

LOGOS

Bulletin of the  
London  
Anarchist  
Christians - of  
Koinonia

May issue  
(April 9th.)

The London Anarchist Christians meet normally on the second Saturday in the month, at St Paul's Vicarage, Bow Common - Leopold St., E. 3.

There is a short service before meetings - Vespers followed by meditation - in St Paul's Church (Burdett Rd.,) which the vicarage adjoins. Service 7.30 PM, meeting 8.00.

LOGOS is published as extended minutes and including notices and debates sent by letter and not raised in the meetings. Is sent to anyone who requests it or otherwise has expressed interest in Christian anarchism. Donations welcomed but subscriptions are not compulsory.

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The April meeting is being held (was by the time this is done) on the 11th  
The May meeting on the 2nd of May

The mailing list has now gone up to about 100 names, including one or two  
complementaries to other peace movement papers, with some groups getting more  
than one copy. Moreover the cost of Class II mail will soon go up to 5d  
and the cost will be prohibitive to continue on the present basis.

I would therefore like people to fill in the slip at the bottom saying whether  
they wish to continue receiving LOGOS, - it is now nearly a year since I last  
"purged" the files, - and return it

Moreover it has been suggested that we ought to have a speakers' list, distinct  
from that of Christian Non-Violent Action and so it would help if I could be  
notified as to who would be prepared to be asked to speak at fairly short notice  
and in what areas (how far from where they live will they go to speak.)

We have never wished to create a parallel movement distinct from either CNA on  
the one hand or the secular anarchist movement on the other, though we bridge  
this divide and bring into these interests which might perhaps not be found  
in either; but it could be that there are places where neither CNA nor the AFB  
has a local group and we might be able to form one as the nucleus for one or other  
or both.

I have started printing the statement - as of now unsuccessfully - which will be  
available as a leaflet, and we will need people to hand it out.

I do/do not wish to continue to receive LOGOS  
I will/will not speak on behalf of the C/As  
in..... areas

Name.....

Address.....

I would like ..... leaflets to distribute  
(The C/A statement)

.....

I would/would not be prepared to act as  
convenor for a local group here.

.....

phone.....



Anne Vogel writes on Free Will and Determinism:-

I think Antony Fleming is right on the whole in what L.O. quotes him as saying on determinism...

Perhaps we should first define what we mean by free will. It probably means different things to different people. One person who believed that he had not got free will might become paralyzed but someone else would not. Einstein did not believe in free will, he said we can do what we want but we cannot will what we want.. I think there are levels of determinism, the lowest level being the mechanical and chemical determinism which seemed to be demanded by the XIX century view of reality, after it was found that humans like other animals were part of nature; "conscious automatons" T.H. Huxley called them, part of the great chain of causation comprising everything that was, is and shall be .

(( Note I think it is well to emphasize that early in the discussion (by letter) with Tony we both accepted a distinction between the concept of free will and its exercise. It is obvious that one can wish much that one cannot perform, or would be penalized over severely if one did perform. L.O.))

I am sure Antony Fleming is right in saying that we are conditioned by heredity, upbringing and environment and our future is predetermined by this conditioning plus external events, in so far as we do not escape from it. But the escape itself may be predetermined and part of the original conditioning. Escape is certainly possible to a higher level, but this might not mean that our wills would be free, they would become conditioned by something else - God, Brahman or the Jungian self.

Jung believed that most people are almost entirely determined by the family, group, nation and culture into which they are born. The majority continue in this 'collective' state all their lives; only a select few are able to become 'individuated'.

The following is from 'Jung and St Paul' by David Cox:-

"Individuation, as the name suggests, is a process whereby a man comes to express his true individuality" ... (I think this is what Antony Fleming would mean by the person he would have been, if he had not been messed up by his mother and other social pressures. A.V.) "The original state of man is one in which he is more 'collective' than individual..."



"Jung in an early essay, says that even these psychic elements which form the ego of the 'natural' man and which appear to give him personality a personality of his own, prove to be 'collective' and not individual .... A general comparison of the personal elements belonging to different individuals shows the great resemblance between these components, which may even amount to identity, and largely cancels out the individual nature of the personal components and of the persons at the same time."

