

# X O Y O S

Bulletin of London Anarchist Christians, Koinonia, August edition  
(July 7 start)

correspondence contact:-

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meetings held care of: -

Fr Gresham Kirkby  
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E.3

01.987.4941

Last meeting July 4. Next meeting: August 22

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meetings are held at 8.00 P.M. in the Vicarage of St Paul's Bow  
Common and are preceded by a service in the church adjoining.

LOGOS comprises minutes, notices, and any articles submitted on  
topics related to Christian anarchism.

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Fr Andrew King is thinking of starting a christian anarchist group  
in the Reading area and would be glad to hear from anyone interested; at  
28 Prospect St, Reading, RG1. 7YG; Barbara Dempsey is hoping to start  
a secular anarchist group in the East London area - which obviously will  
overlap with us, though Barbara is not Christian, and would like to hear from  
anyone interested @ 37 Chobham road, E. 15.

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Meeting of the 4th June: present: Frs. Andrew King, Gresham Kirkby; Anne  
Vogel, Barbara Dempsey, Jo Phillips; John Gordon, Ian Lewis, Emil  
de <sup>m</sup>aria, Michael Arundel, Laurens Otter. Apology: Jean Sargeant.



Doug Kepper had sent in details of the Drug Dependants' Care Group, which has regular meetings in Central London - until September at Peace News, otherwise at the PPU. (PN 5 Caledonian Road, N.1. - PPU 6 Endsleigh St., W. C. 1.) & which is still having difficulty to find a community house for Doug to continue the work he was doing in Leytonstone. Doug is now at Simonwell Fm., Sole St., Crundale, Canterbury.

We discussed the South Africa arms' business and civil disobedience on this, a letter on this matter appears elsewhere in this.

Andrew had had a request to sign a clergy letter deploring the busting of Oz, and not knowing what Oz was, asked for comments on this. Obviously all of us dislike censorship as such - though I said that I would be prepared to campaign to have military papers suppressed on the grounds that the state can hardly be persecuted and that freedom of speech therefore would not count and the papers could be judged on their merits. None were given to great regard for Oz as a paper, but some felt that the protection of free speech was a duty at all times, and that it was permissible to add a rider to petitions of this sort, saying that one personally disliked the paper but thought that it was wrong to suppress it.

Barbara Dempsey raised her hopes to start a local group - mentioned on page one; and Andrew his - also page one.

Gresham told us of the flagrant extravagance of the Tower Hamlets Council in having at the rate payers' expense a private booze-up for councillors and their VIP guests to celebrate a twinning ceremony about which the ordinary people were told nothing. Generally agreed that the mediaeval custom of free meed for all for such events was one thing; free whisky for several hours for VIPs another. Councillor Johns (of Isle of Dogs fame) and one other Labour independent had boycotted the ceremony; and Gresham thinks that Solly Kaye (CP) and a Methodist Labour Councillor did so too - the Methodist would be a non-drinker anyway. The twinning was with the Borough of Clincy.

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Discussing the post election situation - "Our situation now":-

Gresham said that his first reaction had been great sorrow, but when that evening in a pub he started condoling with friends he came across and said that he thought the Tories would walk into trouble as hard as they could go, and spark off revolutionary resistance from both the unions and all liberal minded people; he persuaded both himself and then that it might not be a bad thing.

Andrew was glad to see the pseudo-socialists gone, and thought that as dissident members of a party is always muzzled when that party is in power, we should be glad to see Powell muzzled. He, and he differed from others of us here, thought the Tories understood the economy, and that if one had to have capitalism it was better to have it efficient; (the rest of us felt that the Labour Party understood the modern nature of capitalism - and so were better at screwing money unjustly out of workers.

John Gordon did not seem to understand our purpose in having this as a topic, or what we were saying, as he seemed to think this was a lament that Labour had been beaten, and treated us to a talking-to on the necessity of non-voting as a factor of anarchy; appearing somewhat surprised to learn that we (as other anarchist groups) had been engaged in an anti-election campaign in recent weeks.

