

## Christian ~~Community~~ Left Study Circle.

### I. Purpose of the Study Circle.

The purpose of this S.C. is to enable us to understand better and to teach others what we believe to be true.

We are a religious ~~movement~~ not an intellectual group i.e. ~~group~~ of people holding intellectual convictions in common. Accordingly we do not expect to convince people by intellectual argument, but rather to convert them by the force of the truth expressed in our own life and activities.

*Accordingly,* what we will have to say to those whom we may wish to convert to our position, is not a matter ~~of~~ this ~~movement~~ Study Circle. The obvious facts of human existence in society ~~our~~ ~~and the~~ ~~relevant~~ ~~facts~~ - unemployment, malnutrition, class education, war danger, Soviet Russia - are the relevant facts to which we must ~~appeal~~ refer when we appeal to the latent Christianity in a man, in order to make it a living force in him. We ~~must~~ refer ~~to the immediate present~~ to "history in the happening" to support our truth.

### II. The scope of the matters dealt with.

Not everything we hold to be true belongs to the scope of ~~this~~ <sup>our</sup> S.C. Two kinds of matter ~~are excluded~~ *do not belong to it:*

*Firstly,* basic tenets of faith. We are still ~~moving~~ *moving* towards the clarification of these tenets, and we do not wish to speed up this process by intellectual means.

*Secondly,* the kind of knowledge we obviously hold in common with other people however closely they ~~are~~ related to us. Such subjects are, e.g. the history of the working class movement, Marxism in its different aspects, and so on.

*and so on.* ~~within these boundaries~~ *within* the subject matter ~~we deal with~~ *we deal with* what we have to say about society, religion, Fascism, Communism. In other words we wish to ~~make~~ *make* clear, in what manner we must use the common knowledge in order to convey our religious message, especially also what answer to give to the arguments of opposing groups, whether from the orthodox Christian or the orthodox Marxian side, or from other sides.

### III. Four main points.

The only valid knowledge ~~we~~ we possess of the nature of our movement is that revealed to us by our own attitude in crucial situations and formulated in the documents of the movement.

Four main points emerge from these documents:

- 1/ The prophetic interpretation of the world crisis (Our world is under judgment).
- 2/ That Xty is an active force in the transformation of our ~~society~~ society towards Socialism to-day;
- 3/ That religion is about the personal field;
- 4/ That Xty is fulfilled in a universal community of persons.

### IV. How do we <sup>undertake to</sup> prove anything?

By showing that ~~it is~~ *a question is* quite simply explained by our basic belief.

E.g.: Why does the Church fail to-day? Because it does not a

knowledge the basic crisis of our times and does not accept the task of Xty in it. - Why does the Communist <sup>party</sup> not achieve more success with the masses? Because they give a complicated and artificial explanation of the crisis and do not arouse the force of latent Xty in this ~~crisis~~. - Why does the League of Nations fail? Because the nations forming it are not true communities under the present economic system. ~~Thus~~; they lack the ~~international~~ unity needed in order to make universal cooperation effective. *that that is*

V. How to avoid futile discussions and unreal issues? at this S. Conf

We are concerned only in discussing assertions, which, ~~if they were true~~, would hinder our effectiveness in furthering our aims.

E.g.: We must refuse to discuss abstract subjects, as for instance,

"Is Xty necessarily Socialist?" ~~unless it is shown that it is~~

*of the world*

unless ~~at least~~ the possibility of such an answer is implied, ~~that~~ <sup>under the circumstances</sup> involve a definite <sup>commitment</sup> to bring about Socialism. If the possibility of such an answer is not implied, ~~it is an unreal issue~~ <sup>is an unreal issue</sup>, if the answer makes no possible difference to the significance of being Xtian in our time. As long as there is agreement on this significance, it is indifferent what the reasons are for which he is a Xtian.

