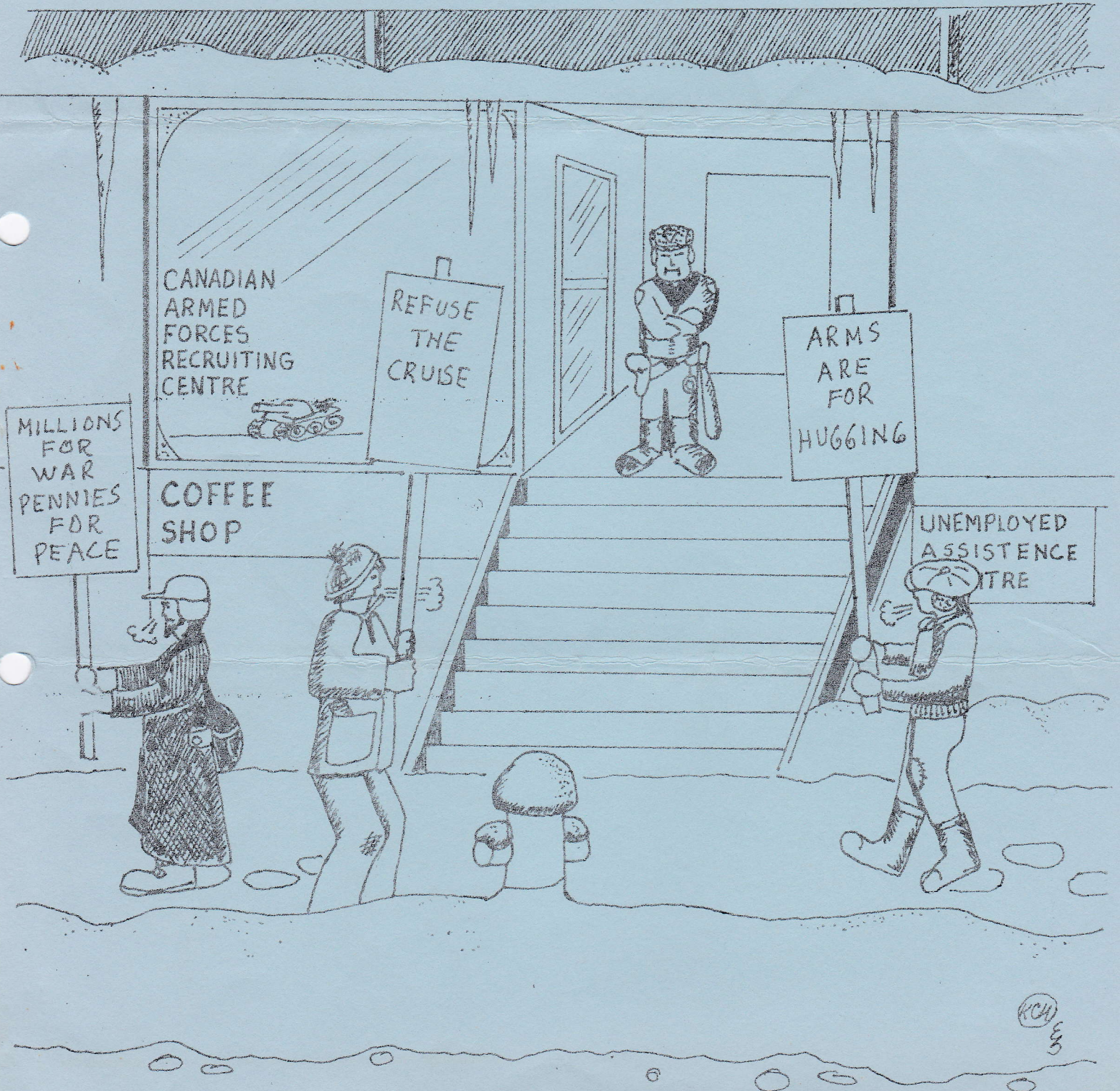
DIGGER

AND
CHRISTIAN
ANARCHIST

FOR A CHRISTIAN COMMONWEALTH

FEB 87

16



Ramblin'....

I'm sitting in a cold attic in a winter coat starin' at a blank sheet of paper. This thing is supposed to be finished in a coupla days and I am not even half finished. Outside it's winter with a vengeance and all I can think of is why am I doin' this. Bear with me and I will ramble till the page is no longer as white as the snow outside.

