

the plough

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THE PLOUGH

Towards the Coming Order

Vol. I. No. 1.

March 1938

The Task of The Plough.

There seems to exist a growing realisation that the new order of mankind is drawing near. Many are aware that our old conceptions of life have fallen short of solving the vast problems which we are now facing. As far as men are not wholly indifferent to what is going on around them, they are apt to be carried away by political and pseudo-religious movements which claim to embrace all spheres of life and to solve the pressing needs of our time. Whilst these are totalitarian the churches still hold that a separation of the spiritual and material is essential. Men, seeking an answer for their individual need, as much as for the collective suffering of mankind, are left standing, perturbed and helpless, before an ever-growing metaphysical and material unrest and disorder.

Yet there are some who feel more and more strongly the need of a spiritual revolution which will change the whole fabric of life in all its spheres and contexts. They hold that the separation of the inner and outer life must be overcome. They realise with growing clarity that there must be a new order in the personal, as well as in the social and economic spheres of life, an order of justice and love. Although there is still a tendency to attain this end by "outward" or "legal" means, that is, approaching the problem from without, there are many people who maintain that it can only start from "within", thus revolutionising everything in life.

The new order is not spectacular. It grows spontaneously like a mustard seed, but it affects the whole life of men by bringing about a complete regeneration. It is characterised by free men, united to serve one cause and surrendering themselves voluntarily to this, and to one another. It demands a complete sacrifice of all self-will and self-interest. By overcoming the greatest need of mankind, separation and isolation, it will lead to true harmony and real justice wherever it grows.

It is to serve this cause that THE PLOUGH has been inaugurated, as a

service to all those wherever they are and whoever they may be, who are moving towards the COMING ORDER.

Some feel clearly within themselves the challenge of the new, but they still go on living in the old order of fear and injustice, although despising it. Others, who are aware of the same challenge, can do nothing else than try to live here and now by the standards of the coming order, believing they can best serve the cause in a practical communal life.

THE PLOUGH, with such a group behind it, will be the instrument for uniting more closely those who are seeking in this direction with those who are already trying to establish in a small way that which they feel to be in keeping with the coming order, thus ploughing the field for the seed of a new mankind.

Many may want to go the way which leads to the coming order but feel chained and held back by inward and outward frustrations. It is the living Christ who urges men to turn away from the old to the new. It is he alone who gives the strength and the courage and who overcomes all those things which keep men chained to the old even when they are longing for the new. Therefore the living Christ is the centre of the message of THE PLOUGH as the strength and power working within men and in history, and not as the misinterpreted Christ of pious words and creeds. It is this Christ working within and around us and in all the creation, whether we realise it or not, whether we profess his name or not, who is the life-urge which drives men to the creative and the new wherever it may be. The thought behind THE PLOUGH is well expressed in John Masefield's "Everlasting Mercy":

"O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, o Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn
And Thou wilt bring the young green corn
The young green corn divinely springing,
The young green corn for ever singing;
And when the field is fresh and fair
Thy blessed feet shall glitter there.
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
The everlasting mercy, Christ."

As those who are aware of the necessity of an absolute change, come from all classes of society, from all creeds and nations it is not possible for THE PLOUGH to attach itself to any one section of people although

most response to its message comes from the workers for peace, and those who sponsor the cause of the oppressed classes.

THE PLOUGH will be published quarterly in both English and German appearing on the 1st. March, June, September and December. It can also be printed in Dutch as soon as there is enough demand but, in the meantime, the most important articles will be duplicated in this language. After the first year it may be possible to publish THE PLOUGH bi-monthly for the same price, that is, 5/- per annum.

Every number will begin with one or two principal articles dealing with the fundamental aspects of the coming order or the conditions which must be fulfilled for it to become reality here and now. The second section, under the heading PAST AND PRESENT, will contain articles on, or documents from, historical movements and groups which are of importance for seeking people of our time. Contributions dealing with contemporary ideas and practical attempts which lead towards the coming order will also be published under this heading together with articles dealing with various aspects of the present world situation. Another section called FORUM will be open for free discussion of articles published or views expressed in THE PLOUGH and the last part will contain information and news from different groups, movements and communities, book reviews and editorial comments.

THE EDITOR

The Challenge.

It is devilishly easy to 'be truly sorry.' We are all truly sorry. The Economist is truly sorry. But repentance - that is a different kettle of fish. Repentance - metanoein - to have one's mind turned upside down. We begin to learn what repentance is when we collide with Communism. Then we are up against the grim reality of repentance. 'What! give up everything?' Yes, give up everything. 'All I possess?' Yes, all you possess. 'But my freedom - surely not that?' Yes, your freedom - that above all else. 'But how can I surrender my freedom: I am free?' No. You are not free. Your freedom is bondage - to the desire to do what you will; you are the slave of interest and self. Freedom is to be free for ever from that bondage, that slavery. That freedom you will gain; that other 'freedom' - that bondage to the self - Communism will take away. 'But this demand is fearful. Such a thing has never been asked of human men before.' Yes, it has been asked. God and Jesus once demanded it; now it is Man who demands. 'But you want me to destroy myself.' That is required. That you should annihilate your self. Destroy your self, or be destroyed! Choose!

(John Middleton Murry in: "The Necessity of Communism".)

The Mystery of the Early Church.

The origin of the first church of Christ in Jerusalem is too seldom taken seriously. The miraculous account of the disciples speaking with tongues is too strange for men. They no longer understand the nature of the communistic life-community of the early church. And because one looks upon these two decisive characteristics of the primitive church with scepticism, one can often only express its real experience in watered-down terms and conceptions. So it is a fact that the event of Pentecost has receded into the distance, not only for nominal Christians, but also for those who take Christ's teaching seriously.

No one could have made the primitive church. No heights of oratory, no burning enthusiasm could have brought about the awakening of that group of people who were so firmly held for Christ and for the life-unity of the early church. The friends of Jesus were well aware of this: the risen Christ himself had commanded them to wait in Jerusalem for the fulfilment of the great promise. John baptised in water all those who accepted his message, but the early church had to be immersed in the holy wind of the spirit of Christ: to be blown upon, penetrated and filled by it. All who had accompanied Jesus as he tramped through the country knew that for which they had to wait - the reign of God which would make the conditions of absolute justice and perfect love reality upon this earth. For this coming kingdom, which was actual and present in Jesus himself, they were sent out as sheep amongst wolves. For this kingdom they had taken upon themselves the poverty of Jesus that they might bring his peace to all the cities and villages through which they went. They had given themselves up to endure suffering and hatred from the authorities as well as from their nearest relatives as a witness to this kingdom and as a confession of him who alone carries it, pure and whole, within himself. But in their readiness to follow their Jesus and to proclaim and live the character of his kingdom they were repeatedly aware of their weakness and half-heartedness. Only too often they sought compensation for having forsaken all. They could still think of the destroying flame of judgment instead of the radiant love which alone can be the character of the kingdom of God because it is the heart of God. They were not always lord over the evil spirits although their master had given them the authority. The realisation of the kingdom of God crumbled to pieces as soon as they attempted to build it themselves. Because they lacked the perfect love with which their lord and master was able to accomplish everything even to taking death upon himself and overcoming it, they had to wait for the eternal spirit of love without which they could do nothing. And just as Jesus had constantly spoken of this spirit as a breath of wind so it came as a storm wind over them and the house in which

they were. No human power can create such a wind and no one can evade its breath. As John the Baptist, thinking of the one who was to come, had spoken of baptism of fire and of the spirit, so there now appeared to them, as it were, tongues of fire, and as fire liquifies the hardest of metals, so the most resisting hearts were melted through the fire-tongues of this spirit.

That was the secret of the origin of the early church. The conquering spirit did not descend upon the speakers so that they preached a sermon over the heads of an uninspired crowd, but the fiery tongues of the spirit ate their way into the hearts of the hearers and enflamed the crowd in one common experience of the same spirit and the same Christ. It is a matter of no concern at all whether a miracle of speech or hearing took place, whether the early Christian speakers suddenly had a philological control of all languages or whether those assembled heard the words in their own languages as the speakers lapsed into incoherent speech as though drunk. The only thing that matters is that the apostles of Jesus suddenly became so living in the hearts of the others and their words, received into the innermost being of their hearers, expressed the original nature and final vocation of man in language that could be understood by all.

The only thing that matters is that the great crowd was moved by the same spirit that found expression in the leaders; speakers and hearers had the same overpowering experience. It is a matter of indifference whether one calls this decisive, historical fact grandiose mass ecstasy or even some pathological mass phenomenon: whether one calls it revival enthusiasm or the festival of Pentecost, the founding of the Christian church or the conversion of the three thousand. In any case, there was no hypnosis or persuasion of others through human power, but it was the suffering of God - the being overpowered and filled by his Spirit. One real, collective soul was formed, namely, the organic unity of the mysterious body of Christ, the community of the church. Today, after the experiences of 1914, after the awakening of the world conscience in the revolutionary will for peace and justice, we should have a better understanding for this appearance than former generations. With all that is great in national race enthusiasm, it remains something relative and psychic. It is only valid up to a certain point and has value only under certain conditions. Its roots are not in the ultimate source of the spirit and of the all-unifying God, but in the secondary power centre - that of blood and of constantly fluctuating emotional feelings. In the awakening of Pentecost all those gathered together from different races and nations had to let their experience ring out in the cry, "We hear them speak in our tongues of the mighty works of God." It is a matter only of the great works of God and nothing but the great works of God. God in his all-comprehensive working for his

future kingdom - the absolute nature of God in the eternal power of his perfect love - his power of love which reaches all nations - his message of justice which now went from the Jews to all nations - God's history - the character of God's mighty works to all men and for the whole of mankind - that was the meaning of the experience of Pentecost. This explains the emphasis put upon the numerous names of races, the so-called catalogue of the races, at the beginning of the second chapter of the Acts of the Apostles. This is the same mystery as that which Paul says was revealed to his apostles and prophets by the Spirit, namely, that the nations are "fellow heirs, and of the same body, and partakers of the promise in Christ Jesus." (Eph. 3. 1-12.) It was especially given to Paul to express clearly the experience of the early church at the close of its first phase. He recognised the mystery of the early church as a mystery of God who had created the universe as a gift for all peoples, as a mystery penetrating to the depths of the innermost being and, at the same time, a mystery of the future encompassing the whole of the creation.