*Similarly,*

questions like "What are the sanctions of Xtian ethics?" or: "Was Jesus a historical person?" ~~are~~ <sup>can be shown</sup> unreal issues unless it ~~is clear~~ <sup>is clear</sup> that ~~under the circumstances~~ the significance of being a Christian in our time ~~may~~ <sup>depends</sup> upon the answer to the question raised.

If we ~~to~~ discuss a question like "Is Xtianity necessarily Socialist?" we must make sure that by Socialism we mean a change in the property system and by a Christianity a force active in history. Unless we start from definitions of this kind, it ~~is impossible~~ <sup>is impossible</sup> that the answer ~~is~~ <sup>is</sup> a definite activity ~~is~~ <sup>is</sup> about a change in the property system.

*cannot be given and at times*

VI. Subjects of our week ends.

The first week-end will deal with the criticism of our social system from the point of view of Xty. The second will deal with the orthodox interpretation of Xty. ~~from the point of view~~ Lastly we will deal with Fascism and Communism.

The first week-end will present social, political and economic problems as religious problems. The second will present the religious problem of our time as social, political and economic problem.



First Week-end: The Christian criticism of our social order.  
(Community and Society).

I. How do we focus our discussions on subjects relating to society, politics, economics and religion?

A/ Society, politics, economics are essentially religious subjects religion being about the personal field and these subjects being only different aspects of the relationship of human beings to one another i.e., from the religious point of view, of persons. (Cf. "The Christian Task": "There are ~~no~~ no problems of human life which are not religious problems, which are not problems of the relationship of persons. The particular questions of our political and economic life are ~~also~~ also in every case problems of relationships of persons to one another. If therefore an attempt is made to solve economic or political problems without considering them as religious problems they cannot be solved.")

This does not mean that political or economic problems are merely religious problems, nor that religion is merely a problem of the right ~~politics~~ politics and economics; it means that religion is necessarily relevant to society and that at times ~~the~~ problems may be ~~entirely~~ entirely insoluble unless we put the religious consideration first. (The relevance of God to bread and butter).

*L of society*

B/ Religion cannot be detached from our life in society, from politics, economics and so on. ("Religion, we believe, is our attitude to reality as a whole, and therefore to every aspect of the whole, including bread and butter".)

*L on the other hand*

(The relevance of bread and butter to God.)

II. The nature of the relation between politics, economics and so on to society is defined by the relation of community to society.

Christianity ~~is~~ <sup>is</sup> concerned with the whole of life ~~only~~ for the sake of the wholeness of life. This implies that it is ~~concerned~~ concerned with society for the sake of community. Community is the sharing of the whole of life, including bread and butter. The permanent sharing of the whole of life makes community ~~co-extensive with~~ ~~with~~ society i.e. ~~with~~ the functional ~~institutions~~ institutions of the political and economic sphere. ~~But~~ Xty is not about these institutions; it is about the whole of life and the whole only. It is only through their reference to the whole of life that other abstract and separate ~~aspects~~ aspects of social existence enter the field of religious consideration. Society is ~~the~~ the sphere of the fulfilment of community; its separate aspects are relevant only insofar as they affect the whole.

*include and transcend*

IV. Why can the Marxian analysis of society be accepted by the Xtian?

The Marxian concept of Socialism is that of a personal relationship of human beings. (Cf. The theses on Feuerbach. "Eine menschliche Gesellschaft" as the definition of a Socialist society).

The Marxian concept of society is that of a relationship of human beings. (Cf. "Das Kapital").

By regarding society in this manner, Marxism is making use of a method that is peculiar to it. Not the state, the political or economic institutions are regarded as constituting the reality of the social sphere but the individual relationships which underlie these institutions. "Beziehungen von Menschen" i.e. relations of human beings are the ultimate reality behind the pseudo realities of a society in which man is in a condition of permanent self-estrangement. Transposed into religious terms, the Marxian position can be expressed as follows: The reality of society lies in community of persons; class-society is a denial of this community; when the technological conditions allow for a more complete fulfilment of community, the true nature of man asserts itself. A revolution becomes inevitable.

