

the plough

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"THE PLOUGH, Towards the Coming Order" is a quarterly journal edited for the Cotswold Bruderhof by E. C. H. Arnold. With such a group behind it, THE PLOUGH is an instrument for uniting more closely those who are seeking here and now, both in the Bruderhof and outside it, to live by the standards of the Coming Order of justice, love and brotherhood. The Cotswold Bruderhof would be grateful if all who see the truth for which THE PLOUGH stands would do everything in their power to draw the attention of others to it. A leaflet telling of the aim of THE PLOUGH and the life of brotherhood behind it will be sent gladly to all whose names are sent to the Editor as likely to be interested.

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THE PLOUGH

Towards the Coming Order

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The people that walked in darkness have seen a great light:
they that dwell in the land of the shadow of death, upon
them hath the light shined.

Expectation and Fulfilment

A few weeks ago, when the dark clouds of war hung over the whole world and especially over Europe, the words of the prophet Isaiah were comprehensible to all: "Darkness shall cover the earth and gross darkness the people." Then none spoke or thought any more of the progress of man, of his growing better from year to year and from decade to decade. But all felt that the power of darkness was making a special effort to gain possession of the earth by means of bloodshed and the fratricide of nations. Shuddering, we thought of how in the not too distant future the Advent and Christmas bells would ring, and of how all Christendom would celebrate in its own way the festival of Christ's nativity. Were, and are, all really conscious of what this birth meant, and still means for the whole of humanity; when the angels proclaimed their message to the shepherds of peace on earth to men of good will?

The nations waited many thousand years for the promised Messiah King. Time passed. Expectation grew fainter. Prophets arose and proclaimed: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," and "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom."

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." "The nations waited for thee until the time was fully come."

"But when the fullness of the time was come, God sent forth his Son, made of a woman."

And when he came, he was poor and humble, insignificant in the eyes of this world, born in a stable, without shelter, wrapped in swaddling clothes and laid in a manger. Humanity paid no great attention to this child, of whom the prophets have spoken throughout centuries. Only to a very few — to Mary, the Mother of Jesus, Joseph and the shepherds in the fields — was something of this wonderful birth revealed.

The prophets of the old covenant were in constant expectation of the coming of this Messiah King who was to be born in a stable. To the very end there were those who waited expectantly to see in this world the child in the manger. Among these were Simeon and Anna, whose expectation was fulfilled. "Lord, now lettest thou thy servant

depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

This child was truly man, and yet was truly God. He came into this darkened world of ours, and wherever he came he brought with him the approaching Kingdom of God, and proclaimed it to men. And wherever he was, the powers of the coming world were at work.

When John the Baptist was put in prison, he sent to ask, "Art thou he that should come, or look we for another?" Then Jesus answering said, "Go your way, and tell John what things ye have seen and have heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Even for human standards the time of Jesus' activity was short. For three years only he wandered through the cities and countries. Like a homeless bird, like a swallow without a nest, he preached the Kingdom of God, healed those who were diseased, and drove out devils. Then he was cast out by the mighty of this world.

Since then, churches and sects, schools, universities and philosophers of all kinds have concerned themselves with this one true God and Man. But in this way men cannot grasp the mystery of the birth of the Christ-Child.

So let us ask ourselves again this Christmastide what the coming of Christ means for the world. He went about simply and unobtrusively, but in the power of God and of his Spirit. Just as throughout the centuries a large number had awaited the birth of Christ, we too to-day share this expectation. For "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" — but the second time not as the child in the manger, but to rule heaven and earth with the power of his eternal peace. "Mercy and truth are met together; righteousness and peace have kissed each other."

In the past the working of this child, born in Bethlehem, was the power of God, the power of the future world effective in this our world. This Jesus shall again rule over the earth in God's future, here on earth. All will have to kneel before him and confess "there is salvation in none other".

Of what does the activity consist to-day of this Christ who came, and will come again? Is this power of God, which came from the child in Bethlehem and will come again from him, effective here on this earth as it is to-day? When Jesus took leave of his disciples, he said: "I will not leave you comfortless; I will come to you. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And in his last prayer he speaks of unity with his

Father, and of the unity of those who are his with him and with the Father.

Every time this unity is revealed in the present world, the word of Jesus is fulfilled, "I am with you always, even unto the end of the world." This is also constantly being revealed in that the same deeds as Jesus did here on earth are being done in quiet and unobtrusive ways by his disciples.

Quite ordinary people, like all the rest, are born of God.

"Unless your heart becomes the place of Christ's nativity,

In spite of thousand Bethlehems,

You would be lost in all eternity!" (Angelus Silesius.)

Those who are bound are set free for the service of God. Those who are ill become well through the pouring in of the powers of the future world. A city is built as a picture of the City to be, which God shall set up at the end of the days. Thus the prophet Joel said, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."

It will be like the account given of Pentecost. The same results will take place as took place through the working of the Spirit from on high. "The multitude of them that believed were of one heart and of one soul," and "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

As this one and only Church of Christ, which gives to-day a picture of what will be in the future, of what will be revealed to all men, we, like the prophets of the old covenant, are an *expectant Church*.

May we have enough oil in our lamps, that they may not go out when the Bridegroom arrives for the marriage!

Wake, awake, for night is flying!

The watchmen on the heights are crying:

Awake, Jerusalem, at last!

Midnight hears the welcome voices,

And at the thrilling cry rejoices:

Come forth, ye virgins, night is past!

The Bridegroom comes; awake,

Your lamps with gladness take;

Hallelujah!

And for his marriage feast prepare,

For ye must go to meet him there.

EMY ARNOLD.

The Legend of Heliopher

Once upon a time there was a race which was lost in a great, dark forest. The trees stood so close together that the light of the sun could not penetrate through the thickly entwined branches. There were also numerous wild animals which fell upon the people, especially the children, when they wandered too far from their parents while they were playing. So everyone lived in a constant state of fear of death and destruction, and a hopeless despair took hold of the hearts of the folk. Continuous black darkness had strangled all the light in their hearts. They could not love one another any more. They even hated and murdered one another in their rage. Yet they were forced to remain together, for it was impossible for any single man to defend himself against the attacks of the wild beasts. They had lost all hope of ever finding their way out of the forest. Many of the young people did not believe in the light they had never seen, and mocked their elders when, with a last, weak light gleaming in their dim eyes, they recounted the tales of the festive, sunny days of their youth.

There was, however, among the people a young man called Heliopher. He was very much alone, grieving over the misery of his people, and seeking a way of salvation. He bore in his heart an endless longing for light and love in the dark and cold desolation which surrounded him. But Heliopher left his people to seek the sun. For many months and years he wandered through the dangers of the forest and of his own soul, and often, very often, nearly lost all hope and confidence. But Heliopher bravely withstood his enemies, whether within himself or around him, and he reached the edge of the forest and saw the light of the sun. In terrible amazement he fell into a swoon, and when he awoke he saw in the twilight that he was watched over in his slumber by beautiful people. In the green meadows stood the simple huts of the sun-people, and Heliopher lived with them in peace and endless joy, as the most beloved amongst living men.

Then Heliopher went back to the forest to seek his people. "Come, brothers and sisters," he said to them, "I will lead you to the light." At this there was murmuring and frowning, wavering and hesitation, wonder and questioning, incredulous laughter, a jubilant 'Yes!'—and at last the longed-for departure. Then the light of the sun shone in Heliopher's eyes.

But the way was long and difficult, and demanded much suffering and sacrifice, and murmuring arose among the people, and some spoke and said, "Let us murder him, the betrayer of the people!" And the dark glow of hate was in their eyes.

But others were wiser and said, "No! let us judge him in the presence of all, for it is dangerous to give the people martyrs." And Heliopher

spoke to his people, and talked about light and love. But the wise ones answered, "You lie! There is no light, there is no sun, there is no love. Let us be darker than the forest and more cruel than the wild beasts, then we shall be masters of the forest!"

But Heliopher answered in great pain, "O, believe not, ye wise men, that ye can be victorious over darkness by being more dark; that ye can overcome the wild beasts by being more beastly. Only love is stronger, only the light of the sun can drive away darkness." "Be silent!" said the wise men, "there is no light, there is no sun!" And the people shouted, flinging their arms about in raging despair, "There is no light, there is no sun!"

Heliopher spoke, "Follow me!" And with his nails he tore open his breast, and his heart burned with love, and it glowed and shed its beams through the dark forest. Then he took it in both hands, held it high over his head, and strode forth in front of the people.

In reverent wondering and silence the multitude followed the burning heart.

And the people went in jubilation towards the sun, and danced in its loving rays, and they loved one another. But Heliopher kneeled down at the edge of the forest, and with the last strength of his outstretched arms he held up his loving, pulsing heart to the light of heaven, and gave his last smile to the people.

