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no. 36

D I C T I O N A R Y

FREE

and

Christian

Anarchist

FOR A CHRISTIAN
COMMONWEALTH

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WE SHALL CELEBRATE WITH
SUCH FIERCE DANCING THE
DEATH OF YOUR INSTITUTIONS!

THE GREAT QUINQUENNIUM

Great word eh? Quinquennium (kwin-kwen-ium), it means a five year period. I've been wanting to use it for years and now I've got the chance because this paper is five years old as of this issue. This is my last issue and the next issue will be produced under the editorship of Richard and Rodney. For now, you can still write to the Digger and Christian Anarchist c/o me, Kenny Hone at 455 Park st., North, Peterborough, Ontario, Canada, K9H 4R1. I'll pass on your letters to the new editors.

For a long time I looked on Digger as a one man project, but eventually realised how wrong I was. I never could have done it without the support of my community, and my community covers a couple of hundred people spread over thousands of miles, several countries and a couple of continents. Now it's time for thanks. First, thanks to Ken Ranney who bailed me out financially several times. we'll keep in touch. A number of people here in Peterborough could be counted on for ten or twenty bucks every so often, thanks to all of you. It's because of your generosity that Digger has always been free to anyone who asked for it. Digger has suffered all along under a machine jinx. I've used about five typewriters in five years, and broke three of them. Sheila loaned me a manual which got through several issues, an electric came from Projects for Change which lasted three issues before being destroyed, and this machine is a gift from Craig, and is suffering under a slight complaint right now. Stencil cutters of the electronic type have failed on a couple of occasions, thanks to all who helped out in the machinery department. Thanks most of all to those who took the time to write something for the mag. You saved the paper from being a dangerously individualistic ego projection. Look at all your names: Richard Hamilton, Jim Hamilton, Simon Shields, Sheila Nabigon, Heather Reynolds, Sharon MacAlpine, Ralph Hull, Rob Den Elzen, Tony Hendry, Kathy Shaidle, Maggie Helwig, Stephen Hancock, John Hill, and there were more who sent in bits and pieces as well. If I didn't reprint one of your articles in this issue, it was for lack of space, not because I didn't want to. Thanks to all of you.

The more things change, the more they stay the same. In the last five years Digger has seen a lot. All our Cruise Missile protests were for naught, but it looks like the resistance to the NATO invasion of Ntassinan is going to pay off. After years of criticising the welfare system, things haven't really changed much, but we carried the Capital Punishment issue to a decisive rejection of state murder. On the global level, governments and social systems are toppling like nine pins, but the people are replacing old tyrannies with new ones, the names and faces change but the oppression goes on, communism, democracy, monarchy, capitalism, free market, it's all the same, meet the new boss - same as the old boss. Only when the holy spirit covers the earth and we change our minds (repent) will we be free and we will be under God's (our own true) rule, ie. ANARCHY. Finally I want to thank PETERBOROUGH, THE ANARCHIST CAPITAL OF CANADA! See you around.... LONG LIVE THE CHRISTIAN ANARCHIST REVOLUTION!!!

Kenny

WELCOME

Welcome to the first issue of the Digger. We are concerned with Christianity; how it has developed, how the teachings of Jesus and His early church relate to the present situation in society. We are concerned with social issues, the alienation of the individual, the exploitation of the poor, and the manipulation of society for dubious ends.

Our social and spiritual beliefs are rooted in the literal teachings of Jesus, the philosophies of Gerrard Winstanley, Leo Tolstoy, Dorothy Day and Peter Maurin. In today's world with social problems unrivalled in history, with doubt and confusion all around, with war and nuclear annihilation threatening while millions live in poverty and misery, we can only look with grave misgivings at the church today and its unholy marriage with the state. A church that blesses the arms of war can never give true solace to its children. Thank God we live in a time of new birth in the Church, it is an underground Church, based in the streets, in private homes and in the hearts of the children of God.

We are radical Christians. We believe that when the dictates of men clash with the will of our Father, which is made clear in the teachings of His Son, then we must peacefully but willfully defy men to be true to our Father. We are tiny but we shall see what our resolve will bring. Pray God we do His work and do it well.

Volume 1, #1, May '85

THE DIGGERS

On April 1, 1649 a little group of unemployed laborers and landless peasants gathered at St. Georges Hill near Walton-on-Thames in Surrey and began to dig up the common land and prepare for sowing vegetables. Their leaders were William Everard and Gerrard Winstanley. At first they only aroused curiosity and sympathy but as time went on the local lords of the manor, the gentry aroused the populace and a mob shut up the Diggers in the Church at Walton until they were released by a justice of the peace. Again they were captured by a mob and locked up in the nearby town of Kingston and again released. On April 16 a complaint was laid before the council of State, who sent two groups of cavalry under a captain Gladman to investigate.

Gladman reported that the incident was trivial and sent Everard and Winstanley to London to explain themselves to Thomas Fairfax. They explained that since the Norman conquest, England had been under a rule of tyranny which was now abolished, and that God would now relieve the poor and restore their freedom to enjoy the fruits of the earth. The two men also explained that they did not want to interfere with private property but only to plant and harvest on the many wastelands of England and to live together holding all things in common. They were sure that their example would be followed by the poor and dispossessed all over England and in the course of time all men would give up their possessions and join them in community. This is of course a theme which has echoed down through centuries of communal experimentation since the infant Christian Church.

A month later Lord Fairfax himself stopped on his way to London to see the experiment, and decided it was a matter for the local authorities. In June another mob including some soldiers assaulted the Diggers and trampled their crops. Winstanley complained to Fairfax and the soldiers were apparently ordered to leave the Diggers alone. In June the Diggers announced that they would cut and sell the wood on the common, but at this point the landlords sued for damages and trespass. The court awarded damages of ten pounds and costs and then seized the cows Winstanley was pasturing on the common, but released them because they were not his property. Winstanley was in financial troubles for years and taking care of others livestock for a small fee was one slender way of bringing in income for the little commune.