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man is that of 1)

V. The limitations of Marxism as a philosophy.

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The reference of Marxian philosophy is to society. Although it regards community as the reality of society, it limits the significance of community by restricting it to the personal field essentially unsocial. Human community is both immanent in, and transcendent of, society. As such, society is irrelevant to the Christian. Communion with God is always communion with persons, but that which we share with others is not necessarily dependent upon social organisation. The content of personal life is unlimited; art, nature, life, action and contemplation in known and unknown spheres belong to its still unfathomed depths. Only in the interval of ages becomes personal community linked with the organisation of society as a whole by God himself. When this happens, prophets arise to announce the fullness of time. It is with this that the Marxian theory of revolution is concerned. From the religious point of view, we define the link between historical time and "eternal" time. Its limitation lies in the fact that it knows of no other sphere of the realisation of community than the social and historical sphere. Although "human history begins with Socialism", there is nothing in Marxian philosophy to guide humanity once this stage of history is reached.

phase

of fine onward

VI. The Christian criticism of society.

The Christian criticism of society refers to society as a whole. Both nationally and internationally, the extension of community is impeded by the actual institutional relationships between human beings under our present economic system. The trouble is not with the parts but with the whole. The denial of community lies in the refusal to change our social system, although such a change has become materially possible. It has become possible, because we could use our means of producing material goods to-day communally without impairing the welfare of our fellows. This simple fact, indeed, probably increasing it, has been morally neutral or indifferent, into a denial of common humanity. When liberal capitalism took hold of society, Christians, including the orthodox, denounced it as inhuman. Only under the pressure of

has been

patently



of *due to the system*  
 The ~~vastly increased~~ material production, they gradually subsided into  
 toleration. ~~the needs of material production do not demand~~  
 anymore the maintenance of this system, ~~Christian fail to protest~~  
 against ~~the continuation of such an order of things still~~ because they  
 partly because the moral sensibility of the Church has been fatally ~~impaired~~  
 impaired by the consistent toleration of the intolerable, partly because  
~~material and financial interests have become inextricably int~~  
*her own* ~~terwoven with this order of things.~~

*the world* *social*  
 Liberal capitalism was a unique experiment. Under this system the  
 production and distribution of material goods forms a separate and auton-  
 omous sphere within ~~society~~. This ~~industrial or economic sphere~~ *is outside*  
~~stands under the principle of competition and of the private owner-~~  
 ship of the means of production. ~~the market mechanism ruled by prices~~  
 which are the results of the ~~market mechanism~~. All material goods or  
 services come to have prices which are called interest, rent, commodity  
 price, wages and so on. ~~human and social ends depending on~~  
 their achievement on material means, the blind forces governing the  
 means ~~indirectly determine~~ also the fate of the ends. ~~the force of~~  
 things the ~~means~~ ~~tend to rule over the~~. Thus ~~the~~ by the  
 ends. The most grotesque perversions of ~~the common sense taken on~~  
 a semblance of rationality under the sway of ~~what is supposed~~  
 to be economic law. The ~~greatest~~ instance is the treatment of human  
 labour as a commodity which is bought and sold ~~like cucumbers~~.  
 That to this commodity a human being is attached, is  
 treated as ~~an accidental feature of no substantial relevance.~~  
 That by disposing of this commodity according to the law of the market  
~~the human being attached to the commodity may be abused in such~~  
 a way as to destroy the ~~fabric of society~~ which is composed of ~~him~~  
 him and his like, is a consideration ~~that is not in the system.~~ The  
 same ~~true~~ ~~of all human and social values on which the existence~~  
 of a society depends. Under liberal capitalism there is ~~no means of~~  
 safeguarding these; they can only survive ~~by an infringement of~~ *organic*  
 of the system in spite of the system. The trouble is with the ~~whole~~.  
 In capitalist society ~~the human economic system is being~~  
 developed apart from the rest of society. The reabsorption of this  
 system in society is the next step to the fulfilment of community  
 in society, ~~today~~. Liberalism has disintegrated society into separate  
 economic, political, "religious and other spheres. Their reintegration ~~into~~  
 is the task of ~~Christians today~~. into a whole is the task of our days.

