

the plough



WINTER 1939

CONTENTS

TOWARDS THE COMING ORDER		page
THE COVENTRY CAROL		109
A FAIRY-TALE	M. K.	110
THE SOUL OF THE IRON (Silhouette)		112
PAST AND PRESENT		
THE CHURCH AND THE WORLD (concluded) . . .	Claus Felbinger	113
A TALK BY PROFESSOR P. C. HSU		119
COMMUNITY AND THE CHALLENGE TO THE PRESENT		
	Community Service Committee	125
FORUM		
OUR FRIENDS WRITE	Correspondence	127
EDITORIAL NOTES		
EDITORIAL NOTES AND COMMENTS	The Editor	130
A SPECIAL APPEAL FOR OUR CHILDREN		131
BOOK REVIEWS		131

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

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THE PLOUGH

Towards the Coming Order

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Coventry Carol

Pageant of the Shearmen and Tailors, 15th century

Lully, lulla, thou little tiny child,
By by, lully lullay.

O sisters too,
How may we do
For to preserve this day
This poor youngling,
For whom we do sing,
By by, lully lullay?

Lully, lulla, thou little tiny child,
By by, lully lullay.

Herod, the king,
In his raging,
Chargèd he hath this day
His men of might,
In his own sight,
All young childrén to slay.

Lully, lulla, thou little tiny child,
By by, lully lullay.

That woe is me,
Poor child for thee!
And ever morn and day,
For thy parting
Neither say nor sing
By by, lully lullay!

A Fairy-tale

There was once upon a time a smithy and a smith. The smith, however, was no common smith, for his day's work was done before sunrise. That is very hard work. It makes one tired and sad. It makes one quiet and patient. It needs much strength, for one's life is spent alone and one's work is done in the grey of morning.

It was night and the smith was not in his smithy. The fire-spirit was asleep in the forge. His breath glowed but faintly under the ashes and blew a leaping spark into the darkness. The spark, however, soon went out. Only a glimmer of light remained. It sought something hastily and at random in the darkness of the smithy.

The bellow's vast paunch hung in peevish folds. It looked like a corpulent gentleman who had suddenly grown thin. One could have laughed, but that there was no one in the smithy who knew how to do so.

The anvil turned its fat head and pointed snout slowly in all directions, and looked at the old iron to be forged that day. There was not much. Just several pieces. They were lying in a corner, covered with dirt and dust, like people who have a long and difficult journey behind them.

The anvil was annoyed. "What riff-raff has collected here!" it exclaimed. "What a mercy it is that it must go into the forge before it is placed upon my shining head. Otherwise it would be too revolting. No, thank you! *Our* set is clean."

The anvil screwed up its great snout contemptuously and turned its back upon the old iron. The anvil was a fat-head. It forgot that it was also made of iron, and that the old iron that had travelled so far would shine even as it shone when the fire-spirit had laid hold on it and the hammer had forged it. It thought that, from the very start, iron was either shiny or dirty and dusty, and that it simply remained so. It was, as I said, a fat-head. Neither did it know how laboriously its master had gathered this old iron to forge anew in the grey of morning. The old iron was very much relieved when the anvil had turned its back upon it, and it no longer felt its look of disdain. All the pieces felt this distinctly although they were so dusty and dirty. Now they began to speak in whispers.

They were pieces which varied very much in age. Some were ancient and really should have been in an old curiosity shop. Some were quite young, having been but a few years in the world. But in appearance they were all alike.

"You are so rusty," said a chain sympathizingly to an old sword. "That is a very bad complaint. I am sure you cannot feel well."

The sword sighed gratingly between hilt and blade.

"I have suffered from it for long", it said. "I have had it for many hundred years. They are blood-stains. In the course of my life I have seen terrible things. I have been through many hands. One man slew the other with me. One took me from the other to slay still more men. Blood and tears have eaten their way into me. I have known little quiet. I have been drenched in blood, and the man who shed most blood rang the bells with the same hands, and called it his triumph."

"I am only a few years old", said a young sabre, "but I have experienced exactly the same."

"I have seen other triumphs", said an old rusty bolt. "I saw men who had triumphed over themselves and the world with their thoughts. I bolted the door behind which they were imprisoned. There they sat and died in their chains. But their thoughts went past me