I mentioned that as the Labour's Left always for some reason pretends to be socialist when their party is in opposition; that the only way - with the existing constitution - of getting even an opportunist socialist elected to parliament is to ensure the defeat of the Labour Party. That this willingness to campaign as socialists, and the fact that the Labour Party dare not - when in opposition - allow its potential canvassers to be victimized means that it is much easier to mobilize direct action with a Tory Government in power; and that direct action - casting the full vote, not non-voting is the central factor of anarchy, so that even if people developed new illusions in the Labour Party at the same time as getting involved in direct action campaigns, and learning that constitutionalism isn't everything, - this would be a gain and make it easier to oppose any future Labour Government as any Tory one effectively, and prepare the way for revolution - by definition mass direct action.

Andrew said the crucial factor is how do we maintain our independence of

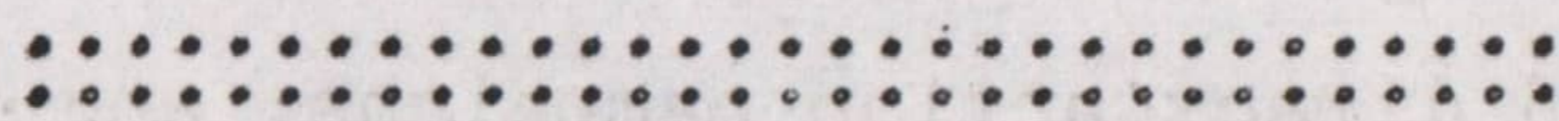


the governmentalist left in such campaigning.

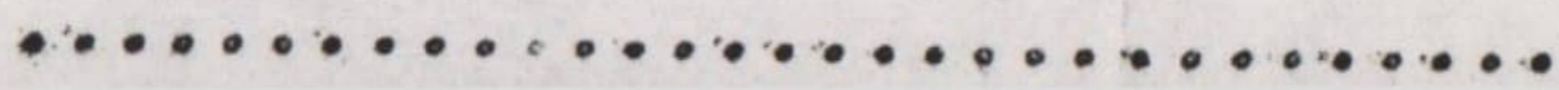
Ian said we were underrating the two main factors of the election, apathy and racialism; which were totally changing the nature of the working class and therefore any left programme based on working class struggle. The end of Marxism. He argued that - the evidence of South America and elsewhere shows that only under militarist dictatorships today is there any real left movement, and that our hope should be in seeing this. To objections that this was the German C.P. (Thaelmann) slogan "after Hitler us" and it did not allow for the fact that Belsen ensured that "we" were no longer there to succeed - he said that Germany was a rather different case, but conceded that historically England and Germany had similar developments and that a dictatorship here might well be more like Hitler than Mussolini. Mention was made of Ulster at this point, but it was agreed generally that none of us knew enough of the situation to try to generalize from it.

Anne talked of the difficulty of living and working in communities on any thing approaching a Christian level of Koinonia, because any attempt within a system so palpably based on opposed principles would lead one into economic difficulties, and would bring complaints from the neighbours when one's house was used to provide hospitality to any needy friends one's children might find and so forth. Stressing that any real revolution must start at community level.

Ian could not accept that external and economic curbs could affect a truly charitable life, insisting that one must be prepared to be rude to neighbours to safeguard one's attempts; but most of us agreed with Anne that this is a limiting factor, that charity is curtailed in an uncharitable world, -(perhaps the exercise of charity rather than the intention would express what was meant better though these words were not used; Ian said that if we accepted that this could happen we were denying the hope of the resurrection.)



I apologize that the way the letter for action on Soviet issues from Adrian Howe came at the end of the last LOGOS it appeared and may have misled some people that the what we stand for of the New York Libertarian League was being given as our statement in place of Joanne Zuckermann's article.





Gresham writes in reply to Steve Hayes.

(In the last issue - page twelve - Steve Hayes had a reply to Gresham's paper on the withering away of the Church; - "there was no Temple".)

Steve disagrees with my conclusions, but does not indicate where we differ, unless he thinks I want to abolish churches. As I am neither an 'individualist' nor a puritan, I am all for 'public houses' for cleansing and refreshment.

Steve could have faulted me for not pointing out that anarchists assume the abolition of the state as the first step, and look for the withering away of the concept of ownership.

He quotes my favourite verse from St Paul - the putting down of all rule, authority and power - but wrongly locates it in Romans. The meaning of this and the following verses need to be teased out, as St Paul's sentences are not always clear.

The true interpretation seems to be that Christ is reigning, and even now putting all things under his feet - then comes the End. This has a practical application for Christian anarchists.