The inner experience of the early church consisted of the riches of the mystery, "Christ in you," and that in its deepest meaning as the certain expectation of glory. In this the communal spirit of the early church distinguishes itself clearly from the collective soul of world revolution for the sake of the future state. In world revolution the focus is the same, namely, the coming order of social justice and peace between the nations and the all-unifying fellowship of man. In world revolution there is hidden the same holy and divine protest against the spirit of Mammon and Murder as in the proclamation of the kingdom by Jesus and the apostles. In world revolution the same spirit is at work as brought the early church together but it is not yet concentrated into the same awakening experience, it has not yet been able to create absolute, effective unity, unity has not yet been able to take form. For the "Christ in us" has not yet entered our conscious mind, Jesus Christ is not yet recognised everywhere as the embodiment and the unique realisation of the longed-for spirit. The deepest mystery of the early church lies in the presence of Christ himself who makes his abode in the individual and reveals the power of his presence in the midst of his church. That was the proclamation of the all-uniting and unifying spirit of Pentecost - that the crucified one had risen. God had wakened him from the dead and made him Messiah and King of the coming kingdom. It was on hearing this proclaimed that the early church was baptised in the name and into the nature and character of Jesus. Confronted with absolute truth which brought them as murderers of Jesus before the eyes of the living Christ, there arose a need for forgiveness of sins, a need for inward poverty which could only be satisfied through the gift of the Holy Spirit. What we need today is the same Spirit and

the same living Christ as the early church experienced. But it is just this that is so seldom to be found amongst Christians - that the clear proclamation of the risen Christ reveals itself as the uniting spirit which awakens in others their original nature and their true vocation. How rare this love of Christ has become, this love which knows and recognises the hearts of others, which knows how to speak their language because it fulfils and experiences their ultimate and deepest longing. It is only in such communal experiences of the Spirit, when that which is said by the speaker meets with a deep response from within, that a true insight into individual and collective sin is given. The fact that Christ pierced into the hearts of each individual in the common experience of the early church became a reality. He took over from within the sole, decisive leadership in the fellowship of all. As his spirit of love, working outwards, meant experiencing with others their real vocation it gave to the individual freedom from all that which inwardly crushed and cramped him taking the burden completely from his soul. So, in the same way, this spirit, working inwards, showed itself as the actual outcome of unifying love which knows no barriers. That which Jesus said in the Sermon on the Mount and indeed all his words, became here reality. The fellowship in his words was a power which bore testimony to life and formed life because he himself was the life of his words. The brotherly fellowship of being truly bound together became, as the fellowship of prayer and of the breaking of bread, real community, embracing the whole life. Life community means having one's life and one's goods in common. All who had come to this faith remained together and had everything in common, and they sold their possessions and goods and divided them among all according as each had need. (Acts 2. 44-45.) After this communal experience of the spirit, which surged up from within, there could be no question here of any prescribed rule or legality but the essence of it all consisted simply in this, that the early church was one heart and one soul. As soon as that becomes more than a term of speech, as soon as it is simple reality, one has everything in common and none can say of his goods that they are his own. Because the power of the risen Jesus was effective in the early church, there could be no single individual among them in want. Those having land or houses, sold them and brought the money to the church. From the point of view of the penetrating effect of the spirit of love which is as simple as it is thorough, it is of no significance how long it lasted or under what conditions it can be applied in this or some corresponding way, or when this first love must become old and withered. It is also of no significance whether we call this essential fact of the life of the early church, communism, or whether we want to call it something else. The only thing that matters is to comprehend with the heart, with the feeling of love at

work within us, that the spirit of Christ, as soon as it takes possession of us, can know no boundaries of possession or property. The only thing that matters is that we see the mystery of the early church is unconditional love which is the nature and character of the risen Christ. There is only one thing that knows no conditions, that is love. There is only one direct contact with reality, that is the experience of the love of God in Christ Jesus. God is love. His love is realised and has become incarnate in Christ.

EBERHARD ARNOLD.

During the course of the day of Pentecost they were all together, when suddenly there came a sound from heaven like a violent blast of wind, which filled the whole house where they were seated. They saw tongues like flame distributing themselves, one resting on the head of each, and they were all filled with the holy Spirit - they began to speak in foreign tongues, as the Spirit enabled them to express themselves. Now there were devout Jews from every nation under heaven staying in Jerusalem. So when this sound was heard, the multitude gathered in bewilderment, for each heard them speaking in his own language. All were amazed and astonished. "Are these not Galileans," they said, "who are speaking? Then how is it that each of us hears them in his own native tongue? Parthians, Medes, Elamites, residents in Mesopotamia, in Judeae and Capadocia, in Pontus and Asia, in Phrygia and Pamphilia, in Egypt and the districts of Libya round Cyrene, visitors from Rome, Jews and proselytes, Cretans and Arabians, we hear these men talking of the triumphs of God in our own languages!" They were all amazed and quite at a loss. "what can it mean?" they said to one another. Some others sneered, "They are brim-full of new wine!"

Now there was but one heart and soul among the multitude of the believers; not one of them considered anything his personal property, they shared all they had with one another. There was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet of the apostles; it was then distributed according to each individual's need.

(The Acts of the Apostles, chapter 2, verses 1 to 13 and the chapter 4, verses 32 to 35.)

PAST AND PRESENT

St. Francis and Love.

Think of St. Francis speaking to Brother Masseo or urging Brother Leo to strive towards perfect blessedness, whose source is in the love that can bear all things, because, for love of Christ, it feels all suffering as Christ's suffering. Or think of St. Francis going to the lepers and sharing their life - not from any ascetic desire to mortify himself but simply because he felt impelled by the Spirit of Christ to live a communal life with the poorest and most miserable, and to lavish love on all those who have been most unfortunate in life.

If one wants to draw a true picture of St. Francis, however, it is certainly necessary to emphasise his deep communion with Christ, in addition to his mystical unity with Nature, expressed in his regard for Sister Sun and his love for Brother Wind and Mother Earth. To him this communion was one with the discipleship of Jesus, to which he felt himself urged. St. Francis' voluntary poverty arose from no desire for special sanctity, but he was constrained by the love of Christ to wed Poverty, that, as her lover, he could be a true brother and friend to all poor people. Francis of Assisi knew the love of God, which supersedes erotic love. He knew the overflowing riches of Jesus of Nazareth, who heaps up treasures - to be able to give them away.

His love to the poor and the lepers was no pose, but the fulfilment, in deed, of his deep glowing urge to love. In his youth he had tried in other ways to satisfy his need to love, but from the time Christ took him captive - while still very young - the love of God gave him the power to act in, and to radiate, a love which had nothing more to do with the lust of possession. When the love of God, which in nature makes the sun to shine on all created things, is poured out in its fullness, a warm burning love is born of perfect freedom, and this love is active help, practical service and personal devotion. This love came to St. Francis from the union with Christ in which he cried, "My Beloved is mine, and I am His!" His utter devotion to the crucified Christ, who had given himself to him, made it possible for him, with passionate joy, to be at the service of all, as Jesus was there for all. Thus, when nearly numb with cold, he could give away his last shirt, and could nurse the victims of the most repulsive diseases with touching consideration and real joy. This bond of pure love showed itself stronger in the life of St. Francis than all bonds of flesh and blood, and stronger than all bonds of carnal, erotic love.

St. Francis would have said that in the life of a communistic fellowship - which came very near to his ideal and was actually realised here and there during his life before the Pope overthrew his work - the love of God reigns. This love can use our human powers in its service and yet means a real liberation from all covetousness and lust of possession. St. Francis formed a close friendship with St. Clare, and when all his friends and followers failed him, he went to Clare, and had in her a friend in whom he could trust; one who, in spite of the Pope, was able to uphold his clear mission after his death. No one has ever dared to picture the relationship of St. Francis and this woman as anything other than it really was, namely, a fellowship of true purity and real unity in God.

One must not conclude from my words that I am against the healthy enjoyment of one's senses. What to me is essential, however, is faithfulness in love and the experience of the union of body and soul of two people (a unity which cannot be given to all and which is seldom to be found in so-called marriages); which means such a realisation of the unity of two, that in its light, love, without faithfulness and without absolute purity, is no love at all. In contrast to this, the love of God streams out from the full love of true community like light over all men, making them capable of true love, which certainly includes joy in the beauty of body and soul of others, but which, through its unique characteristic of generous and confident surrender, as has been seen only in Jesus, can and must remain completely free from every breach of faith.

For this reason there are many who, like Francis of Assisi, remain celibate on this way of Christ; and those who receive the bond with the one woman given them by God, are really in the same position as the unmarried, because their relation to all those with whom they seek and have fellowship, is the same as that of the unmarried. Here we come to the deepest mystery of a Christian community. I believe that a Christian community is absolutely impossible without the penetrating spirit of Christ. Even in such a life together, as long as men start from their right to live, from their will to possess - whatever department of life is affected - there will still be anarchy, the war of all against all. Community is only found where men have realised the deepest mystery, which one can only recognise in Christ, namely, that being loved can never make us truly happy, but rather loving. For then we are in the heart of God, when we love with Him, without being loved, or in giving our love without wanting to enjoy love in return. For this reason the deepest experiences of the love of God are those of Christ on the cross, in loving us whilst we were still his enemies.

E. A.

Refugees in Catalonia.

In war-time conditions change rapidly and Catalonia in 1938 is a very different story from Catalonia in the Spring and Summer of 1937 when I first knew it. Then what impressed me was the admirable way things were organised for the refugees and the idyllic childrens' colonies that had been created. Now when life is sterner and grimmer in the second winter of war, when not only food but almost everything else is scarce and even unobtainable, poor Catalonia has been deluged by refugees from the North and in spite of all its energy, good-will and power of organisation, conditions for this new influx are rather terrible. Certain scenes have fixed themselves on my mind. One is in a rabbit warren of a convent in Vich. A room with a family of eight in it - grandmother daughters and grandchildren. In Murcia I had seen far worse crowding - several families to one room and no beds - and here there were a couple of beds and a blanket or two. And yet this seemed to me just as terrible. Partly it was the intense cold. The beds were crammed with children - it was too cold for them with their scanty clothing to get up although it was midday. (There is no heating in any of these Refuges - fuel is too scarce - any that exists is needed for cooking.) Partly it was the awful unhappiness of the two younger women to whom we talked - the grandmother wept silently in a corner. They were from the Asturias - neither of them knew what had happened to her husband who had been left behind: never would know, one felt. They were good-looking with a certain dignity and reserve about them - they seemed to me like the women who come to W.E.A. classes in England and I could not help being appalled by the injustice of the calamity that had come upon them. The lot of the refugee is certainly one of the most miserable in all the scale of mortal misery. I have often thought how far preferable is the life of a slave, attached to some master to whom he is of value, with work to do which makes him forget his sorrows. But the Government of Spain with a million refugees on its hands can do little more for them than barely keep them alive and the sense of burden, mutually felt, is almost intolerable. (In the case of children they have made stupendous and highly successful efforts to put them into colonies but a great many are too young for this or else their mothers cannot part from them.)

Another scene was in Barcelona in a Refugio in the town where hundreds of Northerners had recently been housed. Here was the same awful cold and gauntness and misery - (there is never any furniture in any room, only, if people are lucky a couple of beds and the dreary lines of ragged clothes that hang from a rope across the room increases the slum-like desolation). But what was awful in this refugio was that the people were more articulate and more rebellious. They saw that we

were foreigners and crowded round us with their bitterness and complaints. Did we know that the milk that was given to their babies was three quarters water? One woman screamed hysterically and begged us to take her away with us. Downstairs a dismal queue was waiting in a dimly lit corridor for the evening meal - beans flavoured with pimento, good but inadequate. Then suddenly the lights went out - the signal all over Spain of an air-raid. Immediately there were screams of terror - an atmosphere of fear and panic-stricken children. One realised all the horrors that had been lived through, and again the injustice of it overwhelmed one.

The air-raid was a false alarm as it chanced - actually they are almost daily occurrences in Barcelona now and usually there are many "victims".