*VIII* *On*  
 The cash nexus ~~which is the link between the individual and a competi-~~  
 tive system, is ~~in reality a means of their estrangement.~~ ~~from~~  
~~one another~~. The market acts like an invisible boundary separating  
 isolating all individuals ~~in their daily~~ their  
 day by day activities as producers and consumers. They produce for the market  
 and they are ~~supplied~~ supplied by the market. ~~they cannot reach beyond the market,~~  
 they cannot reach beyond the market, however they ~~wish~~ wish to serve their  
 fellows. ~~Any~~ ~~eagerly~~ attempt on their part  
 to be helpful would be instantly ~~frustrated~~ by the market mechanism.  
 Giving your goods away under the ~~frustrated~~ market price ~~may~~ benefit  
 somebody for a short time, but it ~~would~~ also make your neighbour go out  
 of business, and finally ruin your business with the consequent loss of em-  
 ployment of those dependent upon your factory or enterprise. Doing more  
 than your due as a working ~~man~~ ~~make~~ the conditions of work for  
 your comrades worse. By refusing to spend on luxuries you ~~may be~~

some people out of ~~work~~. By refusing to save, ~~you~~ you will be ~~throwing~~ doing this to others. As long as you follow the rules of the market and buy or sell ~~at the lowest~~ at the lowest or highest price respectively whatever you happen to be dealing in, you are comparatively safe. ~~The damage you are doing to your fellows in order to serve your own interest is unavoidable. The more completely one discards the idea of serving one's fellows, the more successful one can be reducing one's responsibilities.~~ Under such a system human beings are not allowed to be good, even though they wished to be so. ~~for harm done to others.~~

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The market is the source of that unreality of human existence that is the characteristic of capitalist society. Commodity values have a semblance of objective reality. Goods appear on the market or disappear from the market, are hoarded or become unsalable according to the relationship of the market price to their "value". The exchange value of the goods is however only a reflex of the relations of the human beings engaged in the production of the goods concerned. The man producing milk and the man producing boots are unconsciously working for one another. The exchange value of their respective produce is a reflection of the conditions under which they carry on their work. ~~Under definite conditions the values of boots and milk will exchange in the relation of the hours of labour needed to produce them, respectively.~~ The mysterious process which crystallizes their personal and subjective relation into the semblance of an objective entity as e.g. commodity value, interest rate, capital and so on, is called by Marx fetishisation. The term is derived from an analogy with an ~~primitive religion.~~ The unconscious process of introjection by which the worshipper of a stone or tree invests the dead object with the miraculous qualities of the spirit which is supposed to inhabit the object, presents a close parallel to the manner in which useful objects are exalted to the rank of commodities in the capitalist system, and are consequently credited with an objective value of their own residing in the goods themselves. ~~much as the spirit of the tree or stone resides in the fetish.~~ Of all very fetishes capital is the ~~(is supposed to)~~ the fetish of capital is the most disastrous to the emancipation of mankind. Past labour assumes in the shape of Capital a semblance of independent existence and poses as a third original factor of production alongside of Man and Nature. Obviously, nothing of the kind amount can be deliberately increased, it can be produced at will. Though it is rightly regarded as one of the important factors of production, it is in no way an original factor like man and nature. That under capitalism this derivative factor ~~comes to appear~~ as the main factor from the presence and amount of which the effectiveness of the other two mainly depend, is the result of a process of fetishisation that is ultimately due to the private ownership of the means of production. But for private ownership of the means of production, Capital would be regarded as what it in reality is i.e. tools, machinery, plant, hoarded goods, the outcome of past labour that is being used by present living labour in the process of producing consumer's goods. ~~The dependence of labour or Capital~~



XI Class society.