Jung included in 'collective' psyche the biological heritage, instincts and so on i.e also the archetypes & other psychic organs important in becoming individuated. All this conditioned self was what St Paul called the 'Natural man' & believed a person still in this state to be in 'bondage to sin'. This state of bondage later became known as 'original sin', which I think is a misnomer because the Church has always recognized (I think) that the sin inherited at birth is caused not merely by Adam's disobedience but from the events which flowed from it down through the ages.

Escape from 'bondage to sin' at conversion therefore meant escape from conditioning, and consequently greater freedom, but, as St Paul observes, it did not result in 'free will' - a man passed out of bondage to sin ~~by~~ but became a slave of Christ. But he found that this was exactly what he wanted to be.

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I have just realized that the Tony Fleming mentioned as attending the C/A meeting on 14th March must be the Antony Fleming who wrote on determinism.

.....

He said there that to make a decision for Christ curtailed one's freedom subsequently. He could not have meant conversion in St Paul's sense but rather a more sentimental and/or intellectual opting for a code of ethics. I think it is very important to distinguish between these two events which involve almost diametrically opposite psychological states in a person undergoing them.

A person converted in the Pauline sense goes through the cycle (a) repentance, (b) believing on Christ, (c) justification: all he really needs do



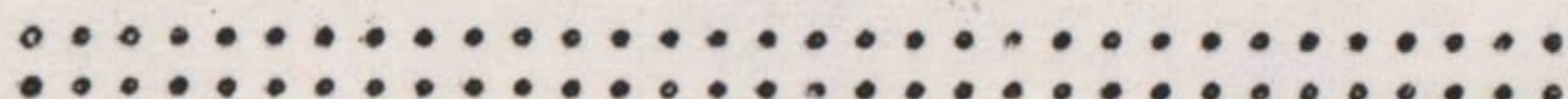
after this is to do nothing to prevent the Holy Spirit operating in him; ideally his condition is like that of Mary after the annunciation - 'behold the handmaiden of the Lord, be it unto me according to thy word'. But the person who opts for Christ on the other (more common nowadays sense) goes through the cycle

- (a) repentance of an incomplete nature, - he does not, as did St Paul, repudiate his past actions of which his ego approves; (i.e. he still trusts in his own good will to choose between right and wrong; H probably thinks that when St Paul spoke of the flesh and sins of the flesh, he meant merely sins like lust and gluttony; whereas Paul made it clear that he included pride among the sins of the flesh, and that when he spoke of flesh he meant the whole man, body, soul and mind;)
- (b) an acceptance of some idea of Christ as an ego ideal, i.e. as something to be consciously plagiarized
- (c) a subsequent struggle between his good intentions & 'better self' & his evil intentions & inclinations.

In this latter sort of opting for Christ it is true he curtails his freedom; it is exactly the same as the old Hebrew thing of accepting the Law, which as St Paul pointed out makes one more sinful, more 'in bondage' (i.e. pre-determined) than before.

I do not think that belief in determinism is reactionary or progressive in itself: it can be reactionary if one believes in a crude mechanistic determinism, e.g. people who see the Universe as a kind of factory farm, or vast technological machine, or simply as the agglomeration of atoms and electric charges. It can be progressive if one believes in God, or in some law of History, like Marx, or in evolution like Julian Huxley.

But I think the more important thing in all this is one's direct personal experience. How do we experience the sensation of willing freely? I think I feel I am exercising free will precisely on those occasions when, looking back on them, my actions have in fact been most necessary and determined by circumstances & by my own personal conditioning and instincts.



L.O.: Surely predestination to sin and to hell, a determinist belief held by Christians



is reactionary?

"Surely Marx was not a determinist? "Man makes his own history, but the circumstances in which he makes it are distorted by his own past and distorts what he makes," is not an exact quote but near enough represents one of his dicta on the matter; & in the Humanist theses he is very clear on the matter; - the very terms, the emphasis on the dialectic implies an interaction between free will and determinism.

.....

The SLL were selling Keep Left at the <sup>u</sup>Easter March with an headline keep the Tories out, and were very touchy about suggestions that they wanted to keep the other Tories in. IS is rumoured to have divided 51-50 (or 49) at their Easter Conference on whether to give Labour conditional support in the elections. It is rumoured that IMG (including Red Mole) will also give it such support, though a few months ago only Black Dwarf was saying that Heath's and Wilson's election meetings should be treated like Powell speeches and disrupted.