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Anne Vogel's reply to Tony Fleming is numbered in Roman figures - Anne having been kind enough to type it out herself.

The letter on the South African issue which follows has been sent out by the PPU to the groups which it had called for an earlier meeting. The PPU call had mentioned direct action plans, but according to Jean Sargeant who went - at short notice-as our representative direct action was not considered, but the PPU looks favourably on our distinct suggestions. It is to be hoped that the initiative we have taken will be taken over first by the PPU and CNA and then by a wider ad hoc collection of non-violent direct action groups.

Gresham's reply above, should have been in the last issue with Steve's, but I didn't receive it in time - which is why Adrian's letter was at the end.

fraternally  
Laurens



Barbara Dempsey writes apropos the Drug Dependents' care group: - "A very worthwhile meeting. (Thursday July 9, Peace News) Doug did put an advert in many papers, but nobody has replied. They are trying to get a flat or house at very low rent to house addicts - they're not succeeding, after three months, they have written to several prisons and hospitals explaining that they wish to visit any addicts present, and prisons were not at all helpful, or sympathetic, while they met with slightly better luck with some hospitals, and may start visiting soon."

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I have sometimes argued that our position vis a vis the churches is analagous to the anarcho-syndicalist position vis a vis trade unions that one had to be in them in order to uphold the aims of the organization against the structure of it but that this did not mean that one therefore confined one's self to playing the constitutional game within it. Similarly there is an analogy I would say in argument between christian and atheist anarchists and between syndicalist and non-syndicalist anarchist-communists.

As a syndicalist I want an anarchist-communist society; if it could be got in any other way, hurrah, but I can not imagine it. I accept that if I offer a hard and fast blueprint and say that only this form of anarchism is permissible then it would be authoritarian and unanarchist, but on the other hand I cannot easily convince people of the feasibility of anarchism unless I can say how I can envisage it happening. Therefore the syndicalist plan is a suggestion, no more.

The majority of people - in this country at present - are industrial workers, therefore an anarchist society can only be won with the active intervention of the industrial workers; and therefore it seems impractical to work for anarchism without geering at least a large part of one's propaganda to the working class & therefore explaining things in terms of the spontaneous organizations of the working class; and the working class has in the past formed unions - when these were illegal - and forms rank and file shop floor committees and shop stewards' committees in defiance of the cosy union leadership now.

Syndicalism is a pattern of how this natural organization can be advanced and enlarged to become a revolutionary one. To win the confidence of workers one must be in trade unions to reach those same rank and file committees; but this does not imply support for the union hierarchy. To an extent the Sorelian concept of the political myth is still relevant. In his day the myth was the social general strike, but a myth because if the workers were that conscious they would not need to strike, an active force because it was a simple way of saying how a







TONY FLEMING'S Critique of Christianity  
(in July LOGOS)

I found comment on this difficult: some of it was fair comment on what passes for Christianity, and most of it was a logical deduction from the current scientific world view which is accepted by most Christians. What I have to say may not be accepted either by Christians or atheists: I can only ask that it will be read with tolerance.

Morality and Evolution

He says the Judaeo-Christian myth of Adam in the Garden of Eden (an idea shared by other religions) cannot be true because it does not fit in with what we know of evolution. According to him man cannot ever have been by nature co-operative. He says "It is true that co-operation also plays an important part in evolution, particularly intra-special cooperation. But it is competition that has been the deciding factor." I think this is true of subhuman life but not of man: the great step forward, the breakthrough to a new species occurred precisely because of a new ability to cooperate in stable social groups. One of the greatest of the scientific humanists, Friedrich Engels wrote in his "Origin of the Family, Private Property and the State":

"For evolution out of the animal stage, for the accomplishment of the greatest advance known to nature, an additional element was needed; the replacement of the individual's inadequate power of defence by the united strength and joint effort of the horde. The transition to the human stage out of conditions such as those under which the anthropoid apes live today would be absolutely inexplicable . . . This alone is sufficient reason for rejecting conclusions based on parallels drawn between their family forms and those of primitive man. Mutual toleration among the adult males, freedom from jealousy, was, however, the first condition for the building of those large and enduring groups in the midst of which alone the transition from animal ~~xxxxxxx~~ to man could be achieved."