The misery of the refugees in Catalonia oppressed me far more than the misery of the refugees in Murcia - I suppose for subjective reasons. In Murcia I was thinking all the time what could be done to bring, as it were, a drop of water to souls in torment, and although it was only a drop one's mind soon became concentrated on that rather than on the torment. But in Catalonia I was only a spectator. The only ray of hope was that the American Friends are planning to give milk to a couple of thousand children. Also there will I think soon be a worker found to start the sort of sewing class workshop that made at least one bright spot in the Refugios of Murcia and Southern Spain. Certainly these enterprising sturdy Northern girls seemed very eager when I asked them if they too would like to learn dressmaking and make clothes for themselves and their fellow refugees. It was a sorrow to me that I could not stay to organise it - it is something that is well worth doing.

FRANCESCA M. WILSON

In England now.

An outline of some developments towards the coming order.

Those who are apt to measure the significance of things by their size rather than by their spirit will not be likely to devote very much attention to community in this country. Neither will those who are continually on the lookout for some new thing. For community is neither a national movement nor a new thing. But for all that it is significant.

The past twenty-five years - indeed the past century - may be said to be littered with the debris of courageous experiments in community. Some have failed outright, some have taken a wrong turning, and some have survived, albeit painfully. So that if we are on the march again today it is not our quest that is new: it is the circumstances of the quest

and our own attitude to it. If also a new hopefulness is abroad, it is hardly because the circumstances of our world give cause for hope. It is rather that our eyes are at last opened to the hopelessness of those things wherein we have trusted. Disillusion can be also a highway to wisdom.

There has been disillusion enough in these past years. All our brave new roads have ended in this wild. The quest for wealth has left us with the distressed areas. The quest for liberty has given us the dictatorships. The quest for disarmament has ended in the air-raid precautions. The quest for peace has brought the massacre of innocents on both sides of the world. The quest for collective security has ended in the breakdown of international law.

We find ourselves, for all our fine gestures, adrift in a planet of primitive cults, primitive race hatreds, and more than primitive barbarities. True, we have conquered the air and weighed the stars, but, for all that, men everywhere are watching intently the lengthening of the shadows across the face of our world. And these shadows are the gaunt age-old shadows of barbarism and famine and death.

At a recent address in London (Dr. Oldham 1937) it was said: "We are at an epochal stage in history. The world is returning to the state which Christianity originally broke up: the days of persecution for the church are returning because the world is adopting opposed standards. And it is the failure of the church, in our country especially, that it has not realised the seriousness of what is happening." Indeed, in all these growing distresses, the plain man has waited in vain for any inspired leadership. There have been divided counsels and uneasy compromises and bewildered silences but no trumpet call. And for all that - perhaps 'because' of all that - it seems that we may be on the verge of such a spiritual revolution as the world has not known since the days when the little poor man of Assisi gathered his first Franciscan brotherhood. It is easy to forget in times like these that "God fulfils himself in many ways" and that the "spirit blows where it listeth". And if the spirit has not seemed to move like a rushing wind amongst the leaders of the people, surely it has begun to whisper amongst the everyday men and women in the street. For we are realising, all of us, that we cannot live our life by proxy, that the burden of responsibility lies not at the door of our leaders but at our own. Ours is the blame for the things that have come upon the world in so far as we have lived by them and consented to them. Ours too is the remedy: not in preaching and propaganda but in our way of life, and there is only one way when we find ourselves on the wrong road and that is the way 'back'. Our crying need is a return to realities - as individuals, as groups, as communities. In such new beginnings, in the spontaneous coming together of free people we shall glimpse the shadow of a new order.

There have been signs and portents that tell of this stirring of new life beneath the hard crust of institution and tradition. Of these, the Peace Pledge movement, has been the most remarkable. It has reasserted the private conscience of the plain man and his personal responsibility. That affirmation has been like a stone flung into a pool. It has broken the solid illusion of things-as-they-were into a thousand fragments. And inevitably its ripples have widened outwards disturbing still further deeps and calms in their progress. Starting with the renunciation of war in the face of authority, the plain man has begun to find himself committed to a trial. He desires peace but is he prepared to pay the price? If he will not "die for his country" is he prepared to 'live' for it? In the light of all such heartsearchings many problems become clear. He sees that the present world confusions are inevitable from the confusions of his own life.

More than any formal recall to religion, these considerations have challenged our response to the eternal values. Certain well worn sayings have become suddenly luminous for us, as if we had heard them for the first time: "Ye cannot serve God and mammon" "Lay not up for yourselves treasure upon earth" "We are all members one of another" "He that liveth in love liveth in God" "The truth shall make you free" We recall, to, these familiar stories of the man and his barns, of the son who said "I go" and went not, and of the respectable religious couple who left the wounded man by the wayside. And we begin, at long last, to suspect that they may have something to say to 'us' here and now, if indeed we claim to listen at all to Him who spoke as no other man.

At a time of such disturbance and questing of the spirit, the news began to get round of a new community in Wiltshire. It is a little surprising today to discover how many people have heard of the Cotswold Bruderhof - only two years after its foundation. But that too is a sign of the times. Like the peace movement, the Bruderhof has released a consciousness that was already latent and growing. Six miles from a railway, in the middle of a field, and in the loneliest of the Southern shires, these gray stone buildings have become a symbol of new life; a national witness to the practical possibility of a life rooted and grounded in love and service. That witness is a challenge that cannot be ignored.

Some few years earlier, a group of Friends had been moved in the same spirit to translate convictions into action. They held that "the right relationship between human beings is friendship - free, equal and spontaneous." Believing that the time for talk was ended, they proceeded to interpret their conviction at Brynmawr, one of the most derelict of the distressed areas of Britain. The outcome of that experiment in community is also well known to many people today. An Order of

Friends, by their 'way of life', have widened the horizon of hundreds of forgotten men, women and children. The result in terms of human happiness has been great: the possibilities for the next generation still greater. Moreover, in their organised plan of subsistence production, the economics of community have a complete working model covering the production and supply of milk, bread, garden produce, fruit, preserves, clothing, woollens and boots. Anybody who may doubt the possibility of combining ideals and organisation are recommended to a tour of the workshop at Cwmavon or the dairy farm at Llandegveth.

Whatever men may be in the sight of heaven, a couple of centuries of industrialism have left whole groups of them strangers to one another - and embittered strangers at that. There is one way to bridge these gaping class-conscious rifts in our society. John Hoyland has described it: "to work side by side with the men who have till lately been plunged in the hopeless despair of prolonged inactivity but are now in action again on the land: to contribute to the group, and especially to its enfeebled and emaciated members the unqualified asset of one's own labour: to help by example and suggestion in the advance towards more and more effective co-operation within such a group, is to step at once out of a dying social order into the young and vital co-operative order of the future." (J. S. Hoyland: "Digging for a New England.")

Week after week, through the seasons and in all weathers, students, clerks, teachers, army officers; men and women, middle-aged and young, take off their coats dig side by side with the dispossessed in "special areas," - return to billet with them at night, in their homes. Prosperous co-operative allotments materialise from grimy waste lands and on bleak hillsides. Yet even more valuable than potatoes or vegetables, cabbages and eggs, in a land of scarcity, is the growth of the new spirit of classless comradeship up and down the country. The work camps have discovered a new technique of community and their work is helping to bring to birth a new peasantry rebuilt from the very wreckage of the industrial machine.

Two recent conferences at Bath and Bow (London) have served to draw the attention of a wider public to various community centres in England.

There is Bert Over at Bleadon whose Community Fruit Service has been working out the principle of free and spontaneous community service in terms of fruit and flowers, grown to be distributed. "The most interesting time here is in June and July for the strawberries and raspberries are picked by the children of the village. And there is none of the prosaic way of taking the fruit to the shops to be sold. It is taken to children's sanatoria and holiday camps, work-houses, hospitals and schools. There is never a slump on the market . . ."

There is The Challenge Centre up amongst the slums of Salford, with

its "community shop". Gifts of unwanted materials, clothes, and so on are made up by unemployed women and wives of unemployed men into useful clothing and household equipment. These are "bought" by the hours of work put in by the members with no cash payment other than a weekly membership fee of twopence. The cash value of one year's purchases would have totalled £316.

There is the Leigh Clare adoption plan which has already established living contacts between nearly 400 employed people and a corresponding number of unemployed families recommended by service centres on the spot. The essence of this plan is not that clothing and toys are sent where they are most needed - though that is important - but again that threads of personal friendship are linking up people of widely different backgrounds all over the country. Mothers who become friends consult each other on all sorts of things and people will take an enormous amount of trouble for other people who have become known to them.

There is also the Conference House at Parkgate, set up to provide a retreat and a meeting ground for all comers in the spirit of community. Like the others, this is "one of a number of small experiments being made by people who believe that international and social problems cannot be solved by political action alone but that we can begin at once to live out in small groups and in all sorts of ways the vision of human community which we have seen."

Side by side also with pioneer settlements like Hugh Settlement and Whiteway, small new and experimental groups are coming into being. Pooling their incomes, a group of people of various callings but one spirit will share a "community house" and, outside of their working hours, a "community life". One such group has grown out from a church at Birmingham, and peace groups in different parts of the country are tending to set up "peace centres" on the community principle. These things are symptomatic of still more movements, within the churches as well as without. Following the Oxford Conference of last year the Christian Social Council has launched its plan of "cell groups" for social action: "Whether they are printers or ministers, politicians or teachers, operatives or clerks, Christians have a common incentive to draw together because of the common interest of their occupation and a common obligation to work out the practical meaning of Christian community in that particular calling." (G. H. Gibson: "A call to the Critical".) Whether or not such implications 'can' be fully worked out, apart from the full community basis, is a question which does not lessen the interest of the experiment or the value of the spirit behind it. Certainly it is right in seeing its immediate concern in those "simple matters which immediately touch everyday life" while visualising the coming of a society of free people

and the achievement of more distant goals compatible with the gospel of Christ.

Just as the ideal of community is expressed in its social form, so also the social form of community must necessarily find a counterpart in its economic structure. The economics of community bases naturally on the principle of production-for-use as opposed to production-for-profit and the machinery of distribution can be regulated by a skeleton plan of barter exchange extending indefinitely to all services and commodities and facilitated by a co-operative currency based on the non-profit-making valuation of produce. The Homecroft plan - which has been fully described by Professor Scott - illustrates the practical development of an economic communal unit based on these principles yet subsisting within the context of and in full contact with the existing competitive society.

Community in England would not be community in any true sense were its view merely insular. And so we find John Hoyland's work camps operating in Spain, the Peace Army sending out "active service" volunteers to assist the Jewish-Arab communities, and the I.V.S.P. whose "pick and shovel peace-making" has operated during the past seventeen years with teams of international workers, over a long list of territories in France, Switzerland, Spain, Sweden, Liechtenstein, England, Wales and India.

These paragraphs have attempted a sketchy cross section of community today in England a few vigorous colonies, a number of scattered and tentative experiments, a good deal of land awaiting workers, a sound economic plan awaiting development, and, in the background of all, the spontaneous awakening of conscience within churches and universities and social leagues and peace groups and youth movements and isolated individuals a questing after new ways of life in the midst of death.

But if there is much activity and much awareness there is also much lethargy and much vagueness about the nature of community and its impact on the life of our times. Indeed even those groups already in being are not always aware of one another, far less actively co-operating in one another's spiritual and material problems. Many are of necessity preoccupied with the urgencies of day to day duties and with little leisure or attention for happenings over the horizon. To all intents and purposes all such groups remain as separate and unrelated as if they were scattered over the face of the earth instead of the face of a relatively small island. And as long as this is true there can be no corporate sense of community and no vigorous collective growth. Yet community in isolation is a paradox. Nor is this matter to be coped with by any arbitrary code of rules to which all must subscribe. The life of community consists in freedom of conscience and its develop-

ment in spontaneous integration. But integration calls for information, communication and co-operation - these three.