*neither have  
nor can have  
any say*

The private ownership of the means of production implies the responsibility of one set up people (the owners) for the use to which tools and machinery ~~are~~ put in order to safeguard production; at the same time it implies the existence of an other set of people (the workers) who ~~have no say~~ in the matter and have, accordingly, no responsibility ~~whatsoever for the carrying out~~ *in it* of their task of production. The justification of such a system can be found ~~only~~ in the ~~unavoidable~~ necessities ~~of~~ a technological situation in which the means of production cannot be used in any other fashion. At the beginning of the industrial age such given a ~~condition~~ was ~~unavoidable~~. Since that time however the position has changed. Machinery can be used to day by the community as a whole. The ~~class~~ class division becomes unjustified, from the point of view of the productive ~~needs~~ *has* needs of society ~~as a whole~~ ~~and~~ ~~the~~ ~~community~~ turns into ~~an~~ ~~act~~ a denial of community. As long as unemployment, unequal incomes, ~~and~~ ~~lack~~ lack of equality of opportunity ~~are~~ the ~~inevitable~~ ~~concomitants~~ ~~of~~ ~~an~~ ~~industrial~~ system which was in other ways justified, ~~these~~ ~~instances~~ they were ~~regarded~~ ~~as~~ the price of progress, and rising material welfare of the community. Since ~~they~~ they have ~~become~~ become avoidable they have become indefensible, ~~and~~ ~~constitute~~ ~~a~~ stark denial of common humanity. Malnutrition ~~for~~ ~~some~~ ~~amidst~~ ~~the~~ ~~affluence~~ ~~of~~ ~~others~~, enforced idleness ~~for~~ ~~some~~ ~~amidst~~ ~~the~~ ~~voluntary~~ ~~idleness~~ of the leisured few; lack of opportunity of education and training for some ~~amidst~~ ~~the~~ ~~monopoly~~ ~~of~~ ~~class~~ ~~education~~ ~~for~~ ~~the~~ ~~few~~ ~~amidst~~ ~~the~~ ~~monopoly~~ ~~of~~ ~~class~~ ~~education~~ ~~for~~ ~~the~~ ~~few~~ ~~amidst~~ ~~the~~ ~~voluntary~~ ~~idleness~~ of the leisured few; ~~and~~ ~~alongside~~ ~~of~~ ~~all~~ ~~these~~ ~~instances~~ ~~of~~ ~~inequality~~ ~~and~~ ~~lack~~ ~~of~~ ~~human~~ ~~solidarity~~ ~~become~~ ~~equivalent~~ ~~to~~ ~~deliberate~~ ~~wrongdoing~~ ~~and~~ ~~crime~~. It is ~~on~~ ~~account~~ ~~of~~ ~~this~~ ~~denial~~ ~~of~~ ~~community~~ ~~that~~ ~~our~~ ~~society~~ ~~is~~ ~~being~~ ~~destroyed~~.

*unavoidable  
accessories*

*become  
equivalent  
to*

XII. The next step.

The next step is the transformation of society ~~by~~ *in process of* a change in the economic system. The private ownership of the means of production must be ~~abolished~~ ~~and~~ ~~the~~ ~~means~~ ~~of~~ ~~production~~ ~~must~~ ~~be~~ ~~owned~~ ~~by~~ ~~the~~ ~~community~~. Our society would cease to be divided into economic classes; its unity would be ~~accomplished~~ ~~by~~ ~~no~~ ~~other~~ ~~means~~ can our civilisation be saved from destruction in war or civil war. ~~It~~ ~~is~~ ~~easy~~ ~~to~~ ~~show~~ ~~that~~ ~~the~~ ~~international~~ ~~organisation~~ ~~of~~ ~~the~~ ~~life~~ ~~of~~ ~~mankind~~ cannot be accomplished by our national communities which are communities ~~only~~ ~~in~~ ~~name~~. As long as only part of the people have any responsibility ~~in~~ ~~the~~ ~~operation~~ of the productive system, ~~and~~ ~~the~~ ~~other~~ ~~part~~ ~~being~~ ~~excluded~~ ~~from~~ ~~such~~ ~~responsibility~~, the ~~community~~ ~~as~~ ~~a~~ ~~whole~~ must lack the will and power to proceed to the ~~economic~~ ~~adjustments~~ needed to ~~make~~ ~~an~~ ~~international~~ ~~community~~ ~~possible~~. The ultimate ~~reason~~ ~~for~~ ~~the~~ ~~helpless~~ ~~drift~~ of the world towards destruction is the denial of community within the nations through the retention of the capitalist system.