Whether or not Engels' theory about the family in primitive man was correct, his descriptions of the equalitarian and cooperative nature of primordial human groups appears to be born out by everything I have read by later writers who have lived with what remains of these groups among American Indians, Eskimos and the Bushmen of the Kalahari. What impressed me at the time, long before it occurred to me that it had any bearing on Christianity, was that such groups appeared to be held together not by intellectual calculation, by religious sanctions or common traditions, but by an intuitive understanding of their unity with one another and with the whole of nature, and by a psychological need to cooperate in activities connected with art and religion.

Tony Fleming says: "Morality is the internalised value of the Other . . . On a cultural level (it) is the product of the need for a class society to provide reasons for individuals not following their instincts . . . If, then, there is no Morality . . . etc.". But the way of life of these surviving (or recently extinct) groups which have never had individual ownership of wealth or coercive state power to preserve it provides evidence that morality can exist without class divisions and antedates them. Another interesting fact is that these primitive people are or were monotheists: they believed in a Great Spirit presiding over the universe. They also believed that everything, including stones and other things we regard as



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nonliving are full of life and mind. In our alienated culture this is generally explained either as 'childish' anthropomorphism, or as a primitive and undeveloped form of polytheism. In fact it was an intuitive perception of truth about reality. We do not perceive it because our minds are encrusted by the conditioning of our alienated culture.

Tony Fleming says: "Reality evolves through competition and contradiction. The conclusion is that God is not love." I have argued that the first great step in human evolution was achieved through a new ability to cooperate; but what of ~~his~~ further evolution towards the civilisation that was necessary for the unfolding of ~~his~~ personality? Was not civilisation the result of an increase in productivity which made possible the development of a leisured class, and the exploitation of the many by the few? Engels wrote of the Iroquois tribes :

"The power of these primordial communities had to be broken and it was broken. But it was broken by influences which from the outset appear to us as a degradation, a fall from the simple moral grandeur of the ancient gentile society. The lowest interests - base greed, brutal sensuality, sordid avarice, selfish plunder of common possessions - usher in the new civilised society, class society; the most outrageous means - theft, rape, deceit and treachery - undermine and topple the old, classless, gentile society. And the new society, during all the 2,500 years of its existence, has never been anything but the development of the small minority at the expense of the exploited and oppressed great majority; and it is so today more than ever before."

Engels was a determinist: things happened this way, therefore this was how they had to happen; I think he was mistaken. But it was a very understandable mistake in view of the assumption, shared by practically everyone in our society, that the sole purpose of the economic system is to produce as much stuff as cheaply as possible, regardless of the effects on the workers, the environment, and on 'spiritual values' in general. He had seen how the ruthless exploitation of the capitalist class had brought about an almost miraculous explosion in the productivity of labour during his lifetime. He therefore assumed that capitalism, as all previous new forms of class exploitation, was a necessary stage in human evolution. He and Marx saw history as an inexorable forward march from the primordial community to private property, the accumulation of wealth and class divisions, with the productive forces increasing at each successive stage. I agree that all history so far has been the history of class struggles, but I don't agree that it had to be. I see it as not a simple linear process, but a process deformed and twisted by sin, so that each 'higher' level reached is partly a compensation for past error, and partly further growth of social structures which inevitably breed more trouble for the future.

I am not arguing that human evolution could have been a smooth and painless process, I believe that pain and contradictions are a necessary part of any kind of growth. I think the suggestion that if God is both loving and omnipotent he would have created a world in which nothing unpleasant ever happened is logically equivalent to the suggestion that God could have created a world in which circles were square: but I can't go into that now. I think the religion of the primordial groups, before the Fall, was in response to the pain and conflict experienced in becoming able to