Down in yon Forest

Down in yon forest there stands a hall:
The bells of Paradise I heard them ring:
It's covered all over with purple and pall:
And I love my Lord Jesus above anything.

In that hall there stands a bed:
It's covered all over with scarlet so red:

At the bed-side there lies a stone:
Which the sweet Virgin Mary knelt upon:

Under that bed there runs a flood:
The one half runs water, the other runs blood:

At the bed's foot there grows a thorn:
Which ever blows blossom since he was born:

Over that bed the moon shines bright:
Denoting our Saviour was born this night:

(15th Century Carol)

The God Mammon

(continued)

Men are called to a life that is fellowship. But money is there. All achievement and exchange, all mutual help, is suddenly materialized in the form of a coin or a piece of paper. The invention of money is not in itself the evil, but the fact that, in the spirit of man and in the actual intercourse of men with each other, this gold dust has choked all living relationships. That is the evil, that in our life together we have monetary relationships which are no longer in any way personal relationships, that are no longer a fellowship of faith and of life—that is the satanic in money. We observed in the relationships of our civilization that men buy from and pay each other, that manpower is paid by human beings. But there is no community between these human beings. Things are received and paid for without enquiring about the men who made them or who sell them. Again, in the money used in paying lies work and effort—work which the payer has performed, or another for him whom perhaps he does not know or consider. The reciprocity of work and the mutual help carried out by means of it vanishes from the consciousness of men, and in our mutual relationships its place is taken by a soulless materialization, a banning of the spirit of fellowship in a cause which is not fellowship but its opposite. So it comes only too often to this, that we buy from someone or that we receive money from someone, that we engage and pay for some “work”, or that we receive money from someone because we have worked—without there being any fellowship between receiver and giver. When this is so we have fallen a prey to Satan, to Mammon.

All these business relationships and working relationships which are utterly, soullessly and impersonally built upon monetary relationship—really upon monetary relationship—are Mammonism. We see in this a terrific and horrible development of our present civilization. It is impossible to-day for a large employer in a gigantic factory to have a living, feeling relationship with all the workers. He has with them only a certain working relationship which is expressed in terms of money. The most impossible instance of this is the case of the shareholders in a joint stock company, where in actuality the mutual relationship of the employers and those who actually do the work has been quite eliminated, where the meeting of shareholders, the general meeting, the inspecting committee and board of directors are pushed between the employer and the worker. And no one is responsible, responsible in personal relationship, for what happens to the worker—no one. The shareholder or shareholders can always refer one to the board of directors and the inspecting committee, and the inspecting committee and the directors can always point to the fact that they

must render an account to the employers. As a result the working masses have no idea how they can or should come into relationship with the employer through their work. Everything is lost in the unapproachable joint stock company and its material profits. Anyone who thinks of this question can find hundreds and thousands of other examples in all departments of life.

We shall recognize in the most diverse facts that Mammonism does not exist in the fact that money is there, for money is merely a means of exchange, a simplification of the process of exchanging the results of work. But Mammonism is the holding on to money, the estimation of things in terms of money, and the changing of human relationships into outward, monetary relationships; everything by which the unity of spirit and the fellowship of soul of men is hampered and destroyed. Thus, when it is a matter of spirit, a matter of opposition to the making of everything material, one cannot simply work against capitalism with the conceptions of Karl Marx. The god Mammon is not just the same as private property, although the latter is overcome by the Spirit. The God of the coming Kingdom of Love is not to be found simply through common property, although he will bring about common property. For the Marxist, the necessity of food, clothing and housing, indeed everything economic, is the sole mainspring of history, and the sole impetus in the relationship of man to man. He knows no other life. Therefore a fight for existence, the class war of the disinherited against property, had to come to expression. Therefore what we live is only the material life, which arises of itself from the urge to exist, the instinct of self-preservation and of propagation. Of course, such a conception is again Mammonism. For if we build up our mutual relationships on the necessities of food, clothing, houses and temporal possessions only, we are founding these relationships once more on a materializing of spirit.

In spite of this, there is in the protest made by Marxism a great and deep truth, for the ultimate ground of the social democratic movement is not the idea of superiority, and not the automatic transition through trusts to socialistic political economy. Just as little is it the idea of communal economics as such. The real source of this movement is faith in a future of justice, faith in a victory of light, faith in a community of men, which must include community of goods as well as everything else. Behind this materialism is ultimately a revolt of the spirit, under the name of the material: an attack upon the Mammonism of the spiritual, who speak of the spirit and yet desire what is material. On the other hand, in propertied circles, materialized relationships can perhaps be overcome, through a patriarchal or still better a fraternal concord in the just use of Mammon for the common good. If we feel that even in capitalistic circles, and even in the materialistic

movement of social democracy, the same faith in an ultimate future of justice can be living, namely in the heart that wants love and believes in the justice to come, then we shall be able to be convinced with the Persian Zoroaster that there is a power of Good which is always stronger than the might of Mammonism. What shocks one most deeply in the verses of Zoroaster is that, even in him, the doubt arose as to whether it is not evil with its cunning which gives the decisive blow in this world. But he fights his way again and again to the faith that this is not so; ultimately the Spirit whose power is greater must win. The greatest power is Light, the greatest power is Love.

The prophetic hope of primitive Christianity and of the Old Testament is also the prophetic certainty of Love. God is power, God is spirit, God is love. This God is the God of the future. He has a purpose for this earth, and this purpose means justice and peace, the overthrow of Mammonism, of this spirit of lying, of murder, and of impurity. Jesus has declared war on this spirit, and he has given expression to the certain faith that *he* is the victor who will overthrow this powerful and dark spirit. We must, however, here put an end to the old misunderstanding that Jesus had proclaimed a Kingdom of God that is purely for the life beyond death; that he meant that all that is still wrong on earth would eventually be put right in heaven; that the god Mammon remains the god of this world, in that he, as the spirit in control of the earth, is and remains the spirit of the earth. Then we would have to be men of the world beyond, who long for the hour of their death more than for anything else; men, who like the Trappist monks lie daily in their coffins that they might be prepared for death. Then death would really be the redemption of man. Then death, as redeemer, would give its last kiss and free us from the fetters of this miserable existence. We would be raised by death from this accursed materiality and apparent reality, into a paradise of spirits and its joys.

This conception is widespread, not only in Buddhism but also in Christianity. What we had to say at the beginning with regard to Zoroaster must be said much more strongly with regard to Jesus, that the great distinction between God and devil is not the distinction between the life here and the life beyond, not between matter and spirit, not between corporeality and incorporeality. But the distinction goes through the spiritual itself as well as through the physical. It runs through all eternity and all time. In each house, thus also in this room, both spirits are at work in full power. In each body, in each human being, in you as in me, both powers are at work. And at each time, in each moment of history, including this one, both powers are active. The decisive question is simply how in each person, in each moment of time, in each body, thus over the whole planet Earth, does the Spirit, the one Spirit of life, will to attain sway.

Mammonism destroys community of life. It is in essence the enemy of life. It is death. The kiss of death is thus not the kiss of the redeemer, but the plague-bearing breath of the destroyer. And death is the last enemy which must be overcome. Death is not our loved brother, whom we embrace because he is good to us. Death is the enemy which must shortly be trampled under our feet. Everything that leads to death, everything that forces its way from existence, from the body, from temporal existence, everything that destroys the health and beauty of life, is of the devil. Brothers, love the earth. Brothers, be true to the earth, and do not believe the seducers who set their eyes upon a world beyond to arouse suspicion of this world. Jesus is the greatest friend of the earth. Jesus, who in the spirit of primitive Judaism has proclaimed love to the earth anew; love to the soil, love to the country. Blessed are the peacemakers, for they shall possess the earth.

And, as in the case of Zoroaster, we find the amazing combination of truth, purity and work on the land, so in Christ and the Jewish prophets we find the proclamation of the coming Kingdom of God; that this Kingdom of God as a new order, a real, material order, will break in on this earth. This earth will become like one land, one garden, where one righteousness and justice and one joy, one truth and one purity of mutual relationships, hold sway; so that only then shall joy really begin on this planet. This planet, the Earth, must be conquered for a new kingdom, for a new order, for a new unity, for a new joy. This joy must come to us from the God who is the God of love, who is the Spirit of peace and of unity and community. That is the message Jesus brings. And Jesus has the faith and the certainty that this message can be believed to-day, and that we can live to-day in accordance with it. Seek first and last this kingdom of the new order, which comes from God. The future of God is all that matters. Nothing else need concern me, for at the right time it will be given as well.