Which would suggest that a considerable number of Trots in the major groups - except Militant will be unhappy about their stance in the election. Even more the contacts they have made among workers resisting anti-TU legislation, among workers in industries being run down by Labour and among the unemployed, among coloured people annoyed by anti-immigrant legislation, among liberal youth, among students protesting about files and among discontented members of the Labour and Communist parties who want socialism to be on the order of the day will all be disappointed.

The whole history of the popular front phase of pre-war resistance to fascism has shewn that if the workers are not offered a socialist alternative, when democracy breaks down or discredits itself, ~~shows that~~ they will become demoralized and allow fascism to win. This is an argument that Trots have frequently urged against Popular Frontism, against voting for the Democrats against Goldwater and in hundreds similar instances. The difference they maintain is that the trade union adherence to the <sup>f</sup>Labour Party makes it a workers' party whatever it does, however undemocratic the ~~w~~ unions.

Apart from the fact of the fascist labour fronts, this would only be true if the TUs exercised direct power in the party. Given that conferences are dead letters & sponsored MPs farces the argument does not hold water.



Notes.....  
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Francis Simons - Flat 1 - 86 Hereford Road - W.C. 1. - is setting up a West London group of anarchist christians (according to Freedom) called Libertas Christi, I do not know more about it than that or what relation there will be between groups it may be that again we ought to consider a change of name, with the formation of the Cambridge group we were no longer a National group and had to take in the word London to our name, and this may need further modification.

Margaret <sup>11.24</sup> Knight of York University SCM writes that the sit-ins awoke many of the University S.C.M. members to the needs of political action and that things are moving. As York University has a very active secular anarchist group, which has revived the Yorkshire Federation and put life into other local groups a viable Christian anarchist group may emerge cooperating nicely and able to involve our other contacts up there.

Ronald Sampson's PPU pamphlet has now been published - Stuart Morris memorial - on: "The anarchist basis of pacifism"; I intend to reproduce a bit of it in here, it is available from either Housman's or the PPU - 3/-

Yorkshire anarchist federation are asking for loans to buy a litho press that they have got an option on, their own members have pledged the money in the Summer, when their grants come, but they need bridging loans till then. They are also taking the initiative in launching anti-election campaigns. They have been deeply involved in the publication of files, and they have opened (or rather Keith Nathan and one or two others have, Keith was the founder of the Harlow Anarchist group not long ago) an anarchist book shop up there.

Cornwall Anarchists - the McGees and Dennis Gould will be known to anyone previously active in the Committee of 100 have launched "Close Nancekukwe Now" and need cash also, though over longer periods than Yorkshire's appeal and not returnable.

The next meeting is May the Second instead of the 9th to make it near Mayday, we will continue to discuss Nick's pamphlet and there may be a digression on the subject of collections as some people opposed the taking of these at meetings.



Meeting of April 11th: present: Valerie Bickers, Anne Vogel, Peter Lumsden, Gresham Kirkby, Emil de Mario, Ian Lewis, John Gordon, Andrew King, Laurens Otter;

Gresham pointed out that in the minutes of the preceding meeting I had by amalgamating someone's interjection and Samuel objected into his comment on David being a possible example of a King who was permissible in Christian theory made nonsense of what he had said as he had deliberately said David and Not Saul.

Gresham announced the death of Bob Woodifield, Conrad Noel's biographer, former member of both the Guild of St Mathew (Stewart Headlam) and of the later Catholic Crusade and League for the Church Militant (Noel) as of the Socialist Christian League - ie a lifelong christian socialist revolutionary.

Andrew proposed that the collection be for Close Nancekukwe now, I asked that as CNN would be needing the money right through the year and Yorkshire only for a limited period that we give this lot to the YAF.

Then John said that he did not believe in leaflets and did not think we should give for a press (or rather that he would not, though he did not object to us so doing); and Anne said she thought the whole business of collections tended to smack of church conscience-saving by putting one's bob (or whatever) in the plate and doing nothing more. There was some discussion of this, and there was danger of it taking up the meeting, but it was agreed that in future before we proposed alms we ought perhaps to devote some time to discussing the principle of alms.

Gresham read a letter from Challenge - the APF journal not the YCL one of the same name - which argued as against Paul Oestreicher's Fidelista views a case which sounded anarchist though one passage might suggest that it non-political rather than anti-political.