think about the results of one's actions, and consciously choose between different courses. The unconscious, instinctual harmony with nature and the ground of ~~his~~ being inside the individual was broken. In becoming human, man ceased to be a happy conformist. We cannot return to the primal innocence of instinctual life, we have lost the art of living on this level. But the brain development which made this inevitable was not limited to 'ego consciousness', the part of the mind that regulates our relations with the phenomenal world, the things perceived by our 'normal' senses of sight, hearing, touch and smell. There are large areas of the brain which appear to have no function. Why were the genes which cause them to grow in each new individual retained in our genetic pool? The simplest explanation is that they had survival value. The areas of our brain which seem to have no function are silent because we do not use them. It could be that they were used by primitive man to restore the equilibrium which he lost when he could no longer trust to instinct. They raised him to a higher synthesis, a unity with nature, based on intuitive understanding of its underlying unity: i.e. the laws of God which include what we call laws of nature but go beyond them and include the laws of conscious mind. It is a stupid error to suppose that to be human, to grow to one's full potential, means to be an egotist. In our society, based on fear, one has to worry all the time, because someone is waiting to snatch the bread out of our mouth. In the parable of the lilies and ravens, Jesus was not suggesting that we need not work for our living, nor that we need only follow our instincts, but that we can survive without worry if we conform to the higher laws of human life. In a power based society one has to worry. In a community based on love, where the needs of each are the concern of all, there would be no need for worry and sordid calculations: the instinctual ecology of plants and animals would be recreated on a higher level.

#### The LOGOS and the Unconditioned Self

The teaching of Jesus was rooted in his perception of reality, a perception undistorted by the social pressures which crippled the minds of his contemporaries. This is the basis of the Logos doctrine of the early church, expressed in the first chapter of the Gospel of St. John: "All things that came to be were alive with his life, and that life was the light of men." It was elaborated by the Apologists. Tillich wrote about one of these, Justin Martyr:

" In speaking of Christianity he said: "This is the only philosophy which I have found certain and adequate" . . . for the later Greeks philosophy was not only a theoretical but more a practical matter . . . (an) existential interpretation of life, a matter of life and death for the existence of the people at that time . . . Justin taught that this Christian philosophy is universal; it is the all embracing truth about the meaning of existence . . . This is not sheer arrogance. He does not mean that Christians now possess the whole truth, or that they alone discovered it . . . Justin said: "Those who live according to the Logos are Christians." He included people like Socrates, Heraclitus, Elijah. He added, however, that the total logos which appeared in Christ has become body, soul and mind.



St. John wrote: "That was the true light which lighteth every man that cometh into the world." Every man, not just Christians, or even born since the Incarnation. God made man in his image, each of us has the knowledge of the Logos imprinted in our genes.

The most important thing learned by the first men when they acquired this power, to look into themselves and see the image of God, was that all men are brothers. This knowledge was necessary for their survival, and it is necessary for our survival today. Under the encrusted conditioning that makes us believe differently, we must see this truth, which we already know intellectually. Fred Blum once said at a conference of the Fellowship of the Friends of Truth: "Unless a person has experienced ultimate reality, he cannot be nonviolent." Nonviolence is not an intellectual knowledge that we must treat one another as brothers in order to survive, it is the inner experience of the oneness of nature, of the laws of nature which are the laws of God.

To do this, to rediscover the laws of one's own being, would be to do what Tony Fleming is talking about when he says: "(an anarchist) makes a choice to work towards a situation where he can become what he should have been at the beginning had he not been distorted." Jesus said: "Unless ye be converted and become as little children, ye shall not enter into the kingdom of ~~God~~ heaven." (Matthew xviii. 3) Heaven is the state of being at harmony with God, and therefore with one's true self. The distorted state which begins at birth is much less advanced in young children than in adults. Our modern hippies (the genuine, not the week end pot session ones) have retained something of this child like condition: they have managed to escape a good deal of the authoritarian conditioning which affected their elders. Thanks to Dr. Spock and the general decay of family life and the bourgeois social ethos since World War II. Tony Fleming speaks disparagingly of mystical experience as a flight back to the emotional experience of the womb. He is dead right, but it is not a flight back to the ontological womb, it is a growth into the Cosmos, the 'edge of the soul' which is active in contemplation is the amnion and chorion, the placenta that connects us with the Cosmos.

Jesus said: "Except a man be born again he cannot see the Kingdom of God." and added, when pressed by way of explanation: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it ~~bloweth~~ cometh, nor whither it goeth. So is every one that is born of the Spirit."

This is what happens in meditation (oriental) or contemplation (Christian). It is difficult to do and takes a long time and great patience and perseverance, also, I think, it requires faith. Not faith in God, or any particular image of reality, but faith that there is something there, outside the conditioned mind, and that it can be reached and communicated with, and that the results of achieving it are worth all the effort involved in learning to do it.