*expressed in*

XIII. Marxian economics and the labour theory of value.

Marx started from an anthropological concept of the ~~true~~ nature of man. Both his philosophy of history and his philosophy of society are constituent parts of this anthropology. This approach was incompatible with the acceptance of sociology as an independent science. What with Marx appears as his sociology, is but the application of his anthropological principles to the field of society. His main theorem ~~theory~~ in this sphere of knowledge is the so-called materialistic interpretation of history (so-called, because it is not materialistic in the ~~scientific~~ sense merely in the sense of allowing its full weight to the factor of production in the ~~scope of the whole of~~ social phenomena). (compass)

Marx's theory of Capitalism was an instance of the application of the materialistic interpretation of history. What he ~~was~~ discovering was not the theory of an economic system, but the key to a society. This key he was convinced to have found in the economic ~~system~~ system pertaining to ~~our~~ society. His description of the economic system was first and foremost relevant from this point of view, and for this purpose. As a theory of actual ~~economic~~ economics it ~~is~~ does not take us far; as a ~~theory of prices~~ theory of prices it is insufficient. ~~It is of great scientific value however in two other respects:~~ ~~1/ the trends and tendencies of capitalism were forecast~~ ~~2/ the forms of consciousness induced by the~~ ~~condition of things under the capitalist system were analysed and shown to be the inevitable results of the private ownership of the means of production under modern conditions (fetishisation, the self-estrangement of man, the pseudo-reality of economic objectifications like commodity value, Capital, and so on).~~ ~~Marx described the economic process as a process between Man and Nature; 2/ Man and Man. The first is a timeless phenomenon; it is wherever labour and nature interact in order to meet human needs; the latter is a historical phenomenon reflecting the concrete organisation of society that determines the actual relationships of the human beings partaking in production. Accordingly, the natural elements of economics are labour, raw materials, tools human needs, and so on. In our present society they take on the historical (i.e. transitional) form of wage labour, Capital, demand, purchasing power and so on. While in a Socialist economy the natural elements would still be present, unless an unlimited supply of goods could be ensured; these elements would divest themselves of their capitalist form and would appear in their true ~~state~~ ~~of~~ pertaining to man and ~~nature~~ nature. Thus man would rid himself of the pseudo-realities which limit his life at present, and enter a state of freedom under which his relationship to his fellows would no longer be falsified by ~~the intervention of~~ illusionary elements, ~~into the basic~~ ~~realities of human existence.~~~~

However

Marx

XIV  
Natural  
historical  
Laws

1/ the trends and tendencies of capitalism were forecast ~~and~~ by ~~the~~ most surprising accuracy, viz. accumulation of capital, centralisation of production, ~~recurrent~~ recurrent trade depressions, the contradictions inherent in ~~liberal~~ liberal capitalism both nationally and internationally;

2/ the forms of consciousness induced by the ~~condition~~ condition of things under the capitalist system were analysed and shown to be the inevitable results of the private ownership of the means of production under modern conditions (fetishisation, the self-estrangement of man, the pseudo-reality of economic objectifications like commodity value, Capital, and so on).

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XIV. The role of classes.