Of course, this great re-formation of the earth includes the personal call to personal renewal. If one is not born anew, one cannot see this Kingdom of God. This new order, this changing about, this new creation of all things and all relationships, is what matters. But these new relationships can only come when the new men are there. If the new men are not there, no one can see this new order of all relationships, still less experience it. But if new men are really begotten of the Spirit, if they are really born anew as the new life that comes from God, then these new men shall tread upon the devils of Mammon, murder, lying and impurity. As those who march onwards, they are permitted to enter into the new life. They should and must even now proclaim and live the new Kingdom. For the new Kingdom is no castle in the air, no purely spiritually blessed state beyond death. It is not a case of our becoming Utopians, of a future which never comes. It is a case of this

certainty of the future being a force now, in the present.

This God is living to-day, the God who will bring this future to this earth. This Spirit is living to-day, which will bring about this unity of all men. This unity is to-day reality. Mammonism is overcome because this power has appeared in Christ. He who believes in the coming and the victory of his Spirit, he who believes in Christ, can here and now be possessed by his power, can here and now make the decision of faith, so that he denies Mammon, kills the covetous will to possess, to enjoy and to hold fast, to envy and to pursue, so that he no longer takes part in lying and murdering, or longs for what is impure. He is made happy by the exuberance of a love in which there is no longer a covetous element. That is the mystery of this fellowship of faith in the future, that it is happy in love without being covetous in lust. That is the mystery of this expectation of the future, that even now it expends the whole love which is slumbering in each human being in work, especially in the most simple work on the land, on the soil, in the field and garden, but also in all the work of the Spirit. In truth this divine spark is living in each human being, in each the secret ardour glows, in each life the deepest longing, so that we cannot laugh mockingly at the German poet when he breaks forth joyously, "Be embraced, O millions, by this kiss to the whole world." Especially from the starry tent of heaven, from the Father of all love, is the Spirit of the future given to us, so that we experience, grasp and understand that there really is a love that embraces all; a love that is a living deed of devoted and steady work.

Of course, the word love has been squandered and misused and spoilt. At bottom, however, it is something so simple, so clear, so plain—joy in all that has life. The man who can rejoice in his fellow living creatures, who rejoices in the beautiful pastures and lovely flowers, who rejoices in beautiful human beings whose innermost life shines out of their eyes, rejoices in their spirit and their life, who can rejoice in the growing community of the Church to be, who rejoices in the growing structure of the unity of man and of the unity of the fatherland in the living mutual relationship of trust and of inner fellowship, *that* man experiences what love is. The man who can no longer rejoice can no longer live. Love is born of joy, love dwells only where there is joy. We need a spirit of joy to overcome the dark spirit of the abyss, the spirit of hatred, of Mammon, of killing and of unfaithfulness. We must experience a great joy that we may be able to bear the wretchedness of the present time, and go to meet the need of the present misery in our land. We must learn to draw from the deep well of infinite joy in all that is living and has life.

We can only have such a joy if we have faith, only if the earth becomes once more something with a future. Men must once more become

vital, that they may learn once more to have faith for all men, faith that they can become something, that they must not be allowed to founder on their wrecked hopes, that they must not die as a result of their dashed expectations. Hope must arise anew—the great hope of ultimate certainty. Only then can we be joyful.

Leaders of the Social Democratic party, the Independents and the Communists had met for a small local gathering. They invited the worn out and exhausted workers to make a new and firmer stand for the solidarity of their Trade Union. We had to ask the leaders and the whole assembly the question, "What is the use of all calls to common activity, to the courage which must recover from this present exhaustion to new strength of battle, if the question is not first answered 'Is the workers' faith in the future of justice still alive?'—the faith that in some way the unjust distribution of the possibilities of life will be overcome, and a just and peaceful community arise among men? Is this faith living, or is it not? Only if it is alive can there be solidarity. If it is dead, there is none." All must own that in reality that is the decisive thing. Of course, this faith of the workers may be wounded, it may be weakened and sunken, but it cannot be killed. All were agreed that it is immortal. May the most diverse political confessions be agreed on this—that is my wish. May the most diverse Christian and non-Christian confessions be at one on this—that is my wish. One thing *must* unite us all: the inner certainty that evil, all that destroys fellowship and community, all that in community life kills, disperses, shatters trust and disrupts, will be overcome and done away with, and that in its place joy, the spirit of love, the community of justice, righteousness and peace shall be victorious.

But to conclude. This faith is not a purely mental state in which we can rest content with unjust conditions. This faith is the strength of a fellowship embracing both the material and spiritual. The sharing of land and work, the sharing of all the good things of life, the coming of all into the sun of life must be in accord with the justice of God, who lets his sun shine and sends his rain upon the just and the unjust. That is the faith and love which gives itself to all men in accordance with the simple sentence of Jesus, "Whatsoever ye will that men should do to you, do ye even so to them." Fight that all your brothers and sisters may have what you yourself need to live a healthy life, to improve your mind, to be able to work to the full for humanity with the powers given you. Let us stand together, let us be one, that we may go to all men and fight, together, for community in all things for all men. We must become brothers to become men, we must become men to become brothers.

EBERHARD ARNOLD.

PAST AND PRESENT

The Connections of Quakers to the Hutterian Communities

A Contribution to the History of two Spiritual Movements

The Plough has set itself the task of publishing not only articles dealing with questions of the moment, but also contributions to the history of such movements and groups as can serve as a guide for seeking men to-day. The early Quaker movement in England and the movement of the Hutterian Brothers, about which an important article was published in our first number, belong to this category.¹⁾ The early connections between these two groups, of which we want to write in this article, are of importance for the careful study of both movements and may be of interest to a wider circle.

In "A Collection of the Sufferings of the People called Quakers" by Besse, the Quaker,²⁾ is an extract from a letter written by William Moore to William Caton. This letter was written in November, 1663, from Amsterdam, and gives an account of the visit of the writer and John Philly to the Hutterian Brothers.³⁾ Moore's account contains little detail. The document however is of significance, firstly, as it proves that the English Quakers and the Hutterians were in touch with each other even at this early period, and secondly, as a confirmation of the accounts given in the Large History Book of the Hutterian Brothers⁴⁾ and other sources such as Beck's *Geschichtsbuecher der maehrischen Wiedertaeufer*,⁵⁾ of the unspeakable suffering of the Hutterians under the repeated raids of the Turks in the year 1663.

William Caton, to whom the letter is addressed, was one of the most active Quaker missionaries of the early days of the movement, and

1) A survey of Hutterian History from the correspondence of Johannes Waldner, Raditschewa, Little Russia, and Christian Friedrich Gregor, Sarepta, 1808-1811. (Archiv der Bruedergemeine, Herrnhut, Sa., R12 Aa Nr. 55.)

2) Joseph Besse, "A Collection of the Sufferings of the People called Quakers", London, 1752, Vol. II. Chap. 7. pp. 420-432.

3) This visit is referred to in the following works: W. Hubben's "Die Quaeker in der Deutschen Vergangenheit" p. 65, and M. S. Hirst's "The Quakers in Peace and War", Leipzig 1929, p. 452.

4) Geschichtsbuch der Hutterischen Brueder, published by the Hutterian Brothers in Canada and Prof. Dr. Rudolf Wolkan, Vienna, 1923.

5) Dr. Josef v. Beck, "Die Geschichtsbuecher der Wiedertaeufer in Oesterreich-Ungarn in der Zeit von 1526-1785". Published in the series, Fontes Rerum Austriacarum, Diplomataria et Acta, Vienna, 1883.

was at that time in the region of Mannheim and Worms, where, among other things, he visited the local authorities on behalf of the small Quaker groups in the neighbourhood, which had arisen from "Anabaptist" circles. There is also a letter extant from John Philly, to the Elector Palatine, dated 1664, that is two years after his visit to the Hutterians in Hungary, in which he opposes the measures taken by the authorities against the Quakers.⁶⁾ John Philly, on his return from Hungary, was once more in the neighbourhood of Mannheim. This is important, because at this time there was a Hutterian Bruderhof there founded in 1654-55 by Hutterians from Hungary.⁷⁾ Apparently William Caton, who, as we shall see later, directed the two Quakers William Moore and John Philly to the Hutterian households in Moravia, was in touch with the Hutterian Brothers in Mannheim, and heard from them of the existence of the households in Hungary. This is not to be wondered at, as the Quaker groups where William Caton was, especially those at Kriegsheim, near Worms, had arisen from groups of Swiss "Anabaptists".⁸⁾

Inner reasons also, however, led to the vital interest of the Quakers in the Hutterian Brothers, and were the cause of the long journey undertaken by the two Friends. Both movements, both the Friends and the Hutterian Brothers, can be traced back historically to the "Anabaptist" movement of the 16th century. This explains how there is so much similarity in the attitude to faith and life of both groups. Especially prominent is their far-reaching agreement in their attitude to the Bible, and their common faith in the direct inspiration of the Holy Spirit, in the direct presence of Christ as the Inner Light and the living Word in the heart of men. The great influence Hans Denk had on the Quakers and on the Hutterian Brothers is well known. Among the Word Leaders of the Hutterian Communities Ulrich Stadler and Peter Rideman⁹⁾ laid great emphasis on the spiritual attitude to the Bible. The thoughts of Ulrich Stadler, as he gives them expression in his writing "A Short Account of and Distinction between the Living Word and its Effect"¹⁰⁾ remind one strongly of the truths for which George Fox and other leaders of the Quakers stood. To show the far-reaching inner agreement we quote the following extract from Ulrich Stadler's writing.