Two things come to mind, but I'm not sure they are significant although they really have to be. The first is that a coupla weeks ago a young man of 26 with a troubled mind walked out on the ice on the river less than a hundred yards from where I sit and deliberately drowned himself. I was there about an hour after he did it. So was a small crowd who stayed for hours watching them dive for his body. He had been recently released from a psychiatric institute and had been living in a small room not far from here. It was spooky watching the divers go down for him and everyone sort of talked low as if not to waken him from the ultimate sleeping pill he had taken. What does that mean, was it preventable, how hard did anyone try to save him? Not then I mean but ten or fifteen years ago. De-institutionalization seems to be the way to go, but more and more we find people on the street, homeless friendless and really screwed up. Is the system to blame? Is it a matter of economics? Do we all share a tiny bit of the blame? I guess the answer to all the se questions is yes. God only knows.

The other thing that struck me recently was a chance encounter with a man who made me feel I had met a walking paradox. Of course the discussion became political and it turns out this fella is ecologically active, wants to see the pollution cleaned up, wants to see the leg hold trap banned and the whales saved.

Sounds like the guy is pretty right on right? But dig this, he goes on to tell me that he thinks we should back up the US completely, test their weapons, send millions to the Contras in Nicaragua so they can kill off all the filthy communists, and he has a number of firearms in his apartment so that when the communists take over Canada he will be prepared for them. Wow I'm thinking, this guy is not kool at all, he is totally out to lunch. Well what do you make of him? On one hand he sounds like a trendy liberal, and on the other a real fascist. Of course I egged him on some by calling Reagan a Nazi and trying out some smash the state type stuff on him. Actually I thought I was being pretty kool because I normally don't waste any amount of breath on these Rambo types. Maybe I'm wrong in that because isn't communicating the important thing in a case like this? I just don't have the energy for that stuff anymore. So what's the connection between the two incidents? I don't know. Maybe there's too much talk and not enough action, wait I got it! There's not enough love in the world. Simple! Too simple! Too many questions in the world. Not enough answers. Gotta keep looking though. Christianity is one way to go. So's anarchy. Catch you the first of March.

DON'T WORRY
THERE'S ALWAYS
LIGHT AT THE
END OF THE
TUNNEL!

WE'RE IN A
TUNNEL ?!



Refuse the Cruise!

For the 4th winter in a row the cruise missile will be tested in Canada. This year's tests have an additional aspect however. In allowing the US military to continue the tests Canada is aiding the breaking of the SALT II arms limitation treaty. Instead of helping to perfect nuclear missiles and undermine arms control, Canada should start trying to stop the nuclear arms race and its inevitable result: nuclear holocaust.

Where is the sense in piling up more missiles so the US can kill every Russian 41 times over instead of 40? Also, the cruise (like MX, Trident, & Pershing) is part of a new generation of more aggressive 'first strike' weapons. Instead of being midwife to these monsters Canada should be calling on the US and Soviets to ban them.

From Nanoose Bay on the west coast where nuclear subs regularly dock, to Goose Bay Labrador where our government is trying to get a base built, Canada is being used as a testing ground for weapons of mass destruction. We must make it clear we will not be a party to this rehearsal for WW III.

DEMONSTRATE ON THE
SATURDAY AFTER THE
FIRST CRUISE TEST

12 noon, PCV3 parking lot, On the day of the first cruise test wear a white armband for peace. Call ACT for disarmament at 745-4004. Note: we only get 48 hrs. notice of these tests because the government wants to silence protest.

Take notice that England is not a free people till the poor that have no land have a free allowance to digge and labour the commons and so live as comfortably as the landlords that live in their enclosures... and that not only this common or heathe should be taken in and manured by the people, but all the commons and wayste ground in England and in the whole world shall be taken in bye the people in righteousnesse, not owning any property, but taking the earth to be a common treasury.