And that suggests a final question: is community ready for a forward step?

The first issue of *The Plough* provides one answer. The December conference at Bow volunteered another. It is briefly described in the following statement, the substance of which was issued after the meetings:

"It was very generally felt that although active developments towards community are taking shape quietly but fairly rapidly and in many different ways, these developments are likely to be slowed up and hampered by lack of information, of working experience, of inter-contact and co-ordination. We may look to see many recruits to a new order of living in these coming days, but are we ready for them?

Some form of service in the direction of co-ordination seems most likely to be useful at the present time. It is such service that the provisional Community Co-ordinating Service is constituted to attempt. Its members include several who have been concerned at first hand and for many years with community problems and activities. All share a sense of the immanence of community development in the present crisis; all believe that a new social order based on co-operation and not competition must result from any real and widespread effort to interpret the spirit and teaching of Christ in everyday living; all are agreed that the time for action is likely to be brief; that any step towards a more conscious ordering and co-ordination of community interests should be taken now.

Convinced as they are that the basis of community integration is and must be spiritual, the committee recognises the need that 'all things must be done decently and in order' and that, to this end, working knowledge of all available ways and means is also necessary.

Their function will be to learn from all who have working experience or constructive thought to offer and to make the resulting information available as widely as possible to all who want it. Their job is conceived essentially in terms of service to all who are interested in any sense in community - whether actively engaged, formulating plans, or simply questing towards decisions."

This Community Co-ordinating Service Committee is in being. Its function is as its name implies - that of service to community. How useful it can be depends on how widely it is used. And that depends on all those who are interested in any way in the activities and the growth of community.

Perhaps these outlines may most suitably conclude with an extract

from a letter by one such friend - one of many who have written letters of interest, encouragement and enquiry. This is what he says:

"We should come out into the open; showing Russia a better way, we should announce as our ideal a Christian Communism: a common front against the worship of mammon in all its forms - the sooner the better. And our banner should be that of the old crusaders: "GOD WILLS IT". Who follows the banner?"

LESLIE STUBBINGS.

The Hutterian Communities in five Centuries.

A. INTRODUCTION.

During a recent visit to the Bon Homme Community of the Hutterian Brethren in America, it was stated simply by one of the members that "communism in Russia is not real communism. This is only to be found here, (among the Hutterians). There men are forced to conform to the ruling of the State and no-one is allowed to leave the country; here everyone is at full liberty to come and go. Our communism is genuine because it is Christian." (Dr. Corn. Krahn in "De Zondagsbode", Amsterdam, January 16th. 1938.)

These few sentences show clearly the significance of the Hutterian Communities in our time. Recent publications* are proof of the growing interest in this movement but they also show the very inadequate and scanty knowledge of the exact history and character of the Hutterians, which persists even amongst the ordinarily well informed writers. It seems therefore not only justified but necessary to give a short but correct survey of the Hutterian history in the first number of THE PLOUGH. The history consists of two parts, that from 1525-1811 written by Johannes Waldner in a letter to Christian Friedrich Gregor dated 22nd. March 1811, which is to be found in the archives of the Moravian Church in Herrnhut, Saxony; and secondly, that from 1811 up to the present day compiled by Georg Barth, a member of the Cotswold Bruderhof. Johannes Waldner was the Elder of the Hutterian Church in Russia from 1783 to 1824 and we owe much to his keen interest in the history of his community. He wrote the "Kleine Geschichtsbuch" (Small Chronicle) in which he gives a detailed account of Hutterian history from its beginning right up to his own time. The first part of this important book, which will be published for the first time at the

* Ernst Troeltsch. "The Social Teaching of the Christian Churches." George Allen and Unwin. 1931. - John Horsch. "The Hutterian Brethren, 1528-1931." Goshen, Indiana. 1931. - R. J. Smithson. "The Anabaptists." James Clarke & Co. 1935. - Carl Heath. "Social and Religious Heretics in Five Centuries." Allenson. 1936. - T. Edmunds. "Christian Freedom and Community." Cardiff. 1937. - Toyohiko Kagawa. "Brotherhood Economics." Student Christian Movement Press. 1937.

Cotswold Bruderhof, consists of an abbreviated version of the "Grosse Geschichtsbuch" (Large Chronicle) published in 1923, by Rudolf Wolkan at Vienna. It gives the Hutterian history up to 1665. The second part of the Small Chronicle is compiled by Johannes Waldner himself and is based on various manuscripts which were still available to him at that time.

The history of the Hutterian Church was completely unknown to the historical world as well as to the general public until an Austrian scholar, Joseph von Beck, published some manuscripts referring to their history from various Austrian libraries under the title "Die Geschichtsbuecher der Wiedertaeufer in Oesterreich-Ungarn." (The History Books of the Anabaptists in Austria-Hungary.) Vienna 1883. Beck was unaware that the Hutterians were still in existence in America at the time of his writing and, as most of the references to the Hutterians in recent publications are based on this book, this probably accounts for the fact that many people still believe that the Hutterian Movement ceased to exist during the eighteenth century.

In recent years three well-known historians have concentrated their energies on the investigation of later Hutterian history, that is, Johannes Loserth, Rudolf Wolkan and Eberhard Arnold. It is not possible here to give a full record of all the literature, but we will, from time to time, publish articles or manuscripts about the Hutterian history in THE PLOUGH, because we feel such knowledge can bring a great deal of inspiration and encouragement to all those who seek for a practical way of communal life on a Christian basis.

The correspondence of Johannes Waldner with several of the leading representatives of the Moravian Church in Russia was discovered by Eberhard Arnold in 1929 and the following extract is the first publication from these important documents. The information for the facts mentioned in the second part of this article is derived from the book of Rudolf Wolkan, "Die Hutterer", published in Vienna in 1918, and from various other documents and from accounts by word of mouth from the Hutterians themselves with whom the Cotswold Bruderhof is in direct contact.

B. JOHANNES WALDNER'S REPORT.

In Switzerland, in the year 1525, several scholars met to talk over matters of faith. Among them were Conrad Grebel, a nobleman, Felix Manz and Ulrich Zwingli, as well as a clergyman called Georg from the House of Jacob. They found that child baptism has no scriptural foundation. On the contrary, from the teaching of Romans 10, one must first have a living faith, active in love, and then, on the recognition and confession of faith, receive the Christian baptism of a good

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conscience, and continue to serve God in the godliness of a Christian life, standing steadfast to the end through all suffering.

Ulrich Zwingli did not want to agree with this, being dismayed at the thought of the cross of Christ and persecution, and made the excuse that it would cause an uproar. The others, however, said one could not for this reason ignore God's clear command. These men were so convinced by the holy scriptures that their hearts were filled with godly fear and they knelt down before the most high God in heaven and, with one accord, called upon him and prayed that he might reveal his divine will to them and have mercy upon them. Flesh and blood or human curiosity had not urged them to do this for they knew well they would have to suffer for it.

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After the prayer, Georg from the House of Jacob stood up and asked Conrad Grebel to baptise him, on his acknowledgment and confession of faith, with the true Christian baptism. As he knelt down and asked for this again, Conrad baptised him. As there was at that time no other ordained minister, as is now the case, the others also begged Georg to baptise them and he did so. Thus together, in deep and godly fear, they committed themselves to the name of the Lord, confirming each other in the ministry of the gospel. They began to teach the faith and in doing so separated themselves from the world.

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Soon afterwards others joined them - Balthasar Hubmaier from Fridberg, Ludwig Hetzer and others - learned men with a fluent knowledge of German, Latin, Greek and Hebrew, as well as clergymen and other people who were soon to bear witness to their faith with their blood. For the movement spread through suffering and persecution and the church grew daily although Zwingli and the papal Churches were enraged and cruelly opposed them, executing many. Georg from the House of Jacob went to the county of Tyrol and converted many hundreds to the faith. Balthasar Hubmaier went to Nikolsburg in Moravia and began teaching and preaching. The people accepted what he taught them and in a very short time many were baptised, whereupon he was arrested and taken to Vienna and burned. But in Moravia the church was protected for a time by the landed nobility. About 1531 the brother Jacob Hutter, came with his people to Moravia to join the other believers, for persecution was increasing daily and a great many had been put to death by fire, water and the sword. In all parts of the German-speaking world a large number of believers, together with their teachers, had had to confirm and seal their faith with their blood. In addition to all this the Muenster affair followed upon their tracks and the innocent had to pay dearly for what happened there.

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The Church in Moravia was now also persecuted and it was during this time that Jacob Hutter, who was then bearing the responsibility for the whole Church, was captured and taken to King Ferdinand's

court at Innsbruck. There he suffered great pain and torture. They put him into ice cold water, then brought him into a hot room and cut deep wounds in his body. Into these they poured brandy and then set them on fire. They bound his hands behind his back, put a tuft of feathers in his hat and led him into the house of their gods. But he remained firm and upright like a Christian hero holding steadfastly to his faith, and so was placed upon the pile of faggots and burned alive. This was in the year 1536 and there was an exceptionally large crowd present, many of whom, having witnessed his integrity, were moved to embrace the faith. He had lead the Church in its third year, and had gathered most of the people together, helped them to become steadfast in their faith and left them to follow him. It was after this Jacob Hutter that the Church was named, in that men called them "Hutterian Brethren" - a name of which they are not ashamed even today.

Now, after the Church had wandered from place to place in great suffering and want for more than a year, the persecution began to die down and they came together again in Moravia and increased greatly until the year 1547. Then the Emperor Charles arrested Duke John of Saxony, and another harsh persecution of the Church began which lasted for five years. It was hoped that the whole Church would be thoroughly destroyed and wiped out, but, because it had been purified enough, the persecution died down and it spread more widely than before over the whole of Moravia. In a certain document I find that, shortly before the Thirty Years War, it was over 12,000 strong.

In 1605 the Church had to endure much pillaging of its goods by the rebel Hungarians, Turks and Tartars, and many members were carried away captive by the Turks. They also suffered very greatly during the Thirty Years War and finally, in 1622, were driven empty-handed out of Moravia. This persecution is described in detail by David Crantz on page 77 of his old "History of the Brothers" written in 1641.

After this they settled down in Hungary not far from Pressburg. In the year 1621 more than 600 people were carried by force to Transsylvania at the command of Prince Betlen Gabor. He did not wish them ill, however, but gave them a great deal of religious liberty and many material privileges. Note the following accurately as it occurs again. Through persecution and long-drawn-out warfare and from the raids of the Turks, which hit the Church very badly in 1663, it had become very small and had declined both spiritually and economically. Through the Churutzen war and the plague which ravaged the whole country, the community in Alwintz in Transsylvania had dwindled down to forty people. By the end of 1699, in Hungary and Transsylvania, they no longer had all material things in common and each family had its own property. In 1725 the papal authority, with the help of the Catholic nobility, had brought in child baptism by force. In 1760 another hard

time of persecution came over the Church in which it was completely extirpated and driven over to the Catholic faith.