.....  
Gresham's talk apropos of the penultimate paragraph of Nick Walters section on Christianity and Churches in his pamphlet - Anarchy 100 article - on what anarchists think.

For a constructive criticism of Nick Walter's pamphlet we have to uncover his mistaken



notion of Christianity, and present the reality. This requires considerable care, and an appeal to Sacred writings - for which I make no apology, though this approach may not be acceptable to all the comrades.

Nick noted the obvious fact that the power of the Church has declined, as also that society appears to be getting on without the need of God. I expressed the view last time that it was essential both for the well-being of society, and for the true religion to cast off belief in the false god, and equally necessary to abolish prelacy (Gresham has inserted a word I cannot read before prelacy as an afterthought L.O.) and what most people would call priestcraft.

But I stated a wild though I believe thoroughly orthodox opinion that the withering away of the Church is the divinely inspired teaching of the writer of the Apocalypse. In Rev. XXI 22 he says apropos of the City of God, 'I saw no temple in it'.

I have been requested to amplify my interpretation of this saying, and as it derives from a notoriously obscure part of Scripture I must needs first attempt, however briefly, an interpretation of the Book of Revelation.

Revelation consists of a vision of the end, as the early part of Genesis consists of legends of the beginning. Neither make sense taken literally; but both contain profound insights.

Genesis viewed history from the beginning; all is settled at the start, Creation, the Fall, and the scheme of Redemption.

Revelation is a view of history as seen from the end. It is not a peep into the future, to tell us just how and when things will happen. It is about the End. End gives meaning to the present, and it is relevant now.

If in the End there is no Temple, then the Temple is disappearing now, and we must not seek to retain it. But the vision is myth not fact. How do we demythologize & the myth to arrive at the meaning. And how do we set about demythologizing scientifically. (I suggest that many demythologizers are fundamentally fundamentalist.)

In considering Rev. XXI 22 it is essential - and only honest - to complete the verse & consider the next. There is no Temple because of the Omnipresence of God;



moreover there is neither sun nor moon, for God is the light of the city. If the Temple is demythologized to mean the withering away of the Church, it must be recognized at the same time that the Church will remain as long as sun and moon endure. But if we understand the End as in some sense present, then the absence of a Temple means something here and now.

If we tease out what we understand by the Temple, it will be seen originally as a place to contain one's God, to protect him from the elements and his enemies, and to keep him in his 'proper place' (i.e. remote from real life.)

Solomon's temple marked a decisive step forward, for Solomon realized that God cannot be housed in a building - "The Heaven of Heavens cannot contain thee, how much less...."

The Temple in Jerusalem was a place where God manifested his presence, and the community found a focus.

It is an interesting fact that the one Temple of Jerusalem was a necessary step towards no Temple at all.

(I interjected here: 'Is there a similar case that Monotheism replacing Polytheism was a necessary step to abandoning a conception of God as wholly external' - or rather did not complete this and there was some digression on this. L.O.)

In Christianity, the true Temple in which God manifests himself is the whole Universe, and also the least of men. A church is not a Temple, and the Church requires no temple. (It is interesting that in Catholic countries the term Temple is reserved to apply to buildings belonging to non-Catholic, non-sacrificial, non-priestly cults.)

Originally the Temple stood for sacrificial worship, and required a priesthood.

All this has been fulfilled in Christ. The Catholic religion is essentially sacramental. A sacrament is first of all a sign. But it is more-than-a-sign, not a bare sign but an effectual sign (as the C of E Article XXV rightly puts it.)

The Church is the sign of Christ to the world, (and incidentally the ministry is the sign of Christ to the Church,) but one can go further and say that the Church is the



sign or sacrament of the City of God - the free society to the world. If the existence of independent associations promotes freedom in society, the sign or sacrament of the free society, eternal in the hearers is pre-eminently significant. Moreover the sacrament of the Eucharist becomes the means by which the New World Order enters into commerce with the Old; and the powers and the courage are released which enable the "Earth to rise on new foundations"

Under Christianity the Temple has already gone; only the sacraments remain, the Church, the Eucharist which makes the Church and the Ministry which exists for it.

The Church is a sign of the sacred in the Secular. Originally sacred meant the unknown. Almost everything was unknown, and therefore sacred, and little was secular. Now as less and less is unknown, less and less is sacred and more & more is secular.