6) Reprinted in Hubben's "Die Quaeker in der Deutschen Vergangenheit", pp. 65,66.

7) Grosses Geschichtsbuch, p. 644. Beck's Geschichtsbuch, p. 492. Mennonitisches Lexikon. Published by Christian Hege and Christian Neff. Frankfurt a. M. and Weierhof (Pfalz), 1913-1938.

8) Mennonitisches Lexikon. Vol. II. p. 572 and following pages.

9) Regarding Peter Rideman's Confession see "The Plough", Vol. I. No. 1. page 23. In one of the next numbers of this magazine an article will appear on Peter Rideman's life and its significance for the Hutterian Church.

10) See Collection of Manuscripts of the University Library, Budapest. Cod. VIII. g 39 ab 5.

"The true inner Word is an eternal and almighty divine power, in man as in God, and is able to do everything. Christ alone teaches this. The outward word is to admonish men to surrender themselves to the teacher within, and not to stand bound by the outward word. If one does not do this, one makes an idol of writings, sermons and words. They are only symbols and tools which must disappear, and remain a picture of what is created. The Word of God which is preached, however, is only a symbol of the true Word. The infinite Word of God is written neither on paper nor on slate. It is neither spoken nor preached, but through it alone men are made certain in the depths of their soul by God, and through the Spirit it is written by the finger of God on a heart of flesh. If one considers it diligently, one sees that the outward word testifies to the inner and eternal or living Word, just as the sign before an inn testifies to the wine in the host's cellar, but the sign itself is not the wine. Thus it is God's ordinance that what is physical should always point the way to what is spiritual."¹¹⁾

From this far-reaching unanimity of both movements in what is deep and essential arises much that is common in the practical attitude to life. For the presence of the same living Christ has the same effect in the different men who open their hearts to the living Word. This unanimity shows itself especially in the refusal to go to war or to take an oath. At the end of this article, reference will be made to the Friends' attitude to the important matter of community of goods, an outstanding principle of the Hutterian Church.

The chapter from Besse's book bears the title "This chapter contains the very remarkable Sufferings, Trials, Jeopardies and Torments, which John Philly and William Moore underwent in Hungaria and Austria, from the First Month, Anno 1662, to the Seventh Month 1663: Taken from a letter written by the said William Moore to William Caton, dated at Amsterdam, in the Eleventh Month, 1663." It begins with the following account.

"On the 29th of the First Month, 1662, John Philly and William Moore being refreshed with the Overflowings of the Love of God through thee, we took our Leave of thee and the rest of our dear Friends in Germany; and what a Cross it was to my Flesh and Blood to leave thee and them, and to take such an unknown Journey, is best known to him that seeth the Secrets of all Hearts, and what a Capacity I was in, is pretty well known to thyself, yet we passed according to the Information thou hadst procured for us of the Way, together with what we

11) Compare with "Das lebendige Wort", a separate impression from "Innenland" by Eberhard Arnold, (Pflug-Verlag), which contains a summary of Ulrich Stadler's testimony.

got elsewhere, and we prospered in our Journey, and arrived the 16th of the Second Month at Cutshort by the Hottersche Brethren, about a Day's Journey from Presburgh in Hungaria, where we were pretty kindly entertained by some of them, and there I dealt some Books among them, which I had carried with me."

Although the Hutterians only finally left Moravia in 1622, and settled chiefly in Hungary, many households had previously arisen on the other side of the border between Moravia and Hungary. The first community of the Brothers in Hungary was founded in 1546 at Sabatisch. Another followed in Protzka, in 1547, and a third in 1558 in Lewaer. Further communities followed, among which the Kesselsdorf community, founded in 1622,¹²⁾ and the St. Johann community, are most outstanding. As well as these a settlement had arisen at Alwinz, in Transylvania, to which place Bethlen Gabor brought some Brothers in 1621. We shall hear later of the founding of Bodok in Transylvania. The Bruderhof in Mannheim has already been referred to. At that time the founding of a Bruderhof in Elbing, East Prussia, was planned, but owing to the opposition of the State Council the plan had to be abandoned. This short account shows how very active the Brothers were at that time, both as missionaries and in building communities.

Which of these was the Bruderhof visited by William Moore and John Philly? It is not possible to state exactly where Cutshort was, as no Bruderhof with such a name is on record. So we are forced to assume that the two Englishmen have made a mistake as to the exact name of the place they visited. Which households were at that time the most important? The Elder of the Brothers at that time was Andreas Ehrenpreis, who lived at Sabatisch, some 50 miles from Pressburg. Next to Sabatisch, Lewaer was at that time most prominent, whereas Kesselsdorf had also won a certain significance through the teaching activity of Hans Friedrich Kuentsch, who died in 1659, that is three years before the visit of the two Friends. The name Kesselsdorf in Slovak is Koscholna, which has a certain similarity with Cutshort, so perhaps it was this Bruderhof which the Quakers visited. It is also most probable that they were in Kesselsdorf as it is only about 30 miles from Pressburg, a journey that could easily be made in a day. The account continues: "And the next Day I went alone to another Family of them: And in my going thither the Lord preserved me out of the Hands of a wicked Man which I met withal, who seeing me a Stranger, would, it's like, have laid violent Hands on me, or have knockt me on the Head for my Money, had not the Lord restrained him, and the Brethren (so called) wondered I was preserved, for they could not go so far as the next Village, but were in Danger."

12) Grosses Geschichtsbuch, p. 573.

Moore chooses the term 'Family' for the word Bruderhof. As the Bruderhoeffe in Hungary lay close together, this incident gives no light as to which Bruderhof is meant by Cutshort. The Dechtitz Bruderhof was some eighteen to twenty miles from Kesselsdorf, while Sabatisch was about thirty miles and St. Johann and Lewaer eight and twelve miles from Protzka. The leading position of Lewaer and Sabatisch would justify such a visit from Protzka or Kesselsdorf.

The History Book also gives several accounts of the great danger of those days, so that this account is in accord with the situation in Hungary at that time. William Moore continues: "After we had some pretty good Service among them, we got the Names of some more of the Families, and one of them was three Hundred Miles farther, at a City called Paddock in Upper Hungaria, but some of them would have dissuaded us from going any farther, but rather only to have visited the Families thereabouts, which I could have been free unto, but John was pressed to go forward, and I had not the Freedom to leave him, he not having their Language, which I had. After that we returned to Presburgh."

By "Paddock" he means the Bodok Bruderhof in Transylvania, which had been founded in 1645 at the desire of Prince Rakoczy, who by more or less violent means had forced the Brothers to go to Transylvania.¹³⁾

The great distance, some three hundred miles, made traffic between the Bruderhoeffe near Pressburg and those in Transylvania very uncertain, especially during the time of war with the Turks. For just at the time of the Quakers' visit, the households or Bruderhoeffe in Transylvania were in very great need and distress through the terrible pillage and devastation wrought by the Turks in this district.

There follows in William Moore's letter an account of their capture, imprisonment and suffering. In connection with this William Moore mentions that he came into contact with Adam Bien, the Earl's barber. He continues: "And sometimes we did go to his House, and had sometimes Opportunity to speak with some of the aforementioned Brethren, who were warned of that sore Desolation which is since come upon many of them, for of nine Families there is but one remaining, and the rest were burned, with the Value of many Thousands in them, and above two Hundred of the Men were slain and taken captive."

It is not surprising that William Moore met Hutterian Brothers near Vienna, for there were constantly some brothers sent out as missionaries. We are told that just at this time they were both in East Prussia and Poland. The sad news of the destruction of nine Bruderhoeffe is in complete agreement with the accounts to be found in the chronicles of the Hutterian Church. Nearly all the Bruderhoeffe were then destroyed. Only Lewaer was spared the worst. Dechtitz, Kesselsdorf, Protzka,

13) See Beck's *Geschichtsbuch*, p. 472, and following pages. *Grosses Geschichtsbuch*, p. 632.