Beloved reader in Jesus Christ! You have now a short account of the beginning and also the end of the Church of our fathers, whose doctrine and faith we confess. We hold this doctrine and faith to be the nearest to the gospel of our dear Lord and Saviour, Jesus Christ.

Now I will tell you as shortly as possible how our ancestors were led, through God's wonderful providence, to come to this Church.

Our fatherland is called Carinthia. On the map it is given the Latin name of Ducatus Carinthien and the capital is Klagenfurt. Our fathers lived in St. Peter and Amlach. The population of this country was, at the time, strongly Catholic, and, as you know, they are forbidden to read the bible. In 1751 there arose a great movement among the peasants influenced by the writings and books of Martin Luther - especially the Bible and New Testament - which were secretly brought in and sold. Reasonable men found there that the Roman Catholic Church had made many errors, especially in worshipping Mary and other saints. As time passed, people began to speak openly about this and to give up going to confession and to church. Some of them took their stand by the unaltered Augsburg Confession and others by the gospel pure and simple. As soon as this came to the ears of the authorities they were taken to prison, together with their wives and children, and because they would not recant they were sent out of the country to Transsylvania. There the Lutheran religion was tolerated and they were to be given land and the economic necessities of life. Among those sent were our ancestors - some thirteen or fourteen families.

When they arrived in Transsylvania and were about to be shown where they might settle, the government demanded that they should take an oath of allegiance to the Empress. As they had read in the gospels that a Christian should not swear, they could not agree to this. Further, they found that the Lutheran Church was not at all what they had hoped. Many vices were practised and the way of life was not that according to the gospels. This made them very dissatisfied and, as they had refused to take the oath of allegiance, they were not given the land promised them and, in order to keep themselves, had to do manual work wherever they could find it.

Through a special providence of God, it came to pass that some who were looking for work (including my father), came to Alwintz, where they found a small remnant of the Hutterian Community. As they took part in their reaping and work in the fields and were there for some time, they also went to their meetings. There they heard their doctrines and teachings and had talks about their faith. The teachers and other brothers of the church gave them instructions in all things concerning the faith and also gave them some of their writings which

they read carefully. In short, our ancestors were convinced that this is the divine truth and the true faith in the Lord Jesus Christ. When their work was finished they went home to the others and told them with great joy how they had found the pure teaching of Christ. From that time on they stopped going to the Lutheran Churches and kept together, strengthening each other in the faith. The parson in whose parish they lived reported this to the authorities, and soon some magistrates came who utterly forbade them to go back to Alwintz or to have anything more to do with the Anabaptists. As some did not obey this command they were put into prison, one brother lying there for sixteen years. The authorities wanted to disperse our gatherings and so separated us by sending each family to a different village under the charge of the village parson. But our fathers knew no rest until, one after another, they had come together again. True, it was an insignificant work, but God was with them.

Now, they began to have all their goods in common and started a little school. They chose a teacher by casting lots, and he was confirmed in his position by the teacher at Alwintz. The village at which the community gathered was called Kreuz and they stayed there for twelve years and suffered many things at the hands of the Lutherans. The Catholic priests, especially a Jesuit called Delphini, who had destroyed the Church in Hungary and Transsylvania and compelled them to embrace the papal faith, wanted to attack us also. He had already made all preparations. He wanted to put the children in orphanages and separate the adults by imprisoning them in different towns. At that time the little flock consisted of about seventy souls.

After they had cast lots in order to know the will of God, they fled, with their wives and children, past Cronstadt, over the Carpathian mountains, and having been through great mortal danger, came to Wallachia. There we lived for two and a half years, but not being used to the hot climate, we lost several brothers and sisters, and many suffered from fever. When war broke out with the Russians, we were robbed and plundered by a horde of defeated Wallachians who would have taken our last farthing but for the arrival of the Russian troops in Bucharest. The Commander of the Russians, General Sametin, advised us to go to Russia. We prayed to God that he might reveal his will to us, and he showed us, through the drawing of lots, that we should go to Russia. This was accomplished safely, though in very great poverty. On the Polish frontier, near Chotin, we met Fieldmarshal Count Romianzov with his army. We conferred with him and he helped us by sending us, with a Sergeant Major and ten Cossacks, to his estate, Vischenka. We arrived there in July 1770 and enjoyed much kindness from the Count and were able to live there undisturbed.

In 1784 the Church sent two brothers to Hungary and Transsylvania

to those of their number who had remained behind and were living under conditions which left no liberty of conscience. New life was awakened in them and one after another, over fifty souls, escaped and went to the Church in Russia. In spite of the great kindness shown us by Count Romianzov, we soon lost the freedom he had given us but this was granted again by the present Czar, so the Church left the Count's estate and settled on Crown lands.

C. AN ACCOUNT OF THE HUTTERIAN HISTORY. 1801-1938.

The community which had settled on the crown lands, twelve verst from Vischinka, was granted religious liberty and the assurance of permanent exemption from military service on 22nd. May 1801. They were helped economically in that they received sufficient fertile and favourably situated land. The community, which was given the name of "Colonie Raditscheva", consisted, at that time, of forty-four families and totalled two hundred and two members. Communal life developed here anew although it did not reach such maturity as in Vischinka. Many of the older people died and the younger generation gradually departed from the clear, brotherly order. Disagreement arose which led to the departure of twenty-four families in 1818. They went to live on individual farms taking, by mutual agreement, a large part of the community's property with them. Those who remained behind continued to live together until a fire broke out in the smithy in 1819 and burned down the whole of the Bruderhof. Weakened by the difficulties of the previous years, the community had no longer the inner strength to rebuild the Bruderhof.

In the meantime, those who had left began to long for the old "Colonie Raditscheva". So they returned. But, because they did not have everything in common, they became poorer and poorer. They began also to neglect the education and schooling of their children - a thing previously unknown in the Hutterian history. The division of the land into private farms made it impossible to support the families who had to suffer great poverty, so, for many years, efforts were made to get permission from the government to settle on another piece of land. When this was at last granted in 1842, the whole community moved to South Russia where they founded the village of Huttertal near Melitupol in the fertile district north of the Crimean Peninsular.

It was a hard beginning. Although they began to build sixteen houses that same year, they had to spend the whole winter in mud huts. But, through the active help of the Mennonites who had established a colony in the neighbourhood, the economic position of the group

improved so much that by 1853 they decided to found a new settlement. This was established three verst north of Huttertal and was called Johannesruh. By 1857 it consisted of no less than thirty-eight private farms.

In the meantime the community spirit had awakened anew. As they still kept to the custom of reading the old manuscripts and books of the Moravian period at all religious meetings, they could not forget the faith and attitude towards life held at that time. In this way, the conscience of some of the descendants of the Hutterians, who had settled in Johannesruh, was awakened to the old truth of brotherly life in love and unity. In 1857 they founded the Bruderhof, "Hutterdorf", near Orechov, after the model of the old Bruderhoefe in Moravia. This was followed in 1868 by the second Bruderhof, "Schermomet". Some of the inhabitants of Huttertal, together with another group from Johannesruh, tried to live in full community, but the attempt was given up after two or three years.

In 1870, exactly one hundred years after the arrival of the Hutterian Brothers in Russia, the government introduced compulsory military service. The exemption which had been granted was withdrawn from both Hutterians and Mennonites, but, true to their faith, they maintained that a Christian could not take part in war. For conscientious reasons, they had also to refuse the offer made by the government of serving as forresters instead of soldiers. On being given the option of doing this or leaving Russia, they sent some men to America in 1873, who ultimately received the assurance from the government in Ottawa and Washington that their religious scruples regarding war would be respected. As a result of the good report brought back by them, the Hutterian Brothers decided to emigrate to America.

In 1874, the first group left their Bruderhof, "Hutterdorf", and founded the Bon Homme Bruderhof near Tabor in South Dakota. By 1918 this Bruderhof had founded five daughter Bruderhoefe. This group was given the name of "Schmiedeleut" because it came to America under the leadership of Michael Waldner, a smith.

The second group settled in Wolf Creek on the James River near Freeman in South Dakota in 1875. They were called "Dariusleut" after their leader, Darius Walter. This group also gave rise to a number of Bruderhoefe.

The last group left Russia in 1877 and settled in South Dakota at Old Elmspring in the James Valley, near Parkston. They were called "Lehrerleut" because they came to America under the leadership of two teachers, Jacob Wipf and Peter Hofer. This group also soon founded a number of daughter Bruderhoefe. There are today in America and Canada over four thousand Hutterians living in over forty Bruderhoefe. Community of goods was strictly adhered to from the beginning.

As in Moravia, all property is held in common, all meals are communal and the children are educated in the community's own school. Of decisive importance for the faith and doctrine of all is the confession written in 1540 by Peter Riedemann, the episcopal elder of the communities in Moravia.

During the world war the Hutterians had to undergo another test of their faith, for the government of the United States withdrew the promised exemption from military service. The result was that most Bruderhoefer emigrated to Canada in 1918. The "Schmiedeleut" settled in Manitoba, the "Dariusleut" and the "Lehrerleut" in Alberta. Not a single member of the Hutterian Brothers imprisoned for refusing to do military service departed from their faith which precludes them from bearing arms. We have a heart-rending account of the suffering of those who were imprisoned from two of their number, David Hofer and Jacob Wipf. Together with other Hutterian Brothers they had refused to do any service within the military prison or to put on uniform. Ultimately they were sentenced by martial law to twenty years imprisonment and, chained hand and foot, were transported to the island of Alcatraz in the Bay of San Francisco. As they would not put on uniform, their clothes were torn off and they were left locked up in dungeons in light underclothing. For the first four and a half days they were given no food but every twenty-four hours half a glass full of water. Then they were taken out and imprisoned in cells for four months.

At the end of November 1918 they were transported from Alcatraz to Fort Leavenworth. Their hands were chained together for the whole of this journey which lasted four days and five nights. At the end, they were driven by night up the mountain till they arrived, covered with sweat, at the entrance to the fort. There they had to stand waiting for two hours in the cold. Two of their number, Josef and Michael Hofer became so ill that they had to be taken to hospital. Jacob Wipf and David Hofer were put into solitary confinement. Their hands were stuck through an iron grating and then chained together so that they had to stand nine hours a day. At night they had to sleep on a bare cement floor.

When the brothers Hofer became worse, Jacob Wipf sent a telegram to their wives. They came at once, but, on arriving, found their husbands so near to the point of death that they could hardly speak to them. By the next morning Josef Hofer was dead and when his wife got permission to see her husband again, she found him in his coffin and, to her great horror, he was dressed in the military uniform which he had so steadfastly refused to wear. Some days later Michael Hofer died too. What these brave soldiers of Christ went through defies description. Jacob Wipf was also taken ill and had to go to hospital for

some days. There the story of this martyrdom first reached the outside world and was published in English in Chicago. Jacob Wipf was not let out of prison till 13th. April, 1919. David Hofer had already been set free.

After the brothers had emigrated from Russia, there was no Hutterian Church in Europe for half a century. Then, just four hundred years after the community first began, a little church came to life in Germany. In 1920 a number of people from the German Youth Movement came together in the village of Sannerz in Hesse, to practice a brotherly and Christian life, living, working and having all things in common. The words of the Sermon on the Mount and of Acts II-IV had made a deep impression upon them and challenged them to live this life. In 1926 they founded the Bruderhof near Neuhoof, Kreis Fulda. There, with several families and young people, who in the meantime had joined the little community, they farmed, gardened, educated children in their own school, did handicrafts and ran a publishing house.