Perhaps because of the judgement, and the fact that their crops had been trampled, the Diggers moved in the autumn to the common of Cobham manor, built four houses, and started a crop of winter grain. By this time there were over fifty Diggers. When they refused to disperse, Fairfax, his patience at an end finally sent troops who along with the mob destroyed two of the houses and again trampled the fields. The Diggers persisted however and by spring they had eleven acres of growing grain and six or seven houses and similar movements had sprung up in Northamptonshire and Kent. The landlords (led significantly enough by a clergyman named Platt) turned their cattle into the grain and led the mob in destroying houses and running out the Diggers including women and children.

On April 1, 1650, Winstanley and fourteen others (Everard seems to have been unbalanced and disappeared sometime before this), were indicted for disorderly conduct, unlawful assembly, and trespass. The Diggers had been devoutly pacifist throughout all their trials. There is no record of how the case turned out but this is the last we hear of the little experiment in Christian communalism at Cobham.



The Trenching
Spade Cutting
its trench &
the Water
Following

Thus ends the Digger movement, a small episode which barely made news in the crude newspapers of the day and which almost certainly would have been forgotten to us but for the amazingly lucid and compelling series of pamphlets which Winstanley published all during the existence of the movement. These writings constitute the first systematic presentation of Christian Anarchism in English.

No man can be rich, but he must be rich, either by his own labors or the labors of other men helping him; If a man have no help from his neighbors, he shall never gather an estate of hundreds and thousands a year; if other men help him to work then are those riches his neighbors as well as his own, for they be the fruit of other mens labors as well as his own. But all rich men live at ease, feeding and clothing themselves by the labor of other men and not by their own, which is their shame and not their nobility, for it is more blessed to give than to receive.

from The Law Of Freedom in a Platform by Gerrard Winstanley

ARMX

On Monday the 26th of May, a bus load of forty-eight peace lovin' folk went up to Ottawa (the Capital) to protest ARMX '89. ARMX is an international gathering of buyers of weapons. Representatives of major terrorist nations such as the United States, Britain and France attended as well as the little guys like El Salvador, Chile etc. Canada is famous as a nation which promotes peace in the world, but as this show points out, it is a tarnished reputation and one which Canada has no right to. When we got there, we joined with some fifteen hundred other peace lovers from Toronto, Hamilton Niagara and hundreds of other communities and clearly demonstrated that ARMX was unwelcome and unacceptable to us. We all got together at Confederation park next to the National Art Centre and got to know each other for a while. Here I got to meet a couple of old friends that I had not seen for a year or two and had a great time noting the various flags and banners, taking pamphlets and listening to speakers such as Pierre Valierre. Present were groups of Quakers, Catholics, socialists, and anarchists.

At around two o'clock we all started out on the two mile walk down to Lansdowne Park where the obscenity was being prepared. Traffic was halted as we strolled along clapping, chanting, and singing. As befits a peace march it was a truly joyous occasion and half way there, the sun which had been conspicuous by its absence came out to join us.

On arrival at Lansdowne Park, we gathered to hear a number of speeches. The speakers were introduced in each case by Marion Dewer, ex Ottawa mayor and NDP (New Democratic Party) stalwart. We heard from the head of Ploughshares, the Christian Student Movement, Richard Johnson (another NDP'er), a spokesperson for the disabled, an El Salvadoran, and two representatives of the Outaouas Anarchist League. This last was a special moment for me as it was the first time that I had seen a socialist warmly welcome an anarchist in public, and give them their due. As all this was going on, a group of men watched from balconies high up in the building and a number of speakers pointed in their direction as they spoke. Also watching you may rest assured were a number of Ottawa's boys and girls in blue. Keeping order you might say. They did not seem aware of the incongruousness of protecting the death merchants from pacifists. After meeting some new friends (actually old friends to the Digger by way of mail) it was time to make for the bus and the long bumpy ride home. I'm really glad I went. It's necessary for me to do just one or two of these things a year just to remind myself that I am not in a vacuum and that I belong to a community of thousands out there.

ENOUGH IS ENOUGH!



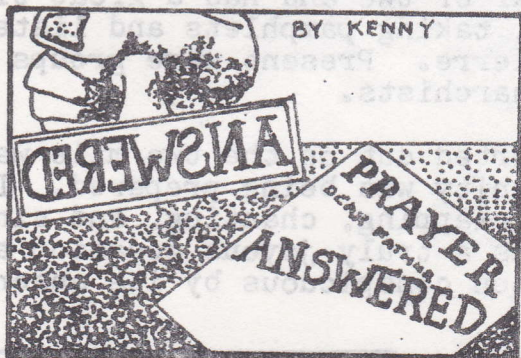
**NUCLEAR DISARMAMENT
CLEAN ENVIRONMENT
WORLD PEACE & JUSTICE**

NOW!

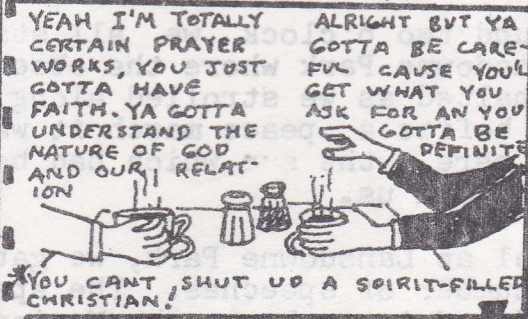
The next day I read in the papers and watched on T.V. as those rades who had planned to blockade the arms show were dragged and arrested for laying their bodies down in front of the car these diabolical arms dealers. I was proud of them for their pe ful defiance, for their witness to peace, and in the case of mar them, their witness to God.

Ottawa city council has decided that ARMX will not be invited again. A motion is before Toronto city council to make sure don't try to get space in Toronto. A police seargent expressed prise at the number of people who took part both in the march ar the civil disobedience, he shouldn't be surprised, it won't be till we shut out ARMX for good.