XIV. The rôle of classes.

Marx's theory of the class war is usually misrepresented to <sup>in state</sup> ~~state~~ that the economic interest of classes is the driving force in history and that accordingly, the explanation of historical progress must be found in the sectional interests of economic classes. Obviously, such a theory would leave <sup>unexplained</sup> ~~unexplained~~ which ~~class~~ is mainly in need of explanation i.e. why in some cases ~~the~~ one, in other cases ~~than~~ other classes succeeds in taking the lead in ~~social~~ social transformation. Unless the theory provides us with an answer to this question, there is nothing to connect class interest with progress. In fact, the Marxian theory is, that the interests of society as a whole are the decisive factor in history; that this interest necessarily coincides with the development of the best use of the means of production; that, therefore, that class is destined to lead society which can safeguard the best method of production; that in case of a change in methods a new class may be fitted to take the lead, if its economic interests call for a transformation of the system of production; the interests of this class will then represent the direction in which society as a whole must move if economic progress should not be artificially checked.

In other words, not class, but the interest of society as a whole is the ultimate ~~agent~~ <sup>agent</sup> ~~of~~ <sup>of</sup> history; class is effective only, if and when it represents the spearhead of evolution. It was the historical mission of the middle classes to introduce the capitalist method of production under which both the productive forces of mankind and the standard of individual freedom and liberty were raised far beyond the feudal level, & the economic organisation of society involved in this transformation an almost intolerable deterioration of ~~the~~ <sup>the</sup> ~~community~~ <sup>community</sup> life. It is the historical mission of the industrial working classes to lead society on to ~~the~~ <sup>the</sup> ~~transformation~~ <sup>transformation</sup>. The means of production which forced capitalism ~~an~~ <sup>an</sup> ~~other~~ <sup>other</sup> upon mankind, are calling for a socialist organisation of economic life today. The interests of the working class single them out as the ~~group~~ <sup>group</sup> which alone can perform this mission. For of all classes in society, their interests alone ~~will~~ <sup>will</sup> not suffer from such a change. When ~~it~~ <sup>it</sup> ~~is~~ <sup>is</sup> ~~the~~ <sup>the</sup> ~~time~~ <sup>time</sup> ~~comes~~ <sup>comes</sup> ~~for~~ <sup>for</sup> ~~the~~ <sup>the</sup> ~~inevitable~~ <sup>inevitable</sup> ~~change~~ <sup>change</sup>, the other classes in society will look towards them for a lead. The communal ownership of the means of production will usher in a classless society. Not on account of the force of its interests or the strength of its organisation, but on account of the need of mankind as a whole must and will the working classes ~~fulfil~~ <sup>fulfil</sup> their historical mission, and it is on account of this need that ~~others~~ <sup>others</sup> will give them their support so as to assure their ultimate victory.

XV. No perfect society.

In this as in other cases, Marxian Socialism <sup>(silently)</sup> ~~assumes~~ <sup>assumes</sup> that ~~the~~ <sup>the</sup> ~~classless~~ <sup>classless</sup> society ~~is~~ <sup>is</sup> ~~can~~ <sup>can</sup> be perfect. Such an assumption is foreign to the Christian. State and Society are by their very nature imperfect. Community transcends society. Not because man is evil, but because society is necessarily imperfect, no society can be the realisation of community. Power and value are inherent in society; political and economic coercion belong to every and any form of human cooperation. ~~It~~ <sup>It</sup> is part of the ~~inevitable~~ <sup>(inevitable)</sup> alternative of