Stimulated by the study of Anabaptist history, they got in touch with the communities in America and sent the founder of their work, Dr. Eberhard Arnold, to visit them. On the 9th. December 1930, at the Stand Off Bruderhof, near Macleod, Alberta, he was received into the Hutterian Brotherhood. On the 19. December 1930, he was confirmed in the ministry of the word by the elders through the laying on of hands, and was given the charge of building up the Bruderhof near Neuhoof, (which then consisted of twelve families, eighty souls all told,) as an Hutterian Community. After this the community grew and spread until in 1933 it numbered one hundred and fifty souls.

In the meantime, however, the National Socialist Party had come into power. In December 1933 the Bruderhof was forbidden to carry on with its school. That led to the founding of the Almbruderhof in the Principality of Liechtenstein. All the children of school age were taken there, together with their teachers and the other people necessary to look after them, and a new Bruderhof was founded. Apart from educating the children, the main work of this community was handicraft work and publishing.

The community received a hard blow on 22nd. November 1935, through the death of its leader, Eberhard Arnold. The introduction of military service in the spring of 1935, made things still worse for those who were still in Germany. However, the younger brothers went to Liechtenstein but later on, as they were not allowed to stay there any longer, the Cotswold Bruderhof was founded in Wiltshire, England, in March 1936. Here they set to work with all their might to build up another Bruderhof because it was feared, that the Bruderhof in Germany would not be allowed to stand much longer. Actually, it was confiscated by the Secret State Police on the 14th. April 1937, and the members had

to leave within twenty-four hours. After a very difficult journey they arrived in Holland, where they were well received by the Mennonites. Then, after two months, they received permission from the British government to come to England. So, on the 16th. June they were able to join their brothers and sisters at the Cotswold Bruderhof.

At the moment the Cotswold Bruderhof is preparing to receive the members of the Almbruderhof. As it is very difficult for the small remaining group to continue work there, (and also partly for economic reasons,) it was decided that the Almbruderhof should be given up and the whole community come together. When this has taken place, there will be about two hundred adults and children, including thirty-seven families, living at the Cotswold Bruderhof.

GEORG BARTH/E. C. H. ARNOLD.

The Aurora Borealis.

The Aurora Borealis, the northern light, which on the night of January 26th. shone over the whole of our land, left a deep impression on all observers. This spectacle of nature is not only rare, but has been seen by none now living in such richness of colour, spread over such a wide expanse of sky. Some felt it to be beautiful, others uncanny and awful, but both were struck with its unwontedness. As all chronicles tell, such unusual spectacles in the heavens have, in all ages, been looked upon as portents of threatening disaster. Comets, with their long shining tails like silver brooms, eclipses, even though their appearance is foretold astronomically, the flaming blood red of the northern light - all this, in reality, man has never looked upon with pleasure. Without being otherwise superstitious, it arouses in him a peculiar feeling that something is wrong.

The physicist, Birkeland, who died towards the end of the war, studied intensively these strange lights in the sky which, at the Poles, are something quite normal and constantly to be seen. They are, of course, more rarely observed in the zones north and south of the Poles. According to Birkeland, when they occur, some disturbance must have taken place in the magnetism of the earth, making it play with exceptional force on regions of the earth, where usually, it has not such an effect outside. The effect of the heightened magnetism of the earth is that its power to attract the light electrons of the sun is increased. These travel towards the places to which they are attracted, that is, towards the earth, with a terrific velocity, greater even than the usual velocity of light, but, on entering the atmosphere, they meet with resistance. This causes a flaming red light effect which then fades into yellow and green. The yellowish green colour in the spectrum reveals the presence

of nitrogen. The compression of the air and the water vapour contained in it form clouds.

So Birkeland describes the process which has on a large scale something in common with Hittorf's Kathode Ray experiment. According to this it is not a case of the reflection of the northern light spreading into our zone, but of a similar process to that which usually produces the northern light taking place, quite independently of it, in our zone. This light, by the way, is not like the polar light. Photographs of the latter show that it looks like softly folding draperies hanging from heaven to earth, whereas what we saw over our land was simply a widespread, and occasionally very powerful, red light.

The whole process as described by Birkeland can, like all happenings in nature, be for us a picture and a parable. I meditated on this parable as the late sunset threw its reflections on my study windows and I will give a short account of my thoughts as I silently watched the burning mountains till far into the night.

In the great masses of all the peoples of our age is a deep longing for an assured peace, for a relationship of trust between the nations: a deep longing that, over the whole earth, man might be looked upon as man, whether he be white or yellow, black or red, whether from the east or west. For this the nations are longing. When they remember the far reaching guilt of the last war, with its fields of corpses, a terrible thought comes which causes reason and conscience to shudder - that men who do not know one another, who have done each other no harm, may once again fall upon each other with all the instruments of common murder, as though they were wild animals and beasts of prey.

Although, in countries which once counted themselves civilized, one may no longer give expression to this longing for peace, for an international, humane order and for world wide community, that does not prevent this silent, dumb longing in these nations mounting up from earth to heaven from hearts filled with fear at the happenings around us. The great masses of thinking people in all lands want peace, want the fellowship of nations. This common and powerful desire for salvation and liberation is the ardent prayer of mankind, standing on the brink of an abyss. This longing draws down from the heights of eternal light the divine grace, which expresses itself by bringing about that which serves peace and not power, right and not might.

This divine light of eternal wisdom, love and goodness which is drawn down by the longing of the peoples, meets with opposition on coming down to our poor earth. It is met by highly developed nationalism, the self-blinding belief in force, the mad desire of the state to be all powerful, the mistaking, by nations as well as individuals, of the true purpose of life, the frivolity that makes man forget his call. All who hold this

attitude, though their might and greatness are daily in all men's mouths, suffer from a bad conscience; and this bad conscience and the fear of the devil of their own ideas makes them persecute and oppose the better spirit from heaven, the prayed-for light of better knowledge and a better will. They feel within themselves the pressure of a power without weapons, of a might without limit, of a rule which prevails over the lords of the nations as blessing or as judgement. The dynamic of the cruel pleasure they find in 'dangerous times' and the evil spirit behind it make them oppose more and more intensely and widely the light of the higher, the liberating and redeeming spirit. The evil forces gather as clouds and, as a result of their opposition to all that is good, right and true, are surrounded by the flaming red light of threatened war and secretly-feared revolution. As they can in no other way hold and extend their usurped power they ponder over the release of storm and catastrophe.

When this light penetrates the darkness of the time, however, such storms arise only to sweep themselves away and to end in their own catastrophe. The threatening flame red passes into yellowish-white, into the green of the justified hope of a time when the nations will find each other instead of, as they had planned, destroying each other. May that which we have looked upon with wonder, be a parable and picture of such a dawn.

J. B. RUSCH.

The Cotswold Bruderhof.

I. THE BASIS OF THE COMMUNITY LIFE.

The Cotswold Bruderhof tries to give an active witness for peace and justice in the present-day world. Its members are convinced that the new order of mankind, for which many men are seeking, demands from them a clear cut with all that is wrong in present-day society and the building up, in however small and weak a fashion, of a practical life in community which tries to express the character of the coming new order in the most complete way possible. The important characteristics of this life are voluntary communism in poverty and simplicity, and a peaceful and harmonious co-operation based on the experience of an inner unity of mind, heart and soul.

The separation and disharmony among men, whether in the international, social, economic or personal spheres of life, has the same origin as the division and conflict within every individual soul. Unity within ourselves, therefore, must coincide with unity with our fellow men. Both can only be experienced if men, personally and communally, are ready for an uncompromising surrender to the one aim of the brotherhood of mankind in the Kingdom of God.

It cannot be emphasised too strongly that this coming new order demands from men the sacrifice of everything, of their 'freedom' as well as their 'possessions', both materially and spiritually; the complete dedication of all their working strength and talents.

Such a witness demands a denial and a acceptance, that is, a turning away from all that is evil and a turning to all that is good. It means a denial to take an active part in anything which is in opposition to true love and justice, as for instance, the private ownership of property and the participation in, or the preparation for, war. But such a denial must lead to a dead end unless it is followed by action which bears witness to the supreme power of love and unity. In this men have to rely upon the super-human and super-natural power of the all-embracing spirit of God.

The members of the Cotswold Bruderhof feel that their contribution towards the social and international need is expressed in such a communal life. They realise clearly that unless men accept, and live voluntarily in, the new order of love, a catastrophe cannot be avoided. The wars which are being carried on in many countries, the slow starvation of the poor in all lands, why should they cease to gain hold upon us? They are only the harvest we reap from the seeds of individual and collective selfishness. We cannot avoid the final results of sin unless we go back to its original cause. Therefore a complete turning away from all that is evil is demanded from us now. "Destroy yourself or be destroyed!" as J. Middleton Murry puts it.

Such a 'destruction' of self, if it is real and radical, must lead to a positive life of brotherhood. It is like stepping over a threshold; by leaving an old world one enters into a new. There cannot be just a vacuum. The deep and unique joy which accompanies such a step, in spite of the great mental and material hardships, cannot be described but only experienced. Nevertheless, it is by no means an 'escape' or entrance into a 'paradise'. It is a real life, a life of continual and hard struggle with "selfhood" and against those powers which continuously attack the City. Yet it is this fight against an everpresent inward and outward opposition which gives community pioneering its living and joyous character.

How the Bruderhof came into being in Germany in 1920; how it became united with the Hutterians in 1930; what the community endured in Germany after Hitler came into power and what led to the founding of the Cotswold Bruderhof in England in 1936 is summarised in the article, "The Hutterian Communities in Five Centuries", on pages 19-29.

For all those who are interested in the work of the centre at Ashton Keynes, the Cotswold Bruderhof gives the following short report.

II. REPORT.

The special purpose of this report is simply to give a practical account of our progress since the publication of the Third Bruderhof Letter in August, 1937, and to send to our friends our accounts for the financial period from the 1st. October, 1936, to the 30th. September, 1937. Those people who happen to read this who come for the first time in contact with the Bruderhof and would like to know more about its work are cordially invited to write to us, or to visit us.

Friends who have read the first three Bruderhof Letters will remember that after the breaking-up of the Rhoenbruderhof in Germany on April 14th. 1937 by the Secret State Police, the newly founded Cotswold Bruderhof was faced with the task of providing accommodation and a means of livelihood for the forty members who had to leave Germany, in addition to the members already at the Bruderhof, bringing our number up to 170.

The problem with which we were faced was that of having to build living accommodation for our own members and people who wished to join us and at the same time, to develop the various branches of our work which formed our means of livelihood. In addition we had to educate our children and to cope with the stream of guests and letters and the continual requests for talks and lectures about our work.

We feel that during these very dark days through which mankind is passing, with men suffering and in need in every part of the world, that our small community has been allowed to grow and develop although it had none of those things which men generally regard as necessary for a secure livelihood, is something that we can scarcely comprehend. This is particularly so as we are acutely conscious of our own weakness and limitations and the poor way in which we have been able to show to men a life of practical brotherhood. But because of this contrast between God's illimitable love and the weakness of men's nature, of which we are continually conscious, we are urged forward ever and again to try to show our fellows that a practical every-day life, based on God's values of Love, Peace and Justice, can be lived if we are prepared unconditionally to do his will.