Kenny #31, June '89



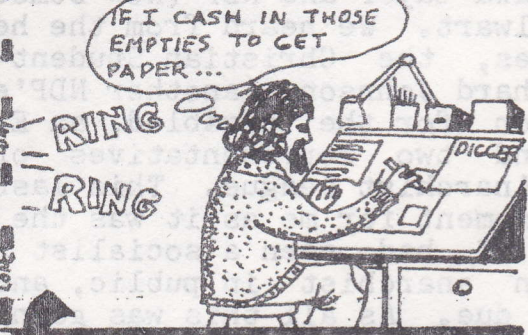
AN IMPROMPTU WORSHIP MEETING AT TAVANNA RESTAURANT THE NEXT DAY....*



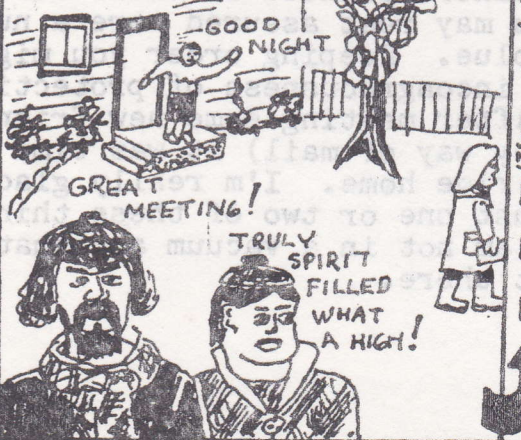
IN A SUBURBAN HOME ONE NIGHT A CHRISTIAN BASE COMMUNITY MEETS FOR PRAISE, STUDY AND PRAYER.



ONE MONTH LATER



LATER



We believe that Anarchism can offer Christianity a more lively awareness than at present exists in most sections of the church of what the Kingdom of God should be. It advocates revolution and challenges apathetic, corrupt or merely theoretical Christianity. it asks for practical changes, and it provides a means of testing traditional interpretations and applications of Christian doctrine.

We believe that Christianity can offer Anarchism a better reason than exists elsewhere in the anarchist movement for believing that society could be like this. Anarchism is always challenged on the grounds that human nature is so corrupt that coercion and regimentation are absolutely necessary. Christianity, properly interpreted proclaims that human nature, given freedom and opening itself to the activity of grace, can and should continuously strive toward perfection. It is at once realistic and idealistic: it appeals to the weak and fallible, it allows for constant falls and recoveries, it proclaims that alone we can achieve nothing and deserve nothing - but it uncompromisingly declares that its ultimate and only goal is perfection.

from an old Christian Anarchist manuscript.

The power of the murdering and theiving sword formerly as well as now of late years hath set up a government and maintains that government; for what are prisons and putting others to death, but the power of the Sword to enforce people to that government which was got by Conquest and sword and cannot stand of itself but by the same murdering power.

Gerrard Winstanley

DO YOU TRUST GOVERNMENT?
Critique ALL Leaders!

EVIL MEN, EVIL LAWS SECRET GOVERNMENT

- Are a CAUSE of, and PROFIT from:
- HIGH TREASON ● WAR, CRIME, DISEASE
 - POISONS: in the AIR, in the FOOD, in the WATER
 - CRIME: CRIME SCHOOLS, UNNATURAL LAWS
 - COLLUSION:
 - LAW SCHOOLS, LAWYERS, JUDGES,
 - LAW SOCIETIES, LAW MAKERS, POLICE FORCES
 - PARASITES ON THE FRUIT OF YOUR LABOURS:
 - HIGH INTEREST RATES, HIGHER TAXES,
 - THE GIVING AWAY OF NATURAL RESOURCES
 - DESTRUCTION OF BUSINESS:
 - SMALL MANUFACTURERS, WHOLESALERS, RETAILERS -
 - ALL IN PREPARATION FOR A TOTALITARIAN GOVERNMENT
 - INJUSTICES, FAMINE, UNEMPLOYMENT ● MISERY
 - DESTRUCTION OF:
 - FAMILIES, MINDS, BODIES, SOULS
 - DESTRUCTION OF NATURE:
 - THE OCEANS, THE LANDS, THE AIRS
 - SLAVERY OF THE PUBLIC
 - BY GOVERNMENT OFFICERS and AGENCIES
 - DISRUPTION AND DELAYS IN THE ECONOMY
 - RESULTING IN INCREASING COSTS TO ALL
 - INTERFERENCE IN COMMUNICATION: Mail, Media, Etc.
 - PROFITEERS OF HIGH INTEREST RATES
 - AND HIGH INFLATION RATES
 - GOVERNMENT CARTELS and CONCEALMENT OF SAME
 - TAXING OF EARNINGS AND SAVINGS AND RESOURCES
 - FOR QUESTIONABLE OBJECTIVES
 - WORSHIP OF MAMMON

"The penalty good men pay for indifference to government affairs is to be ruled by evil men."

WE ARE HERE TO HELP SAVE A WORLD
FROM DESTRUCTION!

WHAT ARE YOU HERE FOR?

SURPLUS VALUE

The merchant calls it profit and winks the other eye;
The banker calls it Interest and heaves a cheerful sigh;
The Landlord calls it Rent as he tucks it in his bag;
But the honest old Burglar, he simply calls it Swag.

CHILDREN AT WAR

They stare out at you from the page or the television, the innocent young faces glowing with pride and fragile bravado, a firearm in their hands. The children of war. It is supposed to be against the Geneva convention for children to go to war, but in the Middle East, Central America, Ireland, indeed almost everywhere in this sick world where there is armed conflict you can find machine gun toting fourteen year olds fighting for ... oh the same old thing... a rag on a stick, a glorious leader, Mom's apple pie, even a bowl of mush. Somewhere close by there is an adult prodding them on suckering them with an idealogical shell game. "it's for democracy son!" "It's for the Marxist cause, comrade!" One thinks of Jesus words, "Who-soever shall occasion the fall of one of these little ones who believe in me, it would be better for him to have a millstone hung around his neck, and to be drowned in the sea!" A lot of people are going to go to Davey Jones' locker one day, if not to hell.

If life itself is a battlefield as Nicholas Berdayev would suggest then children are suffering and dying in many ways in our towns and cities. Kiddy porn nets millions for enterprising entrepreneurs, as does child labor, and the dear little ones get three solid hours of the slickest, sickest capitalist

promotion ever spewed out every Saturday morning. You think I mix apples and oranges? It's all the same thing - exploitation of the weak by the strong. The objectification of children into market studies and demographics and profit margins. It's what you get when you worship King Buck, his royal highness Mammon.