Gerrard Winstanley

ECOFEMINISM: THE ROLE OF FEMINISM
IN THE ENVIRONMENTAL MOVEMENT.
a talk by Dr. Katherine Davies
at the library lecture hall thurs.
Feb. 12th at 4:30 p.m. (sponsored
by Trent Womens Centre & OPIRG)

AND

TOXICS IN OUR FOOD
by Dr. Davies
February 12th at 7:30 at Traill
college lecture hall.
(Dr. Davies is with the City of
Toronto Department of Health)



N.G.O. Fair

On January 17th, an NGO fair was held at the Lansdowne place shopping mall. NGO stands for non governmental operation. All the groups taking part presumably fell into that category. Among the presenters were Projects For Change, Physicians for Social Responsibility, Kawartha Ploughshares, Bridgehead Products and half a dozen other socially active groups. (I mean politically not dating!) Well we packed all our stuff and our people into my old car and lugged it down there which was more fun than the fair itself. It was very strange and we kept finding ourselves commenting on this strangeness. For most of us it seemed that we were somehow out of place in the plastic opulence of a consumer heaven or maybe it was a nightmare. For me with my religious background it was like infiltrating the temple of Mammon (wealth). Few people stopped to interact with us or few of the other presenters. Yet there were literally thousands of people coming and going. It seemed that they were either determined to satiate their consumer lust in mad abandon of purchasing, or were rushing into the mall to do chores and wanted to rush out again, in any case they weren't into deep dialogue with us. We are hoping to have better results at the event at Artspace in February. Still this was a worth while experience and we all thought Guy Hunter who was instrumental to it all did a lot of fine work on this project. There was also some very good discussion between the presenters themselves. Perhaps we can do it again sometime.

"For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world against wickedness in high places"

Ephesians 6:12

Londons Bishop

To those who believe in Jesus and His gospel there can be no other relation between man and man than the relation of affection. Love alone is stronger than sin - stronger than death. I therefore say to the rich among you that it is their duty to do what I have done and am doing. Let each one of you who is prosperous take into his house some thief and treat him as his brother, some unfortunate and treat her as his sister, and San Francisco will need no police force and no magistrates; the prisons will be turned into hospitals, and the criminal will disappear with his crime.

We must give ourselves and not our money alone. We must do as Christ did; that is the message of the Church today. We have wandered far from the Masters teaching. We are consumed in our own fleshpots. We have put mammon in the place of Christ. I have here a poem that tells the whole story. It must not be taken as an attack upon the Catholic Church. It is an attack upon all churches, upon the pomp and splendour of all churches that have wandered from the masters path.

The silver trumpets rang across the Dome;
the people knelt upon the ground with awe; and borne upon the necks of men I saw,
like some great God, the Holy Lord of Rome.

My heart stole back across the wastes of years to one who wandered by a lonely sea; and sought in vain for any place of rest; Foxes have holes and every bird Its nest, I, I only must wander wearily, and bruise my feet and drink wine salt with tears.

from Bishop Morehouses
speech from Jack London's
The Iron Heel.

FOOD BANK

DESPERATE

Right in the middle of winter the food bank is in desperate need. Our bank account contains \$2.56, and we are out of food. Normally in this situation we would keep things going out of our own pockets, but none of us seems to have so much as a spare dollar right now. About thirty people are depending on us and it hurts to turn people away. If you see a food bank barrel at a store, Kelcey's, Harvest house, etc. please donate. Our take from an eight hour stint at the Lansdowne Place mall was \$2.00 and a jar of peanut butter. Yes damn disappointing and clearly unacceptable. I know people have more good will in them than that, so please call 745-4004 and ask about giving a donation, or drop in at 219 Hunter st., Projects for Change and make a gift of food or money. Thanks for your mutual aid.

Every day over 40,000 people in the world die of hunger or want of inexpensive vaccines. And every day the worlds military budgets consume 2 billion dollars. Just .25 out of every \$100 spent on military strength could wipe out hunger and most virulent diseases.



Ⓐ TYPES

There are those among the anarchists who like to call themselves communists, or collectivists, or individualists or what have you. Often it is a question of different interpretations of words which obscure and hide a fundamental identity of objectives; sometimes it is only a question of theories, hypothesis with which each person explains and justifies in different ways identical practical conclusions.

Among the anarchists there are the revolutionists, who believe that the force which maintains the existing order must be overthrown by force in order to create a political climate in which the free development of individuals and of the community will be possible; and there are the educationists who think that social transformation can be achieved only by first changing people by means of education and propoganda. There are, too, the partisans of non-resistance, or of passive resistance who repudiate violence even when it serves to repel violence; and there are those who recognise the necessity for violence who in their turn are divided as to the nature, the extent and the limits of such violence.