God and the City of God remain partly and largely unknown, & therefore sacred, but as these are manifested in the secular, the secular becomes divinized, and the distinction between sacred and secular ceases to exist. On this interpretation the Church is necessary to the End. When all is known, nothing is sacred because nothing is secular.

If this seems subtle and obscure, what is subtle and obscure to most people is the vitally important distinction which anarchists make between the State and the Community. As the State withers away so the community flourishes we believe.

In our understanding of the Church there exist confused actions corresponding to State and Community, and Nick Walter sees only the former - a sort of private army maintained by the frightened believers to defend their long term interests & he regards it as a curious, decorative and probably harmless survival like the Papal Guard; certainly as useless. But the Church problem is no more complicated than the secular problem, and the attempt to unravel the one will help us to sort out the other.

To sum up what needs must wither away is the Church as the religious superstructure of a dying order. Resting as it does on an alliance between religious notions already out of date in the time of Moses, and a notion of the state owing much to



owing much to the  
the myth of the Fall, little to the myth of creation, and naught to the fact  
of redemption.

Let me explain that long sentence, - Moses was clear you could not have a cult divorced from life - a fact that is not completely realized today; also there is a widespread belief that the state is an evil which you cannot do without, - remember that Christ had one aim (sorry cannot read this bit L.O.)  
..... by general unbelief and rejection. The cult has gone, i.e. sacrifice - in the sense of slaying a victim - and the priesthood which it requires, gone - being fulfilled in Christ.

Christianity has demonstrated this in no uncertain terms, by the death and resurrection of ~~XXXX~~ Christ and by the spirit. The withering away of the state has not been so clearly demonstrated - the withering away of the state involving a revolutionary act which has yet to take place.

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To refresh readers minds Gresham was referring in this to Nick Walter: "About Anarchism" - Anarchy 100 - pp 13 "God and Church" penultimate paragraph:

"The General anarchist hatred of religion has declined as the power of the church has declined & most anarchists would now think of it as a personal matter. They would oppose the discouragement of religion by force but they would also oppose the revival of religion by force. They would let anyone believe and do what he wants, so long as it affects only himself; but they would not let the church have any more power."

The discussion centred on Gresham's talk, not on other points raised in the paragraph and in the succeeding one:-

"In the meantime the history of religion is a model for the history of Government; once it was thought impossible to have a society without God; now God is dead; it is still thought impossible to have a society without the state, now we must destroy the state."

which will no doubt be covered on May 2nd.

So the "so long as it affects only himself" bit (would Nick think civil liberty existed if anarchism could be believed - "so long as it ..himself" was the case?) was not tackled.



Peter and Ian both raised points which at first appeared to argue the same point & then were obviously diametrically opposed, it is a little hard to sort out this in the minutes as we were discussing both points simultaneously.

Ian claimed that the Church (? and Israel ?) having the sacrifice, sign and sacrament in them as an effective symbol must therefore have always been perfectly anarchist, and in the measure which the secular anarchist movement did not resemble the church it was unanarchist.

Peter said was the Church an "effective" sign of the free society independent of human will?(later referring to ex-opere operari, cf also the Anglican Article on the unworthiness of ministers).

....

Gresham; the church - the catholic church - erroneously and heretically from Augustine to Pope John identified the Church with the Kingdom of God rather than seeing it as the sign of the kingdom of God. Fortunately John went far to rectify this.

"The Kingdom of God is that reality which has always existed in heaven and in material terms was manifested in Christ, distributed at Pentecost."

Church is anarchist in so far as orthodox doctrine and practise lead inevitably - and independently of the will of hierarchy and prelates, -or indeed ministry & laity - to anarchism and the dissemination of anarchist ideas. But would not go to the point of saying the church is anarchist - even independently of human will - now.

Ian said that one either had to view church images as idolatry, and breach of the Commandments, therefore the church as totally corrupt, or one had to say they were not idolatrous, and as they appeared corruptions without so being so the church in other matters appears corrupted without so being.