human existence that we can only choose between different kinds of power and different uses to which ~~to~~ put ~~them~~, but we cannot ~~choose~~ choose not to originate ~~power~~ power or not to ~~use~~ <sup>influence its use</sup> once it is ~~created~~ created. Public opinion is power; and what ever one's views, there is always a possibility that someone will ~~approve of them~~. By doing so, he will refer to you as a factor in public opinion. ~~The same~~ <sup>the</sup> holds good of value attached to goods. What ever ~~our needs~~ our needs, we cannot help valuing ~~(or the contrary)~~ some goods ~~more~~ more than others. By doing so, we inevitably appreciate or depreciate those aspects of ~~our lives~~ <sup>our lives</sup> that are ~~connected~~ <sup>dependent on</sup> or consumers, ~~linked~~ with the value of those goods, or services. We can only choose between valuing different kinds of things, or, eventually, foregoing them altogether, but we cannot choose to refrain from a decision, even though it may be negative. ~~The ideal society~~ The ideal society is that which allows us to realise our responsibilities for coercing and interfering ~~with~~ with the lives of our fellows, ~~by as far as possible the measure of the interference of our~~ interference dependent upon ourselves, and, ~~insofar as it is unavoidable,~~ <sup>insofar as it is unavoidable,</sup> ~~take~~ <sup>take</sup> its burden upon ourselves. Thus ~~allowing~~ <sup>allowing</sup> us to alone is fully responsible human existence conceivable. The measure of true freedom is the measure in which we are free to choose where choice is possible; ~~where and when it is not,~~ <sup>where and when it is not,</sup> we must ~~to~~ <sup>to</sup> consciously shoulder our share in the common evil. There is no contracting out of society. But where the limits of the socially possible are reached, ~~community~~ <sup>community</sup> ~~unleaves~~ <sup>unleaves</sup> to us ~~its~~ <sup>its</sup> transcending reality. It is in this realm of community beyond society that man yearns to travel. ~~Personal existence is unsocial.~~ Personal existence is unsocial. But ~~personality~~ <sup>personality</sup> begins only where ~~we~~ <sup>we</sup> recognised debts ~~are~~ <sup>are</sup> discharged. Under capitalism it is impossible to ~~do this~~ <sup>do this</sup>; ~~neither~~ <sup>neither</sup> the measure nor the fashion of our indebtedness ~~can be seen or understood.~~ <sup>can be seen or understood.</sup> ~~In~~ <sup>In</sup> ~~socialist~~ <sup>socialist</sup> ~~society~~ <sup>society</sup> the increasing transparency of society ~~will~~ <sup>will</sup> allow us to pay our way, ~~as it were,~~ <sup>as it were,</sup> in respect ~~to~~ <sup>to</sup> our fellows. ~~By doing so we have~~ <sup>By doing so we have</sup> passed beyond society; we ~~have~~ <sup>have</sup> reached the sphere of the personal. ~~The~~ <sup>The</sup> independent individuality of liberal capitalism is independent only because he ~~is~~ <sup>is</sup> unconscious of his dependence; ~~and~~ <sup>and</sup> ~~he~~ <sup>he</sup> is unconscious only because ~~he~~ <sup>he</sup> lack of moral sensibility allows him to disregard ~~of it~~ <sup>of it</sup> the social effects of his individual actions and omissions. "He who wishes to be independent, must ~~shoulder~~ <sup>shoulder</sup> the burden of dependence ~~first,~~ <sup>first,</sup> in ~~truly~~ <sup>truly</sup> order to build a society, from which it is possible to be really and truly independent. Such independence cannot be achieved by not knowing of, or by disregarding ~~our~~ <sup>our</sup> indebtedness to others; it can be achieved ~~only~~ <sup>only</sup> by liberating ourselves from social bondage by paying ~~off~~ <sup>off</sup> our debts. ~~He~~ <sup>He</sup> also is misguided who believes that ~~the~~ <sup>the</sup> perfection ~~can be had~~ <sup>can be had</sup> by meeting with his fellows in ~~love and fellowship.~~ <sup>love and fellowship.</sup> In doing so, he is only hiding from the call of true community which is beyond the ~~boundaries~~ <sup>boundaries</sup> of ~~our~~ <sup>our</sup> present society. ~~Community as such,~~ <sup>Community as such,</sup> community for communities sake is a poisonous beverage that makes us dream ~~the things~~ <sup>the things</sup> it prevents us ~~from~~ <sup>from</sup> achieving. Community for universal communities sake is the only fellowship to-day that is not a denial of fellowship. Both the temptation of the perfect society (in the future) and of the perfect community (in the present) must be resisted for universal communities sake.

just so-called

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