Kenny #9, July '86

Here and there in the militia you came across children as young as eleven or twelve, usually refugees from Fascist territory who had been enlisted as militiamen as the easiest way of providing for them. As a rule they were employed in the rear, but sometimes they wormed their way up to the front line, where they were a menace. I do not think there were any younger than fifteen but there were many under twenty. Boys of this age ought never to be used in the front line, because they cannot stand the lack of sleep which is inseparable from trench warfare.

George Orwell



A lady should never get this dirty she said. She stood there with a quiet, proud dignity. The 'lady' was eleven years old. The two little boys she clutched protectively were eight and nine. "Our parents beat us a lot," she said. "We had to get out!"

Bruce Ritter, Sometimes
God Has A Childs Face

ANGER: an anarchist perspective

When I was Younger, it was often of great concern to me that I was rarely angry with people. Even though I occasionally felt I would have been very justified and that I would have thereby achieved some self satisfaction or a desired modification in the 'offenders' actions. i am now glad that anger has never come easily to me, for now I see it as a tool of domination.

Using a loud voice, adopting threatening postures, throwing and breaking things, physical violence; how often are such means used and yet think of the consequences of such actions. We have stripped the other person of any right of negotiation, explanation or legitimacy in their actions and we throw aside their feelings and attempt to punish and or threaten them.

As anarchists we must realise that this is a totally unacceptable form of personal relations. Inasmuch as we are fundamentally opposed to rule by power of force, anger should be abhorrent to us. We immediately recognise this in governments, we should be equally against it, if not more so, in personal relationships.

Anger has come to be a very socially acceptable form of behavior within our society, so it will be a hard habit to change. Yet we must try, for we know that real revolutionary change is impossible until we stop our acceptance and usage of authority and power. Even anger in political activism cannot be seen as desirable. Certainly all of the atrocities that are committed in this world causes immense suffering, and this should effect us emotionally, but if we respond in anger we lose sight of how we should conduct ourselves. We start to commit crimes just as offensive, for through anger we reduce the offenders (and maybe many others) to less than living beings and thereby treat them as such.

Anger is one of the most effective weapons the worlds militaries have. The psychological training that develop and play on such anger and hatred allows people to murder other is the cause of "Justice."

I side with A.S. Neil, the founder of Summerhill, the first of the modern libertarian schools, who said something like (can't remember the exact wording), "I side with those who are socialists because they love the poor, not those who are socialists because they hate the rich." Neil was an anarchist but used the term socialist I believe, to simplify his message.

In my condemnation of anger I do not advance a position such as that popularized by Star Trek's Spock ie. rationality over emotion. I believe quite the contrary. But anger is not an emotion that should be used to control people. As evolution is as necessary inside each person as it is of the society, anger has no place in the people of the revolutionary future.

Richard Hamilton 4 year anniversary issue April '89



EASY ESSAYS

By PETER MAURIN

Politics is Politics

A politician is an artist in the art
of following the wind
of public opinion.
He who follows the wind
of public opinion
does not follow
his own judgment.
And he who does not follow his own
judgment
cannot lead people
out of the beaten path.
He is like
the tail end of the dog
trying to lead the head.
When people stand back
of politicians
and politicians
stand back of the people,
people and politicians
go round in a circle
and get nowhere.

The Right Word

My word is
tradition.
Sound principles
are not new,
they're very old;
they are as old
as eternity.
The thing to do
is to restate
the never new
and never old principles
in the vernacular
of the man on the street.
Then the man on the street will do
what the intellectual

had failed to do;
that is to say,
"do something about it."

Peter Maurin (1877-1948)
was co-founder with
Dorothy Day, of the
Catholic Worker movement.
He spent his whole life
in total, deliberate
poverty and left as his
legacy, a movement of
some fifty houses of hos-
pitality and a program
of gentle Christian rad-
icalism followed by
thousands.

Round Table Discussions

We need Round Table Discussions
to keep trained minds from being
academic.
We need Round Table Discussions
to keep untrained minds from being
superficial.
We need Round Table Discussions
to learn from scholars
how things would be,
if they were as they should be.
We need Round Table Discussions
to learn from scholars
how a path can be made
from things as they are
to things as they should be.

Communes

We need Communes
to help the unemployed
to help themselves.
We need Communes
to make scholars out of workers
and workers out of scholars,
to substitute a technique of ideals
for our technique of deals.
We need Communes
to create a new society
within the shell of the old
with the philosophy of the new,
which is not a new philosophy,
but a very old philosophy,
a philosophy so old
that it looks like new.

Ambassadors of God

What we give to the poor
for Christ's sake
is what we carry with us
when we die.
We are afraid
to pauperize the poor
because we are afraid
to be poor.
Pagan Greeks used to say
that the poor
"are the ambassadors
of the gods."
To become poor
is to become
an Ambassador of God.

Share Your Wealth

What we give to the poor
for Christ's sake
is what we carry with us
when we die.
As Jean Jacques Rousseau says:
"When a man dies
he carries
in his clutched hands
only that
which he has given away."

The Wisdom of Giving

To give money to the poor
is to enable the poor to buy.
To enable the poor to buy
is to improve the market.
To improve the market
is to help business.
To help business
is to reduce unemployment.
To reduce unemployment
is to reduce crime.
To reduce crime
is to reduce taxation.
So why not give to the poor
for business' sake,
for humanity's sake,
for God's sake?

With Our Superfluous Goods

Bishop von Ketteler says
that we are bound
under pain of mortal sin
to relieve the extreme needs
of our needy brother
with our superfluous goods.
With our superfluous goods
we build white elephants
like the Empire State Building.
With our superfluous goods
we build power houses
which increase producing power
and therefore
increase unemployment.
With our superfluous goods
we build colleges
which turn out students
into a changing world
without telling them
how to keep it from changing
or how to change it
to suit college graduates.