THE FARM. The farm is still a very important branch of the work of the Bruderhof and provides the greatest source of income. Ashton Fields Farm, which was purchased in October, 1936, consists of a mixed farm of 200 acres and Old Manor Farm, adjoining Ashton Fields, with 103 acres, was rented in July of last year in order to provide further possibilities for the accommodation and maintenance of the members who had to come from Germany.

The plan on which we are basing our agricultural work is that of a five to seven year rotation between grass and arable land. This policy was confirmed by the representative of the Ministry of Agriculture during his

visit in May, 1937. The plan consists in keeping the cattle and poultry on pasture land which is thus thoroughly manured and then broken up and used as arable land. The Hosier open-air system, with milk bale and foldings units, enables us to carry out this plan effectively, and during the last year we have added a small flock of 60 sheep. Large compost heaps have been formed and it is intended to experiment with the rapid production of compost from straw, to which a chemical product is added.

The dairy provides the biggest source of income. We are at present milking 52 cows and will increase this number by another 8 first-calf heifers. The herd also includes 20-30 head of young cattle. The income from this branch will be increased during the next year by the production of tuberculin tested milk. A Dutch member, Dr. Gerrit Fros, a veterinary surgeon, has already begun improving the herd up to this standard. We are in this respect in the fortunate position of having one amongst us who is able to give his whole time to the very important work of looking after all our live stock. A small laboratory has been fitted up for him to do this work, although more equipment is needed.

The arable land should benefit from the 5 years' rotation method already mentioned. During the period under consideration we were able to maintain over 5 people from this branch. Fair results were obtained from all crops including wheat, barley, potatoes and rye, which is to be used for our bread. The poultry section showed good results last year and we intend to develop this branch. We still do not intend to begin pig-breeding on a large scale until we are able to replace the present dilapidated sties by new ones, but we shall continue to rear a few pigs to consume the waste from our large communal kitchen.

The garden land will be increased from 5 to $8\frac{1}{2}$ acres and it is planned to produce more intensively vegetables for our own use and for marketing. We intend also to plant fruit bushes and trees during the next few months.

The sheep have also turned out satisfactorily and we hope gradually to increase the flock.

Another new section, started last year, was bee-keeping and this will be developed by the purchase of further hives.

In view of our lack of experience of English conditions and marketing we are satisfied with the results of our farming, when we look back on the many difficulties and pitfalls with which we have been faced and into which in many cases we have fallen.

BUILDING. The biggest problem with which we were faced last year was that of carrying out the building work which was absolutely necessary, and of developing the farm and the other productive branches of work. For this reason we had to employ firms to do the greater part of the building although we did as much as we could ourselves.

The work which has been completed up to the time of writing is as follows: 3 bungalows for the children's work have been erected as a complex round the bungalow which was already here when we came. The roof of the main farmhouse was entirely reconstructed in Cotswold stone tiles a small hospital or convalescent house was built to be used also as a maternity home. Two sections of the workshop complex have been constructed. The first is the block containing the printing shop, book-binding shop, storeroom for paper, etc. and the offices. A further block was completed to include the laundry and a small power station for power and light. The old farmhouse kitchen and adjoining rooms have been altered so as to make an adequate kitchen for our household of 200 people. The farm last winter was in places quite impassable on account of the mud. We have used the gravel from our gravel pit to construct new roads and to repair old ones. Work has just been commenced to convert the horse stables into accommodation for two families. Our local Rural District Council has offered to bring water from the main supply up to the boundary of Ashton Fields Farm, and we must ourselves during this year continue this supply to the buildings, a distance of more than a quarter of a mile.

PUBLISHING AND PRINTING. The printing activities will be twofold, firstly the editing and publishing of books and a periodical in English. For this purpose we are proposing to establish, in co-operation with friends, a limited liability company to be called "The Plough Publishing Company, Limited." Debentures will be issued by this company and friends who are interested in our movement and would like to help by subscribing for these debentures are invited to get into touch with us. The second branch of this work will be the editing and publishing of Hutterian literature under the name of "The Hutterian Brethren Publishing House". The two works for which we have received orders are Peter Riedemann's RECHENSCHAFT British Museum edition 1565 and a first edition of the KLEINE GESCHICHTBUCH, (Small History Book) of the Hutterian Church, containing its 400 years' history. This latter book will be published from manuscripts at present in Canada.

HANDICRAFTS. This work has now two branches, that of wood-turning and the production of book-markers from galalith and ivory. The wood-turning is now firmly established and there is a steady demand for our products. Owing to the pressure of the building work only one worker was fully engaged on the woodturning and a second man part-time. We are now producing on four machines, on which four men are working full-time. Our experience so far has always been that production has been scarcely able to keep up with demand.

A branch of work which has always been successful in Germany and Liechtenstein and also here has been the production of book-markers, designed by our own members, in galalith and ivory, and we are now

trying to increase our production in this department also.

We have confined ourselves in this report to the material facts relating to the last year's work and for those friends who wish to hear more about the other activities of the Bruderhof we shall always be glad to give further particulars.

We are profoundly thankful for all that has been given to help forward the witness for which we are trying to stand, and we feel that God has been with us through the difficulties of the past year. Because of this realisation we feel strongly urged to go forward with this simple life of Christian brotherhood. It is our hope that in the very dark days through which mankind is passing and the catastrophies which seem inevitable, that perhaps more men and women may turn to a practical application of Christ's message as being the solution to their need.

Community Service.

Personal contact is implicit in the idea of Community. Amongst other services the Community Co-ordinating Service Committee is trying to keep in touch with all those interested in Community, whether active members of a group or not. Its present index of names numbers about 350. If you have not already done so will you please write to the Secretary at the address given below?

It is hoped that a printed Joint Report covering the 1937 conferences on community life and service at Bath and at Bow will be published at or about Easter. This report will combine the substance of addresses given at both gatherings and will provide a cross section of community life and work in England to-day. The price will be determined by the probable demand as well as by the costs of production. Will you please let us know as early as possible how many copies you are likely to want for yourself and for interested friends?

From a number of requests for contact received recently:-

1. A mothercraft nurse with hospital experience offers voluntary service to a children's centre, or in any capacity where personal service for mothers and children would be helpful.
2. A pioneer farmer who has reclaimed several acres of waste land in Wiltshire as the nucleus of a colony for unemployed men, wants two single men, preferably pacifist, to join him. He also wishes to buy and make habitable for a group a half derelict cottage, at an estimated cost of £10. Any assistance in this project is welcomed.
3. A small weaving house in Wales offers work to two Englishmen, preferably with a knowledge of weaving or otherwise prepared to perfect themselves in the craft. The industry is not run on a "community basis" but the assistance of communally minded helpers is desirable in view of the possible extension of the work in an increasingly communal spirit.
4. A Surrey bee-keeper wants to spend a holiday in a community where he can help with the hives.

5. A friend in Durham City would welcome contacts personally or by letter with others interested in community in the same neighbourhood.
6. Similar contacts would be welcomed by correspondents in Ashford and Folkestone (Kent), Filey (Yorks), Hest Bank (Lancs.), Horley (Surrey), Shrewsbury (Warwickshire) and Weston-Super-Mare (Somerset).
7. A community group at Birmingham would like to get in touch with any other community or group in that district.

Name and address of any of the above will gladly be supplied on application to the Secretary of the Community Service Committee.

Enquiries and correspondence on any concern relating to community are welcomed by the Committee. Copies of the interim account of the Bow Conference in December last and a statement of the objects of the Community Service Committee will be sent to any who have not yet seen them. Please address all letters to the Secretary, Community Service Committee, Chancton, Dartnell Park, West Byfleet, Surrey, and send a reply stamp if possible when writing.

Editorial Notes.

The editor wishes to apologise that, owing to unforeseen technical difficulties, the first issue of *The Plough* is rather late. Comments and criticism of this first number are invited and also suggestions for further issues will be welcomed. All manuscripts, letters, news, reviews, etc., should be addressed to, The Editor, *The Plough*, Ashton Fields, Ashton Keynes, Wilts. Contributions for the next issue should be sent in not later than May 1st, as after this date publication cannot be guaranteed. Owing to lack of space, the FORUM section of *THE PLOUGH* is not included in this first number. It will be opened in our next issue. Contributions are invited.

Eberhard Arnold, who lived from 1883-1935, was the founder of the Bruderhof movement in Germany. His writings are still unknown to the English public and we are therefore publishing two of his articles in the current issue of *The Plough*; "The Mystery of the Early Church," and "St. Francis and Love." His two chief books are, "Inner Land. An introduction into the soul of the bible and a help in the struggle for reality," and "The Early Christians after the Death of the Apostles." Translations of both these works are being prepared.

The quotations from Dr. Moffat's New Translation of the bible are included by special permission of the owners of the copyright, Messrs. Hodder and Stoughton Limited.

It is felt that J. Middleton Murry's message is very akin to that of the coming order to whose service *The Plough* is dedicated. In a recent letter J. Middleton Murry writes to the editor, "Experience has convinced me that only an avowed Christian faith can provide the necessary spiritual 'tension' for community living." This is just what our message tries to convey.

Francesca M. Wilson, whose article on Spain is printed on page 11, was working for nine months with the Society of Friends in Murcia. She organised breakfasts for nearly 2,000 women and children and a Childrens' Hospital with fifty beds. Later she set going thirteen workshops for sewing and sandal making in Southern Spain and started a Boys' Farm Colony at Crevellente in the Alicante Province.

The following article, "In England Now", will be of great topical interest to many readers. Leslie Stubbings is the Honorary Secretary of the newly formed "Community Service Committee". This organisation will publish its news and announcements under the heading, "Community Service", in every number of *The Plough*.

Not much need be said here about the article on the Hutterians except that a more exact knowledge of this movement and its practical community life throughout many centuries will be a great help to many who feel the need of such a witness but who are still in doubt whether it is a practical proposition which can stand the test of time. He who knows the Hutterians sufficiently well has no excuse for not accepting the challenge, for then there is only one question open to him, "Will you or will you not?"

J. B. Rusch is the editor of the "Republikanische Blaetter", a progressive Swiss weekly. He is one of those few Roman Catholics who makes a clear and uncompromising stand for peace. He is a courageous fighter for the application of Christian principles to the social and political spheres of life. His article which first appeared in the "National-Zeitung" of Basle, (29th Jan. 38) shows such vision and imagination that we feel sure it will interest our readers.

Some recent publications are also worth mentioning here. H. Morgan Harris of Pendle Hill, Pennsylvania, in his letter in the March number of *THE ADELPHI* makes some valuable suggestions of practical community living. They are just another proof of the growing realisation in many countries of that which we may call "The Necessity of Communal Living". - The group of Quaker socialists which stands behind *THE SEED*, (Price 1½d. or 9d. per annum post free.) believes in "the simultaneous process of changing ourselves and the world". We heartily agree with Joyce S. Wells' statement, "nothing less than a combination of personal faith which cannot be shaken and social faith which is prepared for any sacrifice for the community will be able to stand firm in the inevitable crisis which lies ahead". - *THE EMBASSIES OF RECONCILIATION* (16, Victoria Street, London S.W.1) have published a report of their activities during 1936-1937. Whether one believes in the success of George Lansbury's work or not, it is certainly necessary to call the leading statesmen to work for peace. But it must always be borne in mind, that a real and lasting peace cannot be established on the basis of statesmanship, but only by an inner revolution which changes the whole of men's lives. - All those who are interested in the religious struggle in Germany should read two publications of the *FRIENDS OF EUROPE*. (122, St. Stephens House, Westminster, London, S.W.1.) Professor Wilhelm Hauer's "Germanic Vision of God", with foreword by Dr. Edwyn Bevan, will give some idea of his neo-pagan teaching which has a growing influence in Germany today. (See also "Germany's New Religion", Wilhelm Hauer, Karl Heim and Karl

Adam, published by George Allen and Unwin, 1937.) "The Protestant Opposition Movement in Germany 1934-1937," with a foreword by Dr. Reinhold Niebuhr, contains valuable information on this subject. Those who have followed with interest the trial of Pastor Niemoeller should read this collection of important material in order to understand the development of the religious struggle in Germany and the issues which are at stake. We quote Niemoeller from this pamphlet: "The concern of today is not whether and how we save the Church, and not whether we have a secure place where we can practice our faith undisturbed; it is whether our faith in God is such, that we can declare in accordance with the Word: 'I speak because I believe!' Then we can, truly comforted, leave to God what He will make out of it."

The following numbers of The Plough will normally contain only thirty-two pages and it is hoped that this first issue will be well received. Every reader is invited to subscribe, unless he has already done so, and to find new subscribers amongst interested friends. The price is 5/- per annum or 1/6 a copy and the excess of income over expenditure, if any, will be devoted to the further development of the work of the Cotswold Bruderhof.

So off! and now, God speed THE PLOUGH
And send the ploughmen well.

THE EDITOR.

An Appeal.

As is mentioned in the article, about the Hutterian history, it was planned to transfer the members of the Almbruderhof in Liechtenstein to England. This had to take place for two reasons. Firstly, the growing influence of National Socialism in this small principality made it impossible to establish the community on a firm economic footing. Liechtenstein also, was not able, for fear of Germany, to give shelter to all German members of the Bruderhof between the ages of eighteen and thirty-five, who are liable to do military service. The second reason was that it was felt by the whole brotherhood that the members could give better service to mankind if they could concentrate their energies in one place. Consequently preparations were made for the transfer to England of the thirty-four members - sometime in the near future. The events which took place in Austria on March 11th. and 12th., however made the matter very urgent indeed, because Liechtenstein, is on the Austrian border, and this little principality, although it is now an independent state, was under Austrian domination up to the fall of the Austro-Hungarian monarchy, when it entered into postal and customs union with Switzerland. Thus Liechtenstein, which is fifty per cent National Socialist, is very likely to join in the Anschluss between Germany and Austria.

Although the prospects for the future of the community at Ashton Keynes, (which now consists of two hundred and eight men, women and children), are quite promising, a great deal of capital is needed for further building and improvements, and for extending the various branches of work so that more people can be maintained. Gifts and loans, therefore, will be gladly accepted. Further particulars may be had from The Secretary, The Cotswold Bruderhof, Ashton Keynes, Wilts.

Books.

ENDS AND MEANS, by Aldous Huxley. Chatto and Windus, London. 1938.
WHAT HAS CHRISTIANITY TO SAY? by F. R. Barry. Student Christian Movement Press. London. 1937.

In his new book Aldous Huxley deals with some most important aspects of our present day problems and tries to find a solution for them. In his opinion, most people are in agreement as to the nature of the ideals towards which mankind should strive, and that there is a generally accepted standard of right and wrong with regard to these ends. He points out, however, that there exists a great divergence of opinion as to the means to be used to achieve these ideals, which he calls "liberty, peace, justice and brotherly love".

Whereas Aldous Huxley, in his book, deals with the most important ethical problems of our time such as war and social injustice, Canon F. R. Barry in his book hardly touches upon these issues. We can understand A. Huxley's rejection of Christianity as the basis of right action, in favour of Indian mysticism, if we read F. R. Barry's book. It shows again that modern theology, even though it tries hard to deal with the solution of modern problems, is really afraid of showing a definite and clear way. He writes very much about faith, worship and the ideal of man, and all that he says is true, but he does not point to a way that men may go in the real issues of life. But this is actually shown quite clearly, not only, as Barry points out, in the Sermon on the Mount, but in the whole character of the New Testament. A. Huxley's ideal was lived and practised by the early Christians and by many 'heretics' throughout history. This way is now open to everyone. 'Non-attachment' to all selfish ends, is the way of love, shown to us by Christ.

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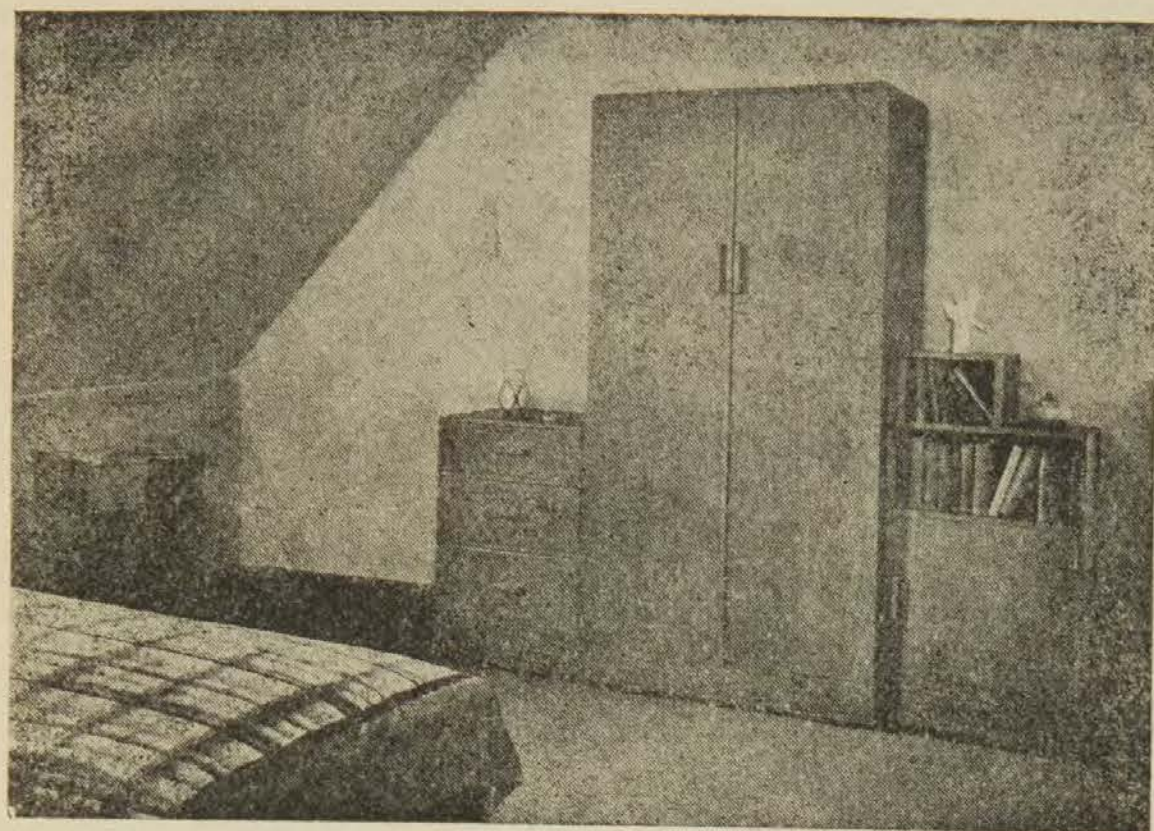
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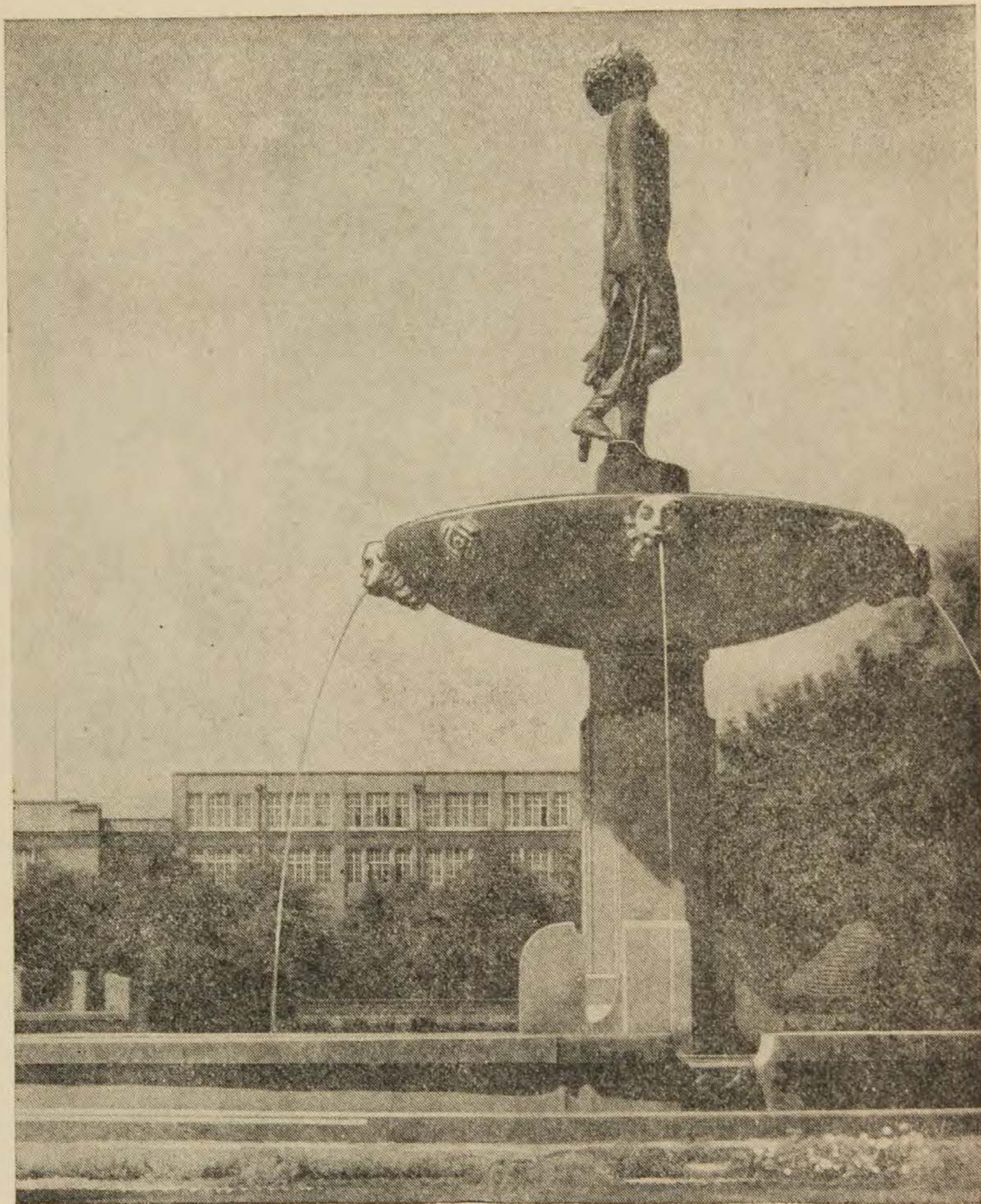
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