He (and to a lesser extent Peter) claimed the role of the priesthood was an example of authority, the Anglicans present insisted with Ian and Peter that the ministry ought to be elected by congregations, but did not hold a priest had authority or privilege in a secular sense and felt that if the sacrifice of the priesthood is taken seriously, and if the priesthood is seen as a function as it should be (ministering to people's spiritual wants) that it is anything but a position of authority.



thy will, but... pass from me"), - on obedience, said that a christian has to be obedient to the Christ within; so though conversion is a submission, it is a submission to that part of one's self that is Christ.

c.f. Anne's comments on Tony Felming's piece on determinism in this LOGOS particularly at the end.

Conversion generally was discussed. Also the factor of Christ within, Andrew conveying the general consensus in referring back to last week when we had said the distinction between an immanent and a transcendant God is meaningless; if God were wholly either he would be limited, undoubtedly the incarnation moves in an especial way in humans.

Also the point Peter made about God arguing with himself in Gethsemane cut across two factors of Christian credal belief. It confounded the persons of the Trinity and it forgot that Christ had two natures and two wills here on earth both divine and human. And Gresham pointed these out.

This point also raised the possibility of sentient creatures on other earths - or rather planets of other stars. The general view that the world in the bible refers to all inhabited worlds and mankind to all intelligent beings. I had no support in believing the incarnation refers to this world alone (and other sheep I have is interpreted by flying saucer whallahs as a reference to other planets) and that there could be another world where neither the fall nor the incarnation had been experienced or one without the other; as this was presumably held to negate "one incarnation", but I felt one act could have more than one manifestation.

..... last week when we had  
A week after our next meeting Resurgence is holding a Fourth World Conference on the 9th and 10th; I believe the invitations are strictly limited, but anyone interested should write to John Papworth, 24 Abercorn Place, St John's Wood, N. W. 8

The next meeting of the Christian Peace Conference Working Group will be at 29 Great James St. W.C.1, before our May 2 meeting at 2.00 PM

There is to be another Whitsun vigil at Porton 16/7 May; phone 01.8823.0384



in the Determinism/Free Will issue Geoffrey Bond writes: (I am sorry that it did not come in in time to be placed with Anne's): -

Arguments on this tend to be either crude - (in part Christians have often been so & determinists also) - and amusing or ludicrous and running round in circles, like a two plane dimension, arguing as if reality could be explained in terms of two dimensions only. It would be interesting to consider what support we might get for determinism from modern physical studies. As a writer on the motions of individual particles (of an atom) wrote: "The important thing is that guidance is performed in a probalistic rather than a determinist way". A writer on Quantam physics: "Its change of place is random and not because of anything." Philosophically this conclusion is not satisfying, we can at once assume that there is something more to learn which might enlighten us as to cause, but it is an interesting observation.

The logic of Aristotle which was a background for modern science in the West has proved insuffieient as it was long ago recognized to be in the East. I however would quote a little more on the the theme: "Hence, since you can't ever tell what a quantum will do, you can't ever say what will happen next. Cause and effect are all gone"; and ! (re Eddington) "But also the fact that the particles of the world are not ruled by the law of cause and effect; - if one cannot describe a causal chain, well, then, there simply is none, - a curious sort of reasoning....the annpuncement that electrons enjoyed free will, whatever that might mean, was cheerful news;" where do we go from there? For as Eddington said: "It is impossible to trap modern physics into ~~determining~~ predicting anything with perfect determinism, because it deals with probabilities from the outset." I have a neat little sentence in a notebook 100 miles away which I should have liked to quote on what pure determinism would imply in terms of modern physics.

The problem is a matter of developed consciousness, I believe all energy has consciousness which is manifest according to the evolutionary structure of the vehicle. In man the evolutionary process can make a remarkable leap ahead by a process which has been called Free Will - a growing awareness appears in man's consciousness when he thinks himself to be choosing. This may be an illusion because of the factors (determining factors) which force him to choose the way he does. However there may be opportunities when he can decide whether to ascend or descend ((in case people do not know



Geoffrey is Buddhist - not Christian. L.O.)) ascend or descend in the evolutionary scale, and these opportunities present an experience of ~~that~~ something of that ~~mysticism~~ mysterious void of pure being, so that in contact with this it may be reasonably said that at these times he has free will, though the 'free' must not be defined as an absolute freedom. \*--\* Its freedom lies in the growing consciousness, however implicit and undefined, of its unity with That in which all actualities and potentialities (actualized in the 6 dimensional world would find fulfillment. \*--\* (An absoluteness which would continue to make an insoluble problem of the fall of Lucifer.)