Sabatish, St. Johann, Farketschin, Zobelhof and most likely Trentschin as well were almost if not completely destroyed, and most of them were never rebuilt. The History Book tells of one hundred and twenty two persons who were "carried off, massacred, or imprisoned and transported".¹⁴⁾

What has William Moore to say regarding the faith and life of the Brothers? He writes shortly about it in a really simple and objective way: "These Hottersche Brethren were a kind of Baptists, who lived in a Community, having, like the primitive Christians, their Goods and Possessions in common, they also refused to Swear or Fight, and dwelt by Hundreds of them together in one Family. Their Service was that of preaching to those Communities, and endeavouring to promote and advance their Growth in the Doctrines of Christianity."

From these words we gather that the life of the Hutterian Communities made an impression on the two Friends. William Moore compares their life to that of the early Christians, and maintains that they neither swear nor fight—points in which the Hutterians are in full agreement with the Quakers.

To conclude, we should like to raise a question, the solution to which calls for some study. In an epistle written by George Fox in 1669, to the Quarterly Meetings and other meetings, we find something which we may perhaps connect with the Quakers' visit to the Hutterians. After pleading generally for the suffering, sick, weak, widows, orphans and aged, and drawing attention to the Quakers' duty in helping such, George Fox desires "Friends to have and provide a House or Houses for them that be distempered; and an Alms-House or Hospital for all poor Friends that are past Work." "And Friends to have and provide a House or Houses, where an Hundred may have Rooms to Work in, and Shops of all sort of things to Sell, and where Widows and young Women might work and live."¹⁵⁾ In his book "Social and Religious Heretics in Five Centuries",¹⁶⁾ Carl Heath remarks that this plan recalls the communism of the Moravian "Anabaptists". Is it not possible that George Fox's thoughts in this direction were instigated by the accounts of William Moore and John Philly, on their return, especially as the letter was written only four years afterwards? The outward similarity of a Hutterian Bruderhof to George Fox's plan is the more noticeable in that he speaks of workshops such as the Brothers had in Hungary and Mannheim; and also in that the number of people mentioned is about one hundred. We find a still stronger resemblance to the outward

14) Grosses Geschichtsbuch, p. 662 and following pages. Beck's Geschichtsbuch, p. 506 and following pages.

15) Quoted by Carl Heath in "Social and Religious Heretics in Five Centuries". London, 1936. p. 119.

16) As above.

form and organization of a Hutterian Bruderhof in "The College of Industry", by John Bellers,¹⁷⁾ in which he suggests the overcoming of poverty by founding communities in which some three hundred men, women and children should live and work together. The capital for such a "Bruderhof" was to be supplied by the rich, and they were to receive a dividend from the surplus resulting from work. The 'College' was to be in the country, and industry and handicraft were to be fostered. Here are Bellers' own words: "The Poor thus in a Colledge, will be a community something like the example of Primitive Christianity, that lived in common, and the Power that did attend it, bespeaks its Excellency".¹⁸⁾

Does not William Moore write that the community of the Hutterian Brothers recalled the early Christians? Did not the Hutterian Brothers live on the land in such families or Bruderhoefe of several hundred persons, and had they not also small industries and celebrated craft-rooms? Did they not educate their children together as John Bellers suggests? Was not land and money placed at their disposal by rich lords for the building up of their households, and did they not pay these lords a duty or 'dividend'?

It would be exceedingly important if one could prove that the community of life and work of the Hutterian Brothers in Hungary and Mannheim had influenced Bellers through William Moore and George Fox, through whom the thread proceeded to Robert Owen, early socialism and the co-operative movement. Further study, especially of the literature of early Quakerism, will have to show how far the visit of William Moore and John Philly to the Hutterian Brothers had a direct influence on the thought of George Fox and John Bellers. We believe we can say already, however, that William Moore's letter to William Caton presents a further contribution to the history of the Hutterian Brothers, as well as to that of the Quaker movement, and illuminates and places in a new light their close connection to each other.

E. C. H. ARNOLD.

Cries for Help from Germany and Austria

Extracts from letters to the Cotswold Bruderhof

"You know the conditions in Germany to-day, and know that many people there are in need. Perhaps it is possible for you to help one of these people, who without help from outside have no chance left in this life. A friend of mine, a man of sixty-three, is a master bookbinder

17) See Dr. Karl Seipp's "John Bellers. Ein Vertreter des fruehen Quaekertums". Nuernberg, 1933.

18) Carl Heath, "Social and Religious Heretics in Five Centuries", p. 131.

in Vienna. Although he is of the Lutheran confession, the authorities have forbidden him to continue his work because of his Jewish ancestry. In a few weeks' time he must leave his house, also for racial reasons. Perhaps there is still room in your community for this man, who all his life has done other men nothing but good. At his age it is practically hopeless to get a post abroad, although he is a trained and able craftsman. With all my heart I beg you to help him to get out of Germany, and to make it possible for him to continue a life of honest work."

"Since the end of 1935, I have been trying in vain to find a possibility of emigrating. Recently I heard of the aims of the Brotherhood, and that there is a chance of learning to know different kinds of work there, with a view to emigrating overseas later, and hope came anew. As I have been unemployed since 1935 and want to give my life an aim and meaning through work, no matter of what kind, I turn to you, and would be infinitely grateful if I, as a Christian non-Aryan, might be accepted by you. I beg you to do all that is in the power of the Brotherhood."

"I have an aunt and uncle in Vienna. My aunt is about fifty-eight years old, and my uncle is not yet fifty. They have no money, but they want to work. My uncle is healthy, and enjoys work. My aunt has a defect—she is deaf—but cooks well, and for years has done all the housework herself. Many years ago she published a lot. Both are people who have been interested mainly in literature, music and other cultural pursuits. During the war he was all the time at the front, and in the meantime she, as the result of malnutrition, could not nurse her baby. Cow's milk was not to be got, so the child literally died of hunger. They have suffered unspeakably already, through poverty, and now do not know where to go, and in a few days they will have no roof over their heads. As neither were ever Jews in faith, but have only a moral and ethical belief in God, there should be no difficulties in this direction. Quite other, however, is the matter of permission to come to England. How can one get permission? Do you also accept people who have no money? Of course I cannot make any arrangements with my relatives, for I can neither write anything concerning actual conditions, nor, for reasons known to you, can I write saying I am corresponding with you. Just yesterday I heard over the wireless that all Czechs and Jews must leave Vienna within a very short time, but where are they to go? The whole of South America is closed to them. North America has already exceeded the contingent, and everywhere a prohibitively high security is demanded.

I have also in Vienna an aunt of sixty-three, who told me herself that she would work and work and not be a burden to anyone, if only she

might live in quiet. Can you possibly do anything for her? Perhaps she could contribute something, if only a very small sum. No one can imagine the need and misery. As is always the case, the poor are much harder hit than the rich. If it is at all possible, do help. Do save the lives of three people, who otherwise are lost. Perhaps the time will soon come when Jesus Christ will walk again on earth. There was never more need for him than now. Perhaps the countless prayers for help and salvation will bring him to this. If it is at all possible, please answer soon. It is for me as important as a verdict for life or death, for three lives are dependent upon your answer."

"I turn to you in the very greatest need. I am a composer. I was for thirty years a choirmaster, the director of an orchestra, and a teacher of the Theory and History of Music. My wife was a certificated teacher, and understands all about housework. We have a daughter of eleven. When Hitler came, I had to give up my livelihood.

I have written in vain to nine countries of the world for help. Then I realized that perhaps my family and I could still be saved, so I turned to you. Please accept me. Allow us to live with you, or my days are numbered. Please help us. I beg you, wringing my hands."

"There is really no point in writing. Yet I am doing so. As you know, everything has grown very much worse. It may be that I receive no more unemployment benefit. The Jewish cafés are closed, most grocers' shops have stopped selling to Jews, Jews are excluded from cinemas, theatres and coffee-houses; and even if I should have the money for the rent on the first, it is questionable whether I can get a room. But I shall not have the money. As well as all this, the declaration that I am harmless expires on the 17th, and there is a possibility of my being turned out. I am already so weak that I can do no more, and it is just beginning. I am only writing to you in case it should be possible for you, in spite of all, to procure permission for me to come to England. I do not really believe you can, but—. If I know I can come to England, then I can still wait. On Friday I was at mother's. There all is in order, except that she has nothing to eat, as the shop is closed and she gets no more stores. Please write to me at once. I cannot enclose a stamp as I have no money. I hope I get my unemployment benefit tomorrow."

"I ask you to make it possible for me to come to your home. It is unnecessary to assure you that I will put not only my technical ability, but all my powers at the disposal of the common life.