And on these and other similar questions one must seek ways of reaching agreement; or if, as seems to be the case a greement is not possible, we must know how to tolerate each other by working together when in agreement and, leaving each one to do as he thinks proper without hampering each other when not. For, come to think about it, nobody can be absolutely certain of being in the right, and nobody is always right.

- Errico Malatesta

HIS WORD

Who are the law makers in our society?
Usually the breakers of His word,
Leaving their graffiti
On walls of decency, making mockery
Of morality.
We cannot kill they decree until
They give
A uniform to you and me, all in the
Name of Liberty.
Chosen for us by the state is our
Enemy,
Killing them we become patriots,
Truth is laid beneath blood soaked
Fields of dead men.
And we find we are chained to
Betrayal by heaving chains,
Bruising mind and soul till
They cannot be healed.
So do not delegate your conscience
To states and elites,
Save your Amen for your Saviour as
You walk in peace the streets of
His world.

Pat Isiorho

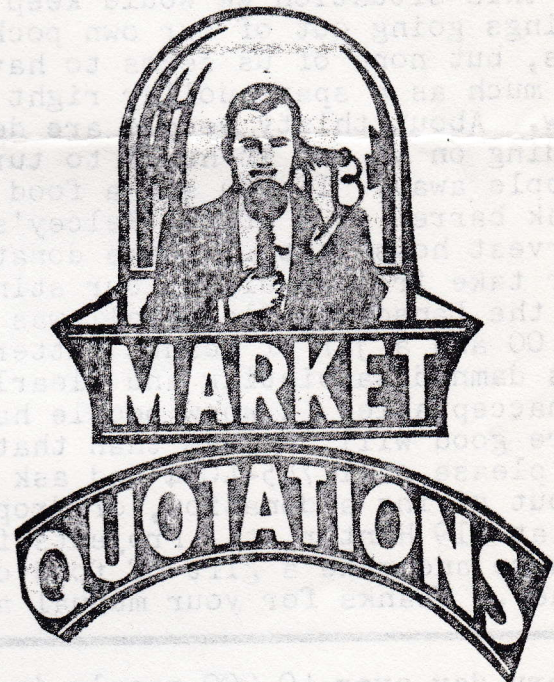
CHURCH LEAVEN

(from Pinch of Salt)

"Take care and be on your guard against the yeast of the Pharisees and the yeast of Herod." (Jesus in Mark 8, 14-15). Good advice and it is fairly clear He is talking about the church and the state. The great enemy of Christian anarchism has all too frequently been the Christian establishment. Throughout the last 1700 years certain Christians (usually on the heretical fringes of Christianity) have really taken to heart Christ's most wonderful teachings, such as the love commandments and not judging people and forgiveness. This has often prompted the rest of Christendom to get out the thumbscrews and firelighters. Christians have a long tradition of killing each other, and it is usually people like us who are the first to go. God may be on our side but the church almost certainly isn't.

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city."

Jesus



"King Joe is the average workingman, who with his high wages and short hours, is the king of all the worlds workers. This is so because he has machines to help him with the hard, heavy work. As an individual he enjoys the benefits of the private-enterprise system. Compare him with the Chinese coolie in respect to pay and working conditions. Business and capitalism help Joe attain his status."

National Education Program
brochure

What we must do is see that every man and woman, every boy and girl are taught freedom. We must teach them where their freedom stops and where the other persons freedom begins. We must teach them how to be free and how to survive

Testament of Today

THE MISSION

a review

A priest is hurled down a river crucified - a crown of thorns and all - and over a waterfall. So starts *The Mission*, promising us tremendous intensity. The film succeeded in some aspects and failed in others. *The Mission* portrays the religious conversion of the Guarani indians of Paraguay by Fr. Gabriel (Jeremy Irons), Jesuit priest who succeeds in their religious conversion where his crucified successor failed. He is later joined by a repenting slave trader, Rodrigo Mendoza (Robert De Niro). More centrally, this movie focuses upon the genocide of these people, in the 18th century by the combined efforts of the Spanish and Portuguese. An act ultimately sanctioned by the Catholic church.