Christian Base

"If we cannot know from the New Testament that Christ totally rejected violence, then we can know nothing of His person or message. It is the clearest of teachings" (John L. McKenzie, Biblical scholar). Having first heard this powerful truth some three or four years ago, I have pondered its significance for my own life since then. I have subscribed to major Christian non-violence publications like "Sojourners", the "Catholic Worker", "Catholic New Times", "Wheat and Chaff", and naturellement our own illustrious "Digger". Like most who espouse "high thinking and low living" I am inundated with wonderful reading material. I love reading on the Christian life, the ramifications for us all of the non-violent position, the history of its practitioners and of course re-reading the scriptures from this new perspective.

All that is wonderfully enriching. But a similar change in my lifestyle has been less dramatic. It is so hard to translate words into action. The problem is one does not want to walk alone. I want my friends and colleagues to move with me, to see this so obvious truth, to help build a world based on the kingdom of Christ. But it just doesn't happen. So we seek kindred souls and commune and search and worship together. And it works! We feel Christ is there in the midst of us. We seek and we are finding. Our "Christian base community" is a fledgling, but to me a significant symbol of the transformation that is taking place in the universal church of God. the Kingdom of God is truly within us.

Sheila Nabigon #26, August '88

How is the universal church of God changing? Surely it is, for I look around me and I see signs of the Spirit moving people in new directions and revealing truths to people that require changes, dramatic changes in life styles and methods of spiritual expression and I am part of that change.

Change is stressful and people talk about being participants in change as opposed to being victims of change but surely God would not put us in a situation or ask us to do something where we would find ourselves victimized? A changing direction or a new set of principles will demand new reactions. The fellowship gained from membership in a "base Christian Community" is one fortifying means of dealing with the natural stress that accompanies spiritual change. New Ideas? Who do I talk to? Will anyone relate? Am I alone? Never alone with Jesus as company but Jesus also lives, and is especially present in the brothers and sisters in my community and I need them to help me clarify new truths and re-establish old ones in the light of the new directions the spirit is leading all of us. Yes the universal church of God is changing and the Base Christian Communities grow to reflect our needs to be supported and nurtured.

Heather Reynolds #26, August '88

Communities

GOD IS CANADIAN AND VOTED FOR ALEX CALDER

So the Liberals won. They aren't the NDP, but they are experienced in our political field. They don't frighten me half as much as the Family Coalition.

Alex Calder and his moralist we-know-what's-best-for-you party failed to triumph, much to everyone's luck. This "God is on our side" attitude has no place at Queen's Park. Anti-abortionists? please! If outlawed, abortion would go back to happening (quite fat-ally) in factories and back alleys. Though something I could not do personally abortion does happen and I have no right or desire to interfere. I can't change that, and neither can Alex Calder.

Dr. Calder holds an equally naive view of homosexuality. I can't see groups of people saying, "Oh, we better not be gay anymore." Lives made miserable because of what is none of Dr. Calder's business.

I do confess, however, to respecting anyone who remains so blind in today's system. Mankind must move on, and a return to what our society calls 'moral values' is, if not impossible, highly unlikely. Politics is no place for ethics.

Shalex #21, Oct. '87

NOBLE DEEDS

Dedicate yourself now, with patience and persistence to help form the noble deeds of the future for the goodness of mankind.

Start now through your inner awareness to tune to the infinite loving intelligence, and from this personal action become a living channel of wisdom for peace and goodwill on this planet Earth.

Seek out now the conception points of evil: disrupt and thwart evil's designs and plans for destruction of life and of property in all forms of war.

Criticize people in public office who are helping to bring forth destruction and misery upon the world.

It is time for you to tell all governments:

**STOP! ENOUGH!
CHANGE YOUR EVIL WAYS!
THE FATE OF A WORLD
IS IN THE BALANCE!
YOU ARE ACCOUNTABLE TO GOD!**



ONE WAY

but....



**NO WAY
TO THE OLD WAY!**

ONE DAY AT THE DIGGER

BY
KENNY



John MacMurray
Any morality which is against freedom
is a bad morality.

Likewise I heard these words: 'Worke together. Eat bread together. Declare all this abroad.' Likewise I heard these words: 'Whosoever it is that labours in the earth or any person or persons that lifts up themselves as Lord and Rulers over others and that doth not look upon themselves equal to others in the creation, the Hand of the Lord shall be upon the labourer. I the Lord have spoke it and i will do it. Declare all this abroad.'

Gerrard Winstnley

POEMS

by

MAGGIE HELWIG

Why I Slept On the TTC, for the People Who Asked

You can always sleep in the
subway I said - it's something to do
and the saints have hair that glows in the dark
and switchblade feet cutting up Christie Street - night

Say there are these three people and they
are imaginary people and they
are walking along this corner
And one feels guilty and one feels sick
and one wants to sit down and freeze like a sidewalk
right there at Harbord and Huron where Lisa threw chairs

Our violent prayers fall down like plastic oranges purple
hands (the subway
is safer than houses I don't
feel so cold on the subway I said)
o bless me
while I sleep, lost saints with metal eyes

You can always curl
around a subway seat you can always
be safe in the subway I said you can always

God has laid upon man the duty of being
free, of safeguarding freedom of spirit,
no matter how difficult that may be, or
how much sacrifice and suffering it may
require.

Nicholas Berdyaev

Because the Gunman: Newspaper Photograph

Say in the terrorist's silvered second
we see escaping gateways, grace
and a lean and subtle desire; something here
revealing the city as a garden
doomed and green

because there is love that, purely in innocence, never happens
and we part
with a sadness almost impersonal.

Say that the lost dark eyes
which did not turn away in anger
but in circumstance, appear
on some internal street,

because the gunman
in a rising moment, becomes
a dancer, and beautiful.

Jacob in November

The wounded autumn in Toronto streets
brown leaves at night
and light in the broken ice of puddles
soil and smoke and snow -
on the stripped branches of a tree
a hundred apples like luminous moons.

A gold and emerald scarf, transparent,
rises in the wind against the dark
dragonfly over the waters of flood.