As to how one interprets this increase towards freedom, so one would interpret the opportunities for advancement towards individual fulfillment. Here also Christians and some Indian systems of theology make use of the concept of Grace. When a soul surrenders to the Divine spirit, through Grace, it is the divine that works through him, \*--\* ~~xxxxxxxxxxxxxxxx~~ Sri Avrobindo speaks of a realm where knowledge and will are one ((so does Marx L.O.)) \*--\* so he experiences something of the freedom of the divine. His path is determined by the divine, as also is the path of the strayer from the path whose mechanistic attachments to the psychological determining factors (habitual reactions, etc.,) are determined by the operations of the natural world, (manifestations of the Creator-indweller-Immanent and Sustainer.)

Absolute consciousness is one, and Absolute freedom is one, and only enjoyed in the unitary all-embracing consciousness of the One. When we talk of free will we talk of progression, and when we talk in terms of free will we are talking of aspects of the same truth which can be better appreciated only in higher states of consciousness. Here much Indian exposition is valuable.

This hasty scribble is not meant to be an essay on your subject but only a few pointers to further development.

P.S.

Although the doctrine of Karma is often insufficiently appreciated in Christian circles (what a man sows so shall he reap) yet there is often a slavish adherence to the notion that nature is governed by "laws". Many quotations could be given from scientific as from spiritual sources on the often misleading conception this engenders. Natural laws are observations or theories about habitual manifestations, which may take other directions - if the directing consciousness behind nature so undertakes.



.....  
Obviously many of us will have our quarrels with that Buddhist (or sorry is it Hindu) approach, but his mention of Lucifer's fall raises the point is determinism predestination. If determinism is merely something that acts on the exercise of Will and not on will itself it does not imply predestination; but if it acts on the Will itself and if this is predestined, then the Fall was predestined, men can - as the Calvinists have it - be predestined to Hell - and the incarnation is only necessary because God first predestined men to sin; so God is not merciful but a sado-masochist. It also raises a mass of other points we ought to follow.

.....  
Ronald Sampson's "The anarchist basis of Pacifism", pp. 5 base et seq.,:

"The sceptic may concede this much, \* -- \* If Government is legitimized so that all men have to concede the moral legitimacy of such violence ...then the crucial awareness of the evil nature of the will to power is glossed over and lost sight of \* -- \* but he remains unshaken in his conviction that men simply cannot live without Government. Of course, if he means men are so patiently intent on governing others that no power on earth will induce them to forgo the pleasure they derive from it, and that large numbers of others are so lost to their sense of individual responsibility and dignity that they willingly acquiesce in their own subjugation, the contention is indisputable. But this is not at all what is meant when people are told so insistently that government is necessary & unavoidable. What is meant is that they have to have leaders for their own good, of "Anarchy" would ensue.

This conviction goes quite as deep on the political left as on the political right. Because common to members of the Left as of the right is the itch for leadership, the yen to get the power for themselves, the struggle for which in their respective parties - i.e. power organizations, constitutes the entire meaning of their lives.

Indeed the worship of power is so deeply ingrained in almost everyone, so automatic, so unconscious, that the mere suggestion to the victims of organized power, that they should not seek redress by 'power' means, since 'power' itself is the ~~evil~~ disease, inevitably arouses the indignant suspicion that they are being invited to abandon the



the struggle, to sell the pass, to appease or capitulate to the oppressor.

But this is not the case. This logic is not after all followed in other instances. What would be thought of the argument that because most men are credulous or weak, hypocritical or untruthful, therefore everyone should become credulous, weak, hypocritical or untruthful, - that to do otherwise would be utopian or would be tantamount to selling the pass?

As soon however as it is the will to power that is at issue, logic is abandoned: & it is urged that men must imitate the very vice in their oppressor which has made him what he is. At this point the old argument is likely to be offered: - but you are assuming that all power is bad; we want the power only to protect ourselves from evil; that is for good reasons.

Power by definition means the ability to force someone to do that which he would not do of his own free will, and it is precisely this that is not justifiable. It is from this element of force, of coercion, that all the resentment & counter-irritants & desire for vengeance, in short evil, are triggered off. It is previous power - a legacy of countless acts of power - that has made the present oppressor or aggressor what he is; and more power can only add to the evil ingredients of the existing situation.