For the film buffs it was directed by Roland Joffe and produced by David Puttnam. This team previously collaborated on *The Killing Fields*. *The Mission* cost \$18 million to make and won the best film award at this year's Cannes festival. It was shot in the rain forests of Columbia. The making of the film was interesting enough in itself to prompt Daniel Berrigan to write a book about it called *The Mission*, which will be forthcoming.

This film contains two hours of the most beautiful cinematography I've ever seen. Also to its credit, the Guarani play themselves, re-enacting their own history. The involvement of Daniel Berrigan has obvious advantages as an advisor. I found it great to even see him play his small role. It seemed to add even more credibility.

On the negative side, I did not find the two main characters to be totally credible. Father Gabriel was not strong enough of a character as the role demanded and similarly Mendoza was not developed well enough

for me to find his conversion credible.

The entertainment side of this film is however only one side of the film. More important are the issues it raises. Implicitly it questions the sending of missionaries to other cultures, in the past and the present. As a non-Christian I have problems with it. Christians that believe in the only truth, may not share my views on this. It also raises another element of the Jesuit history, that is the role they played (and are playing) in the defence of more powerless cultures against the onslaught of colonization. I know nothing about this role in Jesuit history but *The Mission* sparked a strong interest. If any reader would care to submit an article on this I at least, would be a most interested reader. (see following article, ed.)

To me the most important issue this film raises is, in my opinion, the most central question of non-violent resistance. People who are engaged in challenging violence in this world as social/political activists must ask ourselves if a violent response is justified if it leads to a net saving of lives. *The Mission* does not fully answer this question, but does suggest one answer in a most moving scene. More important it makes us confront this issue if only momentarily. As a post-script, writing this review has made me think about movie reviewing itself. Can a reviewer of entertainment review a movie of such political import? Further a reviewer will tend to focus more on how something is said than on what is being said. This is a perspective we may not all share. I guess I have a dearth of entertainment experience while most reviewers have a dearth of political experience.

Richard Hamilton

THE JESUIT REDUCTIONS

There is amazingly little literature on the subject of the Jesuit settlements in Paraguay. Still the best book is R. B. Cunnonghame-Graham's 'A Vanished Arcadia' published in 1924. When the Jesuits entered the territory in 1607, it was still wild, almost completely untouched by the Spanish or Portuguese. In the course of time their communities came to dominate much of the eastern watershed of the river Paraguay. Their villages were really reconstituted tribes, provided with as much of the technology of Europe as they could absorb; and ruled, or rather guided by a handful of priests, whose instruments of government seem to have been almost exclusively the sacraments of penance and communion. The Indians were harried by slave raiders from Sao Paulo and the Jesuits were almost as badly harried by ecclesiastical jealousy. Yet they survived until the expulsion of the order in 1767, when most of the Indian villages were destroyed.

The Jesuits did not establish their villages as communes deliberately. They simply adapted the social organization of the Indians. The little societies were rather highly structured. Status derived both from offices in the community government and from eagerly sought after roles in the various ceremonies. Life must have been very like that of the more communal pueblos of the American Southwest - Zuni, for instance - but in an environment far more bountiful and therefore more permissive of much greater leisure, much of which was devoted to ceremonial Catholic, much modified by aboriginal elements. Contrary to popular belief the eminently successful missionary activity in Paraguay was closely watched by the Church, and attempts were made to found similar communities elsewhere in Spanish

America, notably by the Jesuits in Arizona. Had the order not been suppressed just as it was entering California, the story of the California Indians would be quite different.

In Paraguay a few villages founded by the Jesuits survive to this day. The social and economic relationships are those of free enterprise, but the memory of the communities of three hundred years ago lingers on. In many ways the Jesuit 'Reductions' as they were called in Paraguay are one of the best organizations of society ever to exist, either in theory or in actuality. The Indians were certainly happier than anyone would be in Plato's republic, or St. Thomas More's Utopia. Life was an almost uninterrupted ritual, a kind of group contemplation suffused with joy. The extraordinary thing is that nothing like it has ever happened at any other time in history, certainly not since the Neolithic village.

FROM COMMUNALISM
BY REKROTH.



Write to Digger, at 642 George St., N., Peterborough, Ont., Can. I'd like to see your letters or articles. Keep articles to about 250 - 300 words. Till next month, Love and anarchy Kenny.