STOP PRESS

I have frequently spoken about IKON the theoretical paper of the South African CHURCH group whose theories and theology correspond very closely with our own. IKON is of course an expensively printed paper.

I have also less frequently mentioned Pink Press which is published by some of the IKON editors who form a Christian socialistic community in South West Africa.

The other editors in Pietermaritzburg - now joined by John Hitchison - recently released from restriction - have launched a Green Press to do the same sort of work as Pink Press.

Addresses: - IKON subscriptions - P.O. box 1343, Pietermaritzburg

Pink Press - Eros, Community of St Simon the Zealot, (which is at 41 Klein Windhoek road, Windhoek - which is not on the post) - P.O. Box 9219, Eros, Windhoek.

Green Press - P.O. Box 1329 Pietermaritzburg or (home) 12 Wendover road, Pzmbg.

Barbara Dempsey's East London group will have its first meeting

on August 12 - anyone interested contact her at 37 Chobham road, Stratford, E.15.1LU



35 Naval Road  
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June 6

Dear Friend.

Arms to South Africa is an issue which catches many people's imagination as yet another example of the evils of merchandizing death.

Broadly speaking the whole of the radical movement is agreed that it should be prevented, equally most of that left is interested in petitions and other means unlikely to make any difference.

Anti-Apartheid has talked of direct action, but then gone on to say that the weapons will not be build for another year and therefore no direct action can be done until then. I believe this to be untrue, if the arms have to be made, men will have to make them - nimrods and buccaneers - the two important factors are not made solely by arms' workers, but parts come from a number of industrial plants.

The methods of what pacifists mean by non-violent direct action, - what Ghandi called Satyagraha are specially suited to such approaches, and to attempts to persuade workers not to make these weapons.

This seems to be the time to start considering action, not later, nor can we rely on the usefulness of the activity more generally supported. The punch-up brigade will no doubt content themselves with a demonstration at a weekend at South Africa House, calling the while for banning and blacking arms' sales and for workers' power, but studiously avoiding meeting any flesh & blood worker. The Labour left willx us to wait until 1975 and then vote Wilson back to power - he after all only sent arms to Nigeria;....

It seems to me that we urgently need to call a meeting of those who are seriously interested in non-violent action, designed to facilitate the persuasion of people, not publicity stunt type activity, to consider whether there are any possibilities in this field.

As of now I have raised the matter with a meeting of the Christian anarchist group, with Fr Michael Scott, and with Myrtle Solomon of the PPU all of whom have expressed interest but naturally want remain free to approve or disapprove of anything agreed - as any one who believes in individual responsibility is bound to wish to do.



I would like to hear from anyone who would be interested in a group on something like the lines of the early (1958) DAC against nuclear weapons, - perhaps a little more explicit in what it meant by non-violence, as the present situation of the peace movement is both aided and complicated by the numbers of people who think they support non-violence but either equate it with legalism or waiting to let the police man hit you first.

Beyond this I have no very clear ideas, I think but subject to agreement that it would be wise - while pinning the campaign to the issue of South African arms primarily, to make it slightly broader, specifically opposed to all trade in arms. This would allow mention of Biafra & Vietnam.

A campaign needs to be narrow enough to appeal to people as a single and apparently attainable whole, but if we are aware that society is an whole - and I think most radical pacifists now are so aware - then we must not allow our campaigning to be on so narrow a front that the state can appear to grant the issue and get round it in another way.

The arms trade is a single issue, whether the customer is Vietnam (S.), Africa (S.), Biafra, Federal Nigeria..... and to campaign on only one aspect of it suggests that one does not mind others; - though one can say that particular manifestations are worse than others and that the South African instance brings world wide race war that much nearer.

But equally just as no Government was going to agree short of mass direct action - which would have achieved disarmament totally - to unilaterally giving up its major weapon of defence; so no capitalist based government can agree to ending the arms' trade, without similar direct action pressure; but if men had refused to work on the bomb, if they refuse to work on arms for export; we will be a very long way towards making an effective peace movement, capable of tackling social issues at the same time. (Mention of these last is not to say that I would favour writing them into our aims, but it would be impossible to tackle the arms trade without tackling possibilities of unemployment amongst arms' workers....

If you are interested in such a group emerging, and have any ideas please write to me or to Myrtle. fraternally.

Laurens Otter