All I now possess by way of earthly goods is my dear, good wife, and the thought of no longer being able to support her by my work is a great pain to me. Yet I hope that through your kindness this may again

be possible in the course of time. Just a short synopsis of my life. Forty-nine years old; have been a Christian for seventeen years; married an Aryan; was an officer at the front, three times badly wounded; childless. If you, for the sake of Christian love to your neighbour, give me the hope of being able to show my human and professional qualities, I shall once again believe in humaneness. As well as being a good housewife, my wife is a tailoress, and longs as I do to lead a quiet life of joyful work."

An Appeal for Gathering

The dark and heavy clouds of a great thunderstorm face the horizon of human destiny. One can hear the mighty roll of thunder and see the lightning over many lands, making the sultry night terrible and enwrapping the whole atmosphere.

All the powers of darkness have closely united and are driving the nations in a frenzied race to the brink of the abyss.

These happenings, confirmed as they are by our own personal experience, are opening the eyes of men everywhere to the understanding that we are on the verge of a new era. The old forms of life, with their selfish relations of men, of states and of culture, after having served out their usefulness, are becoming too narrow for the awakened man's consciousness of the *unity* of the whole, and they are therefore inevitably doomed to destruction. This is the law of life and of the higher evolution.

But of those positive souls who are awakened to life, there are but very few called upon to take part in this destruction, although they are able to understand its necessity. Destroyers are too many, but creators are few. The sufferings of these awakened souls increase and so does their longing to participate in world affairs, but the direction of such activity and its nature form an unsolved problem and remain a heavy burden upon their hearts.

This is why we venture to put before our friends the following question:

Has not the time arrived when to regain and maintain the lost equilibrium of the world-life, and to counteract the destructive elements, there must be brought into existence a conscious union of the constructive elements? To this and other questions which are oppressing our brains, we ask for a solution, which can only be found by a union of those awakened to life and to an awareness of their responsibility.

This is the reason why we, a small group of friends from the unorganized international brotherhood of the "human family", who have all our lives striven for truth, bring this appeal to all congenial spiritual friends scattered throughout the world. We want to ask them whether the time is not come when the possibility of arranging a common meeting is a practical proposition?

We do not wish to advertize ourselves, though we try to spread our convictions as much as possible. We have not the least desire to organize anything, or to put forward any definite programme, or to found a new movement, but we are acting from an inner perception of the need for a spiritual union of all positive elements who are ready to serve *the one eternal life* for the salvation of humanity.

We hope that you are able and that you yourself are ready to receive our message and feel inwardly called to serve the truth unselfishly. We do not want you to bind yourself in an already planned organization, nor do we hope that you are already bound to one. Everyone will be free to find intuitively his own way and sphere of activity to the service of the One Eternal. We hope to meet in the greatest modesty, simplicity and humility, so that our contact may be unconstrained and immediately fraternal, without any separating discussions or lectures. But it is not meant that everyone shall not express freely

something of *his own*, and we want to exchange our thoughts about the problems of the present state of humanity and of the world harmony from the spiritual point of view. Though we have to take the initiative in this appeal, this has not been done with the object of obtaining a leading position, or of proclaiming some new doctrine. Our only Leader is the Eternal Spirit-Life which manifests itself to everyone in its own uniqueness, since we all are its multifarious instruments.

We ask the reader to join us in spreading this appeal. We ask for your advice and unbiased opinion about the possibilities of such a meeting. The chosen country must be central. We have no material means either for defraying expenses of this meeting, or for the friends who are unable to come through lack of funds, but such may be helped by the common aid of all who are able to render assistance. The most suitable country, we think, would be either Switzerland or Holland. We also ask you for the addresses of individuals and societies, spiritual movements, settlements and brotherhoods who are interested in this idea. We also ask for copies of all papers and magazines which may be in sympathy with us.

We believe and know that no system can bring peace and harmony to humanity, because the "Kingdom of God" is not outside, but within us. The realization of the highest ideals in national life depends upon its spiritual leadership. We believe in *one* religion which expresses itself in all the various creeds. This religion ever teaches the supremacy of divine love. "Light is good, no matter in which lantern it burns." We believe in the brotherhood of all, irrespective of colour, race, creed, nationality or class, knowing the diversity of human gifts and abilities. We do not claim absolute equality, but such differences as those which are due to varying stages of human evolution do not interfere with true brotherhood. We will carefully avoid the thought that we could arrange or organize something ourselves. We therefore will avoid all problematic resolutions. We have enough experience with such "resolutions" made in many conferences. Besides, such resolutions suppose a coercion of people thinking differently. We believe in Liberty as the condition 'sine qua non' for the evolution of every creative activity. We want to *live* ourselves the Truth we believe in. We want rather to *be* than to do and to discuss!

Life has emphatically taught us, that our over-evolved intellect is only able to follow the old tracks of past experiences and to build logically and constructively upon them. The origin of the *new* is always in the innermost, and emerges out of the subconscious latent genius intuitively, and we thus receive new ideas and inspirations according to the stage of our spiritual evolution.

Life is working according to eternal infallible laws, and if we open ourselves to it by our deep faith and trust we shall receive the new ideas and spiritual guidance.

This inner illumination will become more perfect and effective when sought in the common atmosphere of collective faith and by united striving after the highest ideal, *truth*. Only after enlightenment can we use our intellect for the service of humanity in practical daily life.

Thus we expect from all attending our proposed spiritual and fraternal meeting an open and receptive mind for receiving enlightenment. We shall acknowledge our friends' differing activities which, being only different aspects of the same Life, will not separate us but complement and integrate us in our consciousness of the whole.

When this appeal has created the interest of a sufficient number of friends and their spiritual and material help made possible the realization of a meeting, we will in due time inform you about the time and place arranged and give other information to all those who have announced willingness to participate. (Please add four International reply coupons).

Hoping to receive your valuable support and counsel we send you our fraternal greetings in the unity of the One Eternal Life.

NICOLAI SCHEIERMAN, Hovsta, Sweden.

FORUM

COMMUNITY AND 'THE HOLY NATION'

We are glad to be able to publish some letters referring to the anonymous article 'The Holy Nation', in the second issue of THE PLOUGH, and to J. Middleton Murry's contribution 'The Way to Community?'. We ourselves do not agree with all that is expressed in these letters, but we are always glad to publish contributions of this kind, so long as they are written in a sincere spirit. The editor replies to one or two important points raised in these letters, under the heading "Editorial Comments" on page 102. (The Editor.)

THE HOLY NATION

I.

Dear Mr. Arnold,—Thank you again for 'The Plough' and its record of an enterprise so peculiarly precious in these days when the world seems crazy with militant nationalism.

I am of course deeply interested by Mr. Middleton Murry's remarks on 'The Holy Nation', and I should like him to see the *whole* of my paper. I do not remember whether you sent my MS. back to me; if not perhaps you would like to send it to him to read.

If military service may *in theory* be regarded as a "normal obligation of citizenship", *in practice* it is folly to impose it upon the unwilling. Those who fear to die are exempt under the law of Moses (Deut. XX.8), and those who fear to kill must be exempt under the law of Christ.

Happily there are wide regions of the world in which conscription is not and cannot be enforced. If the Bruderhof were driven from England, it would have to set forth again and find a new home, as the "Pilgrim Fathers" did in the 17th century. I do not think however that the motherland of the Quakers will persecute those who follow their teaching in this matter.

"The Holy Nation" should, I felt, have a local centre upon earth where agriculture and manufacture might be carried on under Christian conditions, and a Christian culture might be developed. I did not insist on a strictly communistic society; but on one where there should be neither pauper nor millionaire, and where none should enjoy luxuries whilst any lacked necessities. Moreover, I wished the membership to include groups of Christian people dispersed over the world, earning their living by various occupations, and by their example playing the part of missionaries of the Cause: a series of living "nuclei" whose task is to leaven all the races of mankind.

A Christian owes loyalty—so it seems to me—*first* to that Universal

Church which I would fain recall to the consciousness of its own *nationhood*; and *afterwards* to the secular nation in which he has been born and brought up. With denominational or confessional loyalties I had no intention of interfering. My desire was not to reduce all Christians to identical ways of government, worship or even confession, but to urge them to realise the social implications of that large measure of belief which they hold in common.

In the Church of England (of which I am myself a member) individual parishes might I think build up a community life such as that which Mr. Middleton Murry suggests; though the close connection of the Church with the State and the landowners would probably be a serious obstacle to any general movement of the kind. But in any case a Christian commonwealth limited to a single denomination would not satisfy me. Fundamental in my scheme is the hope that the common belief of all the Churches may provide sufficient basis for a distinctively Christian social fabric.

I am interested also to read David Hofer's account of the expulsion of the Brothers from Germany; and the short history of Christianity in Sweden. It seems to me so natural that the Labour Movement, which seeks to establish a juster social order, should find an ally in the Christian Church. In Russia the "Communists" have made the fatal mistake of attacking Christianity itself instead of calling on the Church to become more Christian.