The only reply to power and its evil consequences is not counter-power, which is simply more power, but anti-power, which is the opposite of power, namely, courageous, unyielding powerlessness or love.

.....  
The whole pamphlet is as well worth reading as that extract, not that everyone will accept Ronald's definition of power, there is surely a distinction between puissance and pouvoir, not that all of us will argue as much a pacifist case; (by his -as by Tolstoi's definition, I am certainly not a pacifist),

But that no christian anarchist can fail to discern in this a very basic truth so that even where we disagree, we acknowledge that Ronald is saying something that needs to be said and to the extent that we disagree, we must acknowledge in ourselves a dangerous tendency needing consequent examination. Just as

one may not like Geoffrey's concept of God.

fraternally

Laurens.



Hindu and Buddhist mystics attack Christianity saying that to love your enemies presupposes the fact of enmity, and that Eastern religions having no such concept as righteous anger are more spiritual. We have in the fact of the Christian struggle against the powers of darkness - powers that are themselves offered redemption in the incarnation, a paradox that typifies determined revolutionary action. The Eucharist - an act of fellowship was used by the early church as a means of struggle.

Looking politically two attitudes typify parts of the left - the radical movement. Both with a truth. The class war analysis, that vested interests on the part of the rulers compel those same rulers to strive continuously to limit yet further the freedom and well-being of the poor and exploited; and that therefore the first duty of justice is to align with the underdog.

The analysis seen most clearly in classical pacifism that brotherhood can only arise from brotherhood and that therefore one must divest one's self of all desire to struggle, of all aggressive instinct, of all resentment against oppression as these are parts and parcel of the violence of society.

Struggle which does not stem first from the essential unity of mankind is apt not to be class struggle against oppression but sectional struggle for power. One has only to look at Paisley, who after all represents a proletarian movement, revolting against a land-owning class, that for its own interests, and for those of the Ulster capitalists, is introducing a measure of liberal reform at the expense not of the priveleges of landowner or capitalist but at the far smaller priveleges of the Protestant working class.

Identity with the concept of Mankind is One that does not go on to struggle against injustice naturally involves complicity sinning by acts of ommission rather than by commission.

Any radical pacifist or anarchist movement therefore has to transcend this division. And of course the divide is not bridged solely at one level. The socialist humanism of the early New Left, in theory was able to revolt on a class basis



and at the same time insist on humanism - in revolt against Hungary; and Labour Peaceniks of the day to campaign on bomb tests; but they were only able to combine in and through CND, and from there go on to put clothes, flesh and blood on their synthesis under the impact of Ghandian action, - Harold Steele's Christmas Island action and then the DAC.

But the actions of Ghandi, were in a sense the Way of the Cross, and the interesting fact that Ghandi's theories are almost exclusively confined to Satyagraha, - the way of total non-violent persuasion, and his actions equally confined to Duragraha, desperate and bloody minded struggle which nevertheless used the techniques of non-violence as a tactic, surely owes much to the fact that Eastern (Far Eastern - not Orthodox) ~~xxxxxx~~ mysticism cannot admire a man, a God, who is not only capable of dying on the Cross but was also capable of clearing the Temple.

Once the DAC had made its impact, the synthesis of struggle and fraternity reached far beyond it, it perhaps reminded radicals of truth that they had glossed over, or it perhaps made men who had been dismissed as Utopians relevant whereas they had not so seemed before.

The truth that Tom Brown stressed in his part of The Bomb, Direct Action & The State; "Before a man is a syndicalist, he is first of all a man and has a duty to humanity first" (and to the class struggle only after this) -(that indeed he fights the class war better that way,) has always underlain anarchism but anarchism was only revived by the impact of the DAC in this country; and that truth is now embodied even in most Leninist argument now, where it certainly did not exist before. But it has been watered down as it spread.

The pure distillate of this truth survives only still in anarchist argument, whether this is class anarchist argument that the working class can never hope to control the power of the state, and so it is a mistake to put leaders in power, or whether it is in the moral argument as expressed in Ronald Sampson's article-pamphlet. But any further progress can only come if there is a synthesis at a new level.

Action copied from an admirer of the Way of the Cross gave the catalyst for the lower synthesis - now that a new synthesis is immediately necessary, Christian anarchists believing we have the key to the new unity have a duty to push it.