My crippled enemy
strike me with this death, your heart
that where we stood the frost will find
the cold air only

and rising and descending, we
may go with our new name, like innocence
through an immaculate element of water.

and the children dance on fists of broken
glass, amber and green
and round and round the lights and oh the shadow
moving
and we said, this is the bones of music
look here, look here.

and the black spike alleys and snow
(we are the aging children of the city, eating
angel's bread on broken metal)
dancing on bottles
kleenex, nails
no hope, no
expectations, no
colours of water, all shall be well

(and who ever told us
love was a thing we had a right to)
(something is wrong
something is very wrong)

because the scraps of damp trash dancing
because the sad wet light
we said, this is a knowledge
of the bone thing, Lazarus-bound
we move in green and amber.

Saint Lawrence's Gridiron Disguised As An Electric Fan
In Thomas Merton's Bangkok Hotel Room, 1968

Into that promethean year I swept -
earth's core made lace -
to scoop those Godtossed well-coins
you call saints.
First monks, then whole cities,
shadowed in gasoline shame.
Here I was masked as a white lined road
There, a noonbaked motel balcony.
But my favorite disguise was an accident.
After all, Thailand is hot, and
my real name, Necessity.

I thought the learned Brother might detect
old Larry's giggle far below
my sweet relaxing hum, but no
and when I'd finally lured him webbed him
(with a whisper he clearly admired)
close enough - the net!
And voltage arsenic.
Quick as an ohm.

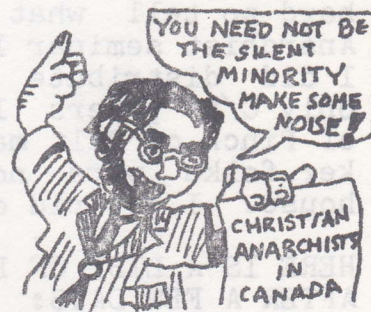
Now then, why despise me?
But for a bad translation of molecules,
you'd be me.
I'm your blood's very punctuation,
and saintsieve besides.
Good One I know you are
why not wear the Deacon's smile
when one day I surprise you
as a blistersmelting engine grill
and smash your bones back home.

K. Shaidle



Better to light a candle than
to curse the darkness.
A Christian Anarchist does
both.

Ammon Hennacy



HOW TO WRESTLE WITH AN ANGEL

Turn ivy climb
the bitter starving ladder of yourself
and scale some stony unsuspecting church.

Crawl weed plagued tracks slave-laid
toward the last horse,
smashed by the last train,
heaving birth to its ribs sinews and stic
fiction wings, a loom of blood and bone.

Observe: that
at an impressionable age, the pebbles
turn to fascism, huddle to hear
the ocean's long monotonous speech
that turns them all round eventually.

But mostly forget Jacob
(all sighs and dirty toenails)
chainsmoking "ifs" in God's face.

Unconditional

release it comes
without syntax calendars or maps.
it comes. There is no ladder
only rungs,
and Grace is the hardest pillow.

Kathy Shaidle

Ⓐ CONFERENCE

On July 1st, Richard, Sharon and I went down to Toronto to attend the International Anarchist Conference "A Survival Gathering" for a day. We stayed over and came back on Saturday afternoon. I think that on Friday there had to have been three hundred there and on Saturday at least five hundred. After calling myself an anarchist for twelve years I finally got to a gathering where there were more than a half dozen anarchists. I had a lot of strange feelings and emotions, rather I should say a kind of sensory overload, it was hard to tell what I was feeling. Firstly, I missed the Christian Anarchist seminar I had gone for. It was on Friday morning. Still I did distribute some three hundred pamphlets and these were the only C/A papers I saw there. I also distributed (lost) a handful of Pinch of Salt mags. and a couple of Tolstoys. The Catholic Worker folks were not there, mostly due to an imminent birth at the house. I got rid of about a hundred back issues of Digger also.

HERE IS A LIST OF FEELINGS AND THOUGHTS
AFTER A FEW DAYS:

Christian anarchists are very much on the fringe of the anarchist movement, not much awareness or comprehension of us by the movement. A lot to do on this. Obviously we are on the very fringe of the "Christian Movement" as well.

The anarchist movement is very alive, vibrant, imaginative and dedicated to change and social experimentation.

It was good to meet old friends, some of whom I had not seen in years. But I felt that I could have walked into any of these folks homes from Vancouver to Melbourne and been totally at home and accepted.

A naked man sitting at a table makes no impression on hundreds of anarchists (not discernably at least).

It's unimportant if your hair is purple and silver, it's just cosmetics.

The anarchist Survival Gathering proved to me beyond a shadow of a doubt that big, complicated things can be done without a heirarchy or bosses. Some eight hundred people came together from a dozen countries, and for four days, ran a nursury, a food service for all, 57 seminars in dozens of rooms in two buildings, showed movies and taught skills, ALL WITHOUT ONE BOSS, WITH NO CHAIN OF CMMAND AND WITH NO PAY!!! ANARCHY DOES WORK!!!

Kenny, August '88, no. 26

! 88

ALL POLITICIANS ARE LIARS, YOU
SHOULD NEVER BELIEVE ANYTHING
THEY SAY.

I. F. STONE

noose debate

On Thursday June 28, I attended a debate on capital punishment which took place at the Red Oak Inn and was sponsored by the Conservative Riding Association. The debate was between our member of parliament, Bill Domm who wants to reinstate capital punishment, and Warren Allmand a former solicitor general, who was partly responsible for its abolition.

The turn out was high, the ball room being nearly filled, and this despite the fact that it was very hot and there was no air conditioning. Apparently there were nearly 300 present. Both debaters used many statistics, even the same statistics in fact but drawing opposite conclusions from them. This is of course something politicians do well. Both debaters apologized for using figures, and people in the audience said they were only confused by them. But the stats were used anyway. Many of the figures were American and were used by Domm to frighten the audience into calling for the death penalty, while Allmand decried these figures and used them to show how much safer Canada is than say (shudder) Florida or Texas.

Although we had been lectured about civility by the moderator Bruce Anderson, there was little heckling, this came from the hanging side generally but was not a problem. Judging by applause and seating arrangements I would say the audience was fifty-fifty for and against, and that there was no clear winner. I think Allmand was the better debater, but he lost ground when basing his position on morality, he could not effectively answer this question: "If it is not moral to support the execution of criminals, why is it moral to support an armed forces to kill in war?"