(By the author of 'The Holy Nation').

II.

Dear Friend,—Your unsigned article 'The Holy Nation', together with Mr. Murry's 'The Way to Community' and your leaflet 'The Way to a true Peace' will have been read with deep interest.

Would you extend to me also the courtesy of a hearing if I attempt to raise the issue above 'The Way to Peace' and 'The Way to Community'? 'The Way back to Reality' would more fittingly head my contribution; and the issue, "Idealism v. Realism".

I have been studying the implication of the words on p. 56 of 'The Plough':—"It has been God's will to work through the leaven of a chosen community. But the leaven must be pure and strong if it is to do God's work." I accept those words. I would express the point of view of an evangelical churchman who yet is in deep sympathy with the work of those who are challenging the churches' unwillingness to accept the social implications of their Holy Faith. The time for criticism of methods of doing God's work is past. I am profoundly convinced that the "Signs of the Times" indicate that we are in for a great fight; that we must close ranks and find room for men and women who can skilfully use every tool and weapon for the maintenance of Justice,

the principles of Right and the bringing of light and health to men. If the pacifist is a resister, and can overcome evil with good, we must use him. If a trained soldier of strong Christian character, we will see him into a commission: tools to the valiant; sword and trowel; tongue and pen; brain and brawn.

And although every national and secular agency for good must be brought into the conflict, yet I would submit a thesis, unpopular, but in line with the need of the time and tense attitude of challenge that must be ours if all that is worth saving in our civilization is not to be wiped out.

As I write, Mr. Hore-Belisha is planning the completion of an 'A1' Territorial Army for Britain. There will be many thousands of valiant Christian soldiers in that Army; and I am prepared for the criticism to which I expose myself in saying that.

My thesis shall be expressed thus:—The necessity for the highest possible standard of effort for God demands that the dynamic and principle impelling to that service shall be life-union with the Person of Jesus Christ, through the revolution of a regenerative change of heart, and because of a Fire-Love to Him as Commander. I leave that unelaborated. The significance of visible world-antagonisms is spiritual; it is between the Saviour of souls and the Enemy of souls. It points the way to 'A1' efficiency in a conflict ahead which is certain. It segregates from the lesser grades and motives of service those, like Gideon's three hundred, who are the pioneers, the "Workmen of God", the deciding force in the final overthrow of Wrong.

But 'C3' men like myself may also find our rank in the second or third line; and briefly I add these notes:—

1. *Pacifism*. Peace is frictionless activity in all constructive work. Destruction must be broken before we have Peace. The balance of Nature must be restored. Peace is an uninterrupted mystic fact for all Christians—peace in a storm-vortex. I am incredulous of international peace, yet, at any rate.

As government and law are necessary, a peace-loving man will be strong to help in the enforcement of law in passive ways. He will "obey God rather than man", but will submit himself to "the powers that be" as a patriot. Wrong will have to *fear* Right, and 'C3' can help. On the purely defensive side, an air-raid over Ashton Keynes must be met by something more than a will to peace, or a "witness to peace". Several Divisions of Mr. Murry's conscripted army may yet save England from destruction and thus preserve the good work of the Cotswold Bruderhof by spade-work—'entrenchment'!

2. "*Election*". The "ecclesia", or "called-out" people represent God's own plan for witness to Him. I believe in the concept and fact of 'The Elect Race; the Royal Priesthood; the Chosen People'. It is the greatest

empire in the world. I would not set it within my own narrow frontiers, or press for any "natural" or other way of achieving it than on the simple all-embracing loyalty I have stated. That there is a "stubborn reluctance in the English soul" to this concept indicates that England in the mass is unwilling to be saved at all. But a 'Holy Nation' you must have. Professor J. W. Scott calls for a few people, segregated from the mass, to show forth the mechanics of free exchange of commodities; but not with the segregation itself as an ideal. The principle is that the "salt of the earth" shall permeate the mass.

We will find a place in God's Holy Nation for units of every size: the nation (a nation could be God's battleaxe for the final overthrow of capitalism, acquisitiveness and militarism); the parish; the small community; the individual. But I want a unified command (Heb. II.10). God's plan for the world, with Palestine as strategic centre, is unfolding.

3. Propagation. My plea is for the emergence of the spiritual out of all endeavour whatsoever. The Cotswold Bruderhof would be out of the world of evangelism were it not for the saving principles of advertisement and missionary enterprise it practises. The natural herding instinct of the early Christians on the persecution of Saul of Tarsus in the 'Holy City' must be broken. The "dispersal abroad", "teaching everywhere" was God's plan for bringing a virile missionary church out of a communal one! The craftsman's interest must be subordinated to the constructive evangelist's.

No church which is a static community, and no Bruderhof which were that only, could hope for emergence in the conflict of elemental spiritual antagonisms facing us now. Hell loosed, our Gothic achievements must be falling about our ears; and, without a throbbing life beneath them, better so. But as headquarters for missionary propaganda, what matters? The spiritual result; the good intention; the spiritual conquest; the material sacrifices; the dispersal of darkness, ignorance, materialism—these are the permanent, though unseen, memorials to courage.

"The Stones of Venice" may be destroyed; but the spirit they embodied remains.

"Workman of God" (Faber)—!!

"I am doing a great work, and I cannot come down" (Nehemiah)—to any lesser motive and loyalty.

—Yours sincerely, E. H. Wynn.

41, Clarence Square, Cheltenham.

III.

Dear Friends,—Many thanks for the September number of 'The Plough', received last week. The article by J. Middleton Murry 'The Way to Community?' interested me very much. But methinks that the way of

community life as expressed in the teachings of Jesus, and tried by the early church, cannot come in the way our friend Middleton Murry thinks. To begin with the state church and the parish priest are in the wrong place. There are individual parish priests who count not their life dear unto them, and God blesses them for their sincerity of life and purpose. But speaking generally, the parish priest is an autocrat, and in the family of God there are no bosses. Spiritual leaders there are, who by their vision and faithfulness can advise their brothers and sisters what to do.

It is quite true what J. Middleton Murry says, that there is in the English soul a stubborn resistance to regard the Christian Church as a community of those who are *called out*. I am glad he believes that the way of unconditional love was once revealed, and that it meant and still means leaving houses and lands and wife and children. I know men and women to-day who have left all and gone out to preach like Jesus. The hospitality they receive usually comes to them as it came to Elisha through the Shunammite woman (2 Kings IV. 9,10). To those who receive them it means being called out from all organised religion, and they meet in homes as did the primitive church. I know of no fellowship on earth just like it, except perhaps the Bruderhof which I have not yet tried. The phrase J. Middleton Murry uses, "the way of unconditional love", does not seem quite right. To me love is always unconditional. There is such a thing as conditional faith. Jesus made that clear when he said to Philip (John XIV.11) "Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake." The second is to me conditional faith, depending on what can be seen. In the matter of taking up or being defended by arms, unconditional faith is well expressed by Ezra (Ezra VIII.21-23). I cannot understand how J. Middleton Murry, believing in Jesus and a certain way to community, can be sorry that we have not compulsory military service in England. May it never come, but if it should I believe the Cotswold Bruderhof with other faithful souls will remain true.—With warmest greeting, thy friend sincerely,

234, Demesne Rd., Wallington, Surrey.

Percy Cleave.

Community Notes and News

(All letters for Community Service Committee to Hon.Sec., 'Chancton', Dartnell Park, West Byfleet, Surrey. Stamp please for reply).

Friends came from all over the country for the community gathering at Bow on 5th Nov.—an even larger assembly than last year. A surprise item was provided by Dr. Oldham's address on 'Community and the Oxford Conference'. There was a fine show of community work and produce.

Edmund Cocksedge and twelve friends are committed to a pacifist community venture, and a suitable farm has been viewed in East Anglia. Funds will be needed to make possible the settlement of the group, and those willing to help are invited to write c/o Community Service Committee.

Rudolf Grossman, 7, Rue de Nesles, Paris 6, has been evicted from his home in Austria for pacifist activities, and is now exiled and without resources. He appeals for donations to enable him to publish his book "The Racial Problem and Mankind". Enquiries are referred to Runham Brown, of the War Resisters' International.

Those willing to find homes or schools for refugee children from Austria are asked to write Alma St. Wittlin, 16, Queen Court, Queen Square, W.C.1, (or c/o Refugee Children's Committee, Friends House, Euston Rd.).

A refugee colony on a community basis is being established in Norfolk. Clara Walls of Patrick, Peel, Isle of Man invites enquiries from those interested in settling a community or refugee colony on the island.