The questioner was quite right even though he was a defender of capital punishment. There cannot be a satisfactory answer to this question if the person opposing capital punishment condones murder carried out by the soldier. Only two of the questioners who addressed Domm for the abolitionist side did so on Christian grounds, and this in a half hearted way. Time was running out and the final question pertained to Christian ethics, and when the woman made a remark about Domm not being a real Christian or something of that nature, the moderator in a bizarre move to silence her warned her to be respectful and seemed to threaten her with legalities for saying something...(libelous/??). She did the only dignified thing she could, silently she turned and refused to speak again. It seems that Domm (being the son of a minister) is touchy about this sort of thing and hasn't the intestinal fortitude to face the issue squarley.

My feeling about the debate was a curious one. I felt let down. I felt there had been little passion, little anger, little fire. Having done their act, the players departed having won no converts, no accolades, no tomatoes had been thrown but neither had roses. This is a conservative town, a rock rimmed island lost in a sea of change, and showing emotion is perhaps unbecoming. It may also be that the whole debate which has gone on now for months (or more properly years) has worn everyone out. Time and God will settle it.

Kenny, June '87 #19

In June 1987 the motion to re-instate capital punishment was defeated in parliament by a vote of 148 to 127. We won! Nyah Nyah!

Projects FOR CHANGE

THE LATE GREAT EIGHTIES

Once upon a time in the middle 1980's a dozen social activists came together to rent a tiny storefront at 219 Hunter street West in Peterborough Ontario, Canada. They called their little space PROJECTS FOR CHANGE. Some of these people identified themselves as anarchists, and some as socialists and some resisted definition of any kind. As individuals they had pet projects and these projects had names like ACT (Against Cruise Testing) For Disarmament, The East Timor Project, Food For Thought, The Community Forum, the Food Bank, Rascal magazine, and the Digger and Christian Anarchist. The store at 219 Hunter street was a home away from home, a crash pad, an illicit sex hideaway, a pub, a core of resistance to a predominant sick society. Peace posters were made up there, radio scripts put together, presses were cranked, and civil disobedience was planned. After two years we moved down the street a little bit to 231 Hunter street and spent a year there with Oxfam as a rent paying partner. Here the Digger took a tiny separate space on the side with its own display window, and offered private counselling, radical Christian papers and books for loan, and condoms, which on one occasion resulted in a personal confrontation which became a comic. After a year at 231 Hunter street, Projects for Change moved yet again to a second floor set of offices above Betty Lous hairdressers again on Hunter street at the corner of Water. By now, money problems were pressing and many members had left for other interests. By now the Food Bank had become a major project, and poor people coming up for food outraged the landlord and other tenants because....well.... because they were poor! Projects for Change had to leave after only three months. At last, unable to continue, Projects for Change folded. But the Food Bank moved and continued to grow until at the time of printing, it feeds up to 800 people a month, and Digger and Christian Anarchist has continued up to the present. Throughout its three year plus existence, Projects For Change supported itself entirely by donations and steadfastly refused to seek or accept any handouts from the government or any other special interest group. Projects for Change proved once again that big, important things can be done without government, that, in fact, governments are a useless evil. From time to time people talk about restarting Projects for Change. Perhaps now that we are into the nineties, the time is ripe for another go. Talk it up!

Kenny

And the Devil told him,
"I will give you all
these splendid kingdoms
and their glory, for
they are mine to give
anyone I wish."

Luke 4, 6-7

PROJECTS FOR CHANGE

PART II "THE FINAL DECADE"

Temagami

On March 27, the Teme Augama Anishnabai, "Deep Water People" again asserted their claim to their 4000 square mile homeland, north west of North Bay. Thirty five determined people, mostly band members along with a few supporters, blockaded the Goulard Road extension, halting construction of the lumber road encroaching upon their lands for at least one day. Inclement weather, a wet two hour snowmobile ride on slush covered lakes, and breakdowns along the way could not stop the group from getting to the blockade well before sunrise.



The message that the blockade sent to the Goulard Lumber Company and the Province of Ontario was clear, that they had no right to be logging on their land. This extension of the lumber road, which the province has actually promised to pay half of when completed, will give

the Goulard Lumber Company of Sturgeon Falls access to hundreds of acres of virgin or old growth forests. The old growth stands of white and red pine (many of which are 300 to 400 or more years old and stand as tall as a ten story building) once flourished throughout Ontario but due to logging are now found only in Algonquin Park where they are protected, and in the Temagami area, where they are not. To the lumber company this area represents high profits, but to the Teme Augama, this area represents a 6000 year history and attachment to the land. An understanding of what this history means to the Teme Augama did really hit me when I stood on the lumber road niticing all the debris of pushed over trees piled off to the side with the enormous machinery that pushed it there sitting idle on the road. Not far away stood the hunting cabin recently built by Walter. he had hunted, trapped and fished in this place for decades, as had his ancestors before him. After the clear cutting the wild life will disappear. The Teme Augama believe in selective cutting which allows for nature to continue in balance.

Logging companies are still not sure what the effects of their clear cutting will be. Large areas are bedrock and replanted trees (IF replanted, only 26 per cent of the surrounding decimated forest has beenreplanted) may not grow at all. If the loggers and the government get their way, the area will be logged out in just 14 months and provide possibly five years work in the mills. Are these short term jobs worth sacrificing a way of life a land, a people?

To the Teme Augama this blockade represents just one more episode in a long and bitter struggle with the Ontario government. In the early '70's the band managed to stop a massive government-planned condominium-hotel resort on their sacred ground of Maple Mountain. From May to December 1988 they blockaded the proposed Red Squirrel road which would have allowed logging, and in early

December the Ontario Court of Appeal ordered an end to the blockade while also ordering the government to hold off logging pending a decision on the land claim. In February of 1989 the court of appeal struck down the bands claim on very tenuous and ambiguous grounds.

While the Teme Augama are seeking to appeal this decision, the logging roads are opening up. Goulard Lumber is aggressively constructing a road in from the south. A great challenge to the band is that the land is controlled by the Ministry of Natural Resources and the lumber company. It is a very difficult place to get to to stop this action. This is why the Teme Augama need as much support as possible. Please call the Premier's office and give them a piece of your mind on this matter...

Premier David Peterson
Rm 281 Legislative building
Queens Park Toronto, Ontario, Can.
M7A 1A1

Please send a donation directly to: Teme Augama Anishnabai Bear Island, Ontario, POH 1C0

Rob Den Elzen, 4 Year anniversary issue, April '89

The police captain went with his officers and arrested them (without violence, for they were afraid the people would kill them if they roughed up the disciples) and brought them in before the council. "Didn't we tell you never to preach about this Jesus?" the high priest demanded. "And instead you have filled all Jerusalem with your teaching and intend to bring the blame for this man's death on us!" But Peter and the apostles replied, "We must obey God rather than men."

Acts 5, 27-29

Government is violence;
Christianity is meekness,
non-resistance, love,
and therefore, government
cannot be Christian and
a person who wishes to be
a Christian cannot serve
government.

Leo Tolstoy

Raised well bred,
Graduates well read,
Sleeps well fed,
Exits well dead.

Marcus Jokinen

Have faith in the forever unknown,
And bless what comes to be;
Today is a gift to wake to,
Tomorrow comes easily.

A space for surprises and laughter,
A day like walking on air;
When pain is part of a song,
It can be sung anywhere.

Knowing the right thing to do,
And when there is nothing right;
Have faith in that unknown within you
And walk where the living is light.

Marcus Jokinen

CIA Closes

So, Community Information Agency closed in Mid-November and Simon retreated with his computer and all his law books to his apartment.

Through CIA a lot of people were helped with their legal and bureaucratic problems. It showed them, among other things that you can fight city hall and win, that landlords were not invincible, and that lawyers are not omniscient.

In exchange for this, people allowed me to use their personal legal situations to learn more about advocacy as a human process, and to gain first hand experience in the rough and tumble of poverty law. For both partners I believe it was an enormously valuable exchange.

But all things must (and should) end. One reason I have closed the office is that I want a change, I had started to be impatient with the slow pace of social change emanating from my efforts and it was starting to spill out in my attitude to my clients. They in turn, had come to view me as a service or an institution rather than as a social project with which they could work in concert.

I have also ended it because the CIA experience has shown me how to replicate itself, and how to improve it both quantitatively and qualitatively. It is towards this task that I will direct my energies in the future. So in partnership with Peter Rukavina computer wizard at large, I will now be developing hypertext 'expert legal systems' which can be easily and cheaply reproduced, and are aimed at removing the mediation role that I have served between my clients and the legal sys-

tem. Designed for computer and legally illiterate people, it is hoped that these programmes will go far toward personal legal empowerment, toward the actual legal success of its users, and toward the hallowed goal of putting all lawyers out of business.

Just a final note—one thing these past two years have taught me is that everything about government is law. MP's make it, police enforce it, bureaucrats administer it. To be politically informed as an anarchist is to be legally informed, to be legally ignorant is to be politically impotent. I lament the absence of such legal knowledge and legal interest in my peers; they accept without realising it, the paralytic division of labour that lawyers, the immediate lackies of the rich, have set up to dominate us. My personal goal now, is to break down that foundation of division of labour as much as I possibly can... then with any luck at all, I'm going to sit back and watch large sections of the whole house of cards come tumbling down. Then I think I'll have a beer.

Simon Shields, Dec. '89, #34

"Cast those whorish laws out of doers, that are so common, that pretend love to everyone, and is faithful to none. For truly he that goes to law, as the proverb is, shall die a beggar. So that old whores and old laws, picks mens pockets and undoes them....burn all your law books in cheapside."

Gerrard Winstanley



AMMON HENNACY

1894 - 1970

MY AIMS:

(1) To be an anarchist-pacifist and oppose as much as I can all war and violence, and the state which lives by these methods.

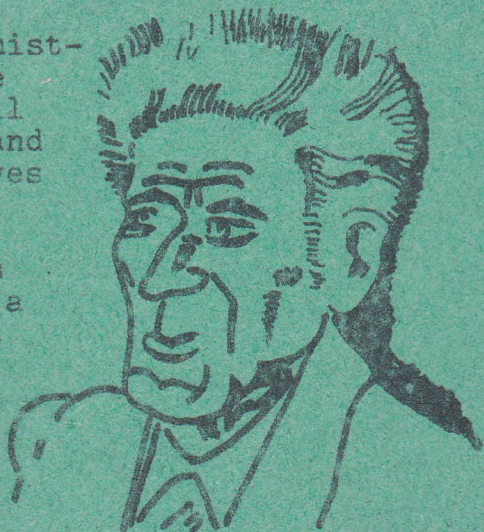
(2) This also means to be a Christian, a follower of Christ. Outside any church.

(3) To seek to understand and to love my enemy.

(4) Not to expect to make this world see this now, but to continue my one man revolution no matter what the result to me personally.

(5) To help the poor, especially the transients, for this is where the state leaves off and the anarchist begins.

(6) Not to smoke, drink, eat meat, or take medicine and to approximate the life of the poor among whom I live.



Christian quietism was a basic tenet of Leo Tolstoy and his followers, who began to form anarchistic groups during the 1880's in Tula, Orel, and Samara provinces, and in the city of Moscow. By the turn of the century, Tolstoyan missionaries had spread the gospel of Christian anarchism with considerable effect throughout the black-earth provinces and had founded colonies as far south as the Caucasus Mountains. The Tolstoyans, while condemning the state as a wicked instrument of oppression, shunned revolutionary activity as a breeder of hatred and violence. Society they believed, could never be improved through bloodshed, but only when men had learned Christian love. The revolutionary anarchists, of course held no brief for Tolstoy's doctrine of nonresistance to evil; however, they admired his castigation of state discipline and institutionalized religion, his revulsion against patriotism and war, and his deep compassion for the "unspoiled peasantry."

Paul Avrich, The Russian Anarchists