Hugh Settlement, at Andover, is now accommodating Austrian refugees. Frances Roberts ("Pilgrim Frances") plans to open a house at Camberley, in Surrey, before Christmas, where those who wish can explore community living and discover its implications.

A group of boys at Reading School propose to experiment in community land settlement in the New Year.

The setting up of community centres for retreat and meditation is under consideration by a group of Free Churchmen.

Community activities are to be considered at area conferences in Merseyside (write Norman Slatford, 'Avondale', Wellfield Lane, Timperley, Cheshire) and in Edinburgh (write Duncan Brown, 13, Craigcrook Road, Blackhall, Edinburgh 4).

Barter of vegetables from a Kent village is being arranged amongst individuals and groups concerned with community. Those interested in such plans write J. Theodore Harris, 9, Queensdown Rd., E.5.

Wilfred G. Green, of 7, Brockley Park, S.E.23, invites letters from anyone willing to join him in a two-week cycling tour of community groups and centres during next summer, starting from or near London and using Youth Hostels on the way.

Buildings and land suitable for a community settlement in Derbyshire or S. Yorkshire should be notified to Community Service Committee.

Those working in London and considering joining or forming community centres on an income-pooling basis write Community Service Committee.

Letters have been received from groups concerned about community in Minneapolis (U.S.A.) and Wellington (New Zealand).

Please recommend "Community in Britain" to friends and groups and also introduce it to your local library. (This has been done already by several readers).

Recent addresses on community have been given at Camberwell, Hampstead, Highgate, Muswell Hill, Swindon and Colchester, to the Engineers

Study Group (Ethical Section) in Bloomsbury, and at the Dick Sheppard Centre in Bayswater, where Prof. Scott outlined the community solution of the refugee problem.

'The Coracle' is recommended to readers who want to know more of the Iona Community. Write 4, Park Circus Place, Glasgow, C.3.

Leaflets are available entitled "Five Steps to Community" and "Is Community an 'Escape'?" Write Community Service Committee.

The Need of Refugees

Every day the Cotswold Bruderhof receives by post urgent requests from non-Aryans, who have either already left Germany, Austria or Italy, or who will have to leave almost immediately because they have been deprived of their means of livelihood. We are publishing a few extracts from letters received, to show our friends the urgency of most of these cases.

In October the Cotswold Bruderhof had already taken in ten non-Aryan immigrants from Vienna, but now their numbers have increased to twenty. Our houses, cottages and temporary buildings are absolutely full, and it is impossible for us to take in any more, apart from five or six children of parents who are either killed or in concentration camps, or otherwise incapable of keeping their children. We are in urgent need of addresses of people who could give shelter to refugees, even for a short time. Would anyone who is able to give hospitality to one or more of these unfortunate and suffering people write to us at once, and state clearly what kind of accommodation he can offer, and what kind of people he would be able to accommodate, and for how long?

In a few months' time we could take in about ten to twenty more refugees, and especially children, provided we can get enough money for building and equipment. Those who feel urged to help, after the shocking persecution in Germany during the last few weeks, but who are unable to offer accommodation themselves, could do a great deal by sending a donation to the Secretary of the Cotswold Bruderhof, Ashton Keynes, Wiltshire; for there is plenty of work and a real opportunity for useful service in this community, for those who are so sadly deprived of their means of existence or of making use of their abilities for the common benefit.

With regard to the children the Cotswold Bruderhof is suggesting a scheme of adoption. A child, with expenses for school, clothing, full board and lodging costs us about £4 per month. Anyone who wishes to adopt a child by taking over financial responsibility up to that amount should write to the Headmaster, The Bruderhof School, Ashton Keynes, Wiltshire, who will give particulars of the special circumstances of the child in question. Alternatively the amount of £4 per month may be divided up, so that several persons may get together and subscribe this sum. Local groups of various organizations like the Peace Pledge Union, the Fellowship of Reconciliation and others may feel moved to support one child together in this way.

We feel most concern about the children, and want especially to open our houses to them as soon as we have enough room, because they are

the future, they are innocent, and their suffering is the greatest wrong of all. Nothing therefore can give greater joy than to take a few children out from a life of dreadful misery, and a hopeless future, and to receive them into a happy community where they can be taught the principles of love, peace and justice, so that later on their energies can be diverted into useful channels for the common benefit of mankind.

Will anyone whose heart is stabbed by the awful misery of non-Aryan refugees, or of those persecuted because of their principles, or of the children, either give shelter to one or two himself or do his best to make it possible for us to welcome more of those who are living in such tragic circumstances?

THE EDITOR.

Editorial Notes and Comments

With this issue the first year of THE PLOUGH has come to its end. In its own way this little periodical has been quite successful, and we hope that its new year will be even more so. Will all those who have found inner encouragement, and what is more important a real challenge through its pages, try their best to help to find a wider distribution for THE PLOUGH?

In our first number, March 1938, it was announced that after a year THE PLOUGH would be published not quarterly, but bi-monthly. We regret to say that this plan has had to be modified, owing to the comparative smallness of the Bruderhof's printing shop (all setting is done by hand), and the great pressure of work on both the editorial and the production staffs.

The present number of THE PLOUGH is mainly devoted to that message and reality of love which is symbolized by the nativity. The silhouette was cut by a member of the Cotswold Bruderhof. The Legend of Heliopher is told freely by another member. Its place of origin is Eastern Europe, and it is also recounted by Maxim Gorki under the title of "Danko of the Burning Heart".

From the little manger in Bethlehem, now in 1938 a place of violence and disorder, a light shone two thousand years ago which is even now a vital force, calling us to a life of love, pleading with us to surrender our selfish greed, our pride and our violence. We need only open our hearts to this fire to melt away our ice-cold resistance and hardened self-centredness. Then we shall no longer be instruments of destruction and decay, but will be used by the stream of love and light for the service of all. Our longing for a future order of righteousness will no longer be an empty dream, but our faith in the ultimate victory of good over evil will be so strong as to compel us to arrange our lives here and now in accordance with this coming order. The spirit of joy in everything which God has created and in his future Kingdom, will make us surrender our "Mammonism", whatever form it may take, and will make us free from all impurity and murder, even for the "holiest" end.

This experience and its spiritual conditions are the basis of the articles "Expectation and Fulfilment" by Emy Arnold, and "The God Mammon" by Eberhard Arnold. The little Christ-child calls every one of us to be like Heliopher—to sacrifice his life out of love for his fellowmen, to

sacrifice his goods for the poor and destitute, to give his working strength to their need, to live a life of brotherly love!

Then, and only then, can we answer the point raised by E. H. Wynn, in his letter on page 129, because it is a question of love, and of love *only*, not a question of ethical principle or anything of that nature. For if our hearts are overflowing with love, if we live this sacrifice symbolized by Heliopher in this issue, if we are entirely under the influence of the light coming from Bethlehem, if we are filled with deep and joyful anticipation of God's coming order—can we then be "Christian" soldiers, fighting with carnal weapons for even the best ideal? If our hearts are overflowing with love, we shall be no "segregated community", primarily concerned with the salvation of our own souls, but a HOLY PEOPLE, bound together by one Master, ruled by his "unconditional" love, and unable to participate in anything which is opposed to him. We can then do no other than "love God and our neighbour" and, more than that—even our enemies. That is the message of Christmas.

THE EDITOR.

"And there shall be no more death"

We would like to tell all friends and readers who share with us at the Cotswold Bruderhof personal experiences of joy and sorrow, of three calls from this life which we have felt very deeply during the past year.

In July, when the Birmingham Community Group joined the Bruderhof, the parents of Nancy Watkins decided to come also. Father Watkins, aged ninety-two, made this decision with a clear head and enthusiastic heart. His faith in Christ, and above all his glowing expectation of the Kingdom of God, was a strong challenge to us all during the short time he was permitted to be with us. He seemed to us to be like old Simeon, in that it was given him in his great old age to experience the community and fellowship of the Church. On 18th August Jabez Watkins was called to eternity.

It was a great sorrow to Hermann and Liesel Arnold that the first child of their short married life should be called by God back to himself before she had seen the light of this world. The young mother, after a dangerous illness, has now quite recovered—a fact for which we thank God from our hearts.

A second child was taken from us on 21st November. Emmy Maria, first and dearly loved child of her parents, Heinrich and Annemarie Arnold, was called to the Kingdom of Heaven at the age of fourteen weeks. Her life was to us like a ray from eternity, and her fight with death was a strong call to union and complete discipleship of Christ. In these experiences of sorrow the presence of Christ and his uniting power was a wonderful encouragement to us, and at the same time a call to witness to his victory over death. We are certain that in his might and his grace he gives eternal life to all souls that believe in him, and to all souls of children.

In the burial garden of the Cotswold Bruderhof the bodies were committed to the earth until the resurrection at the day of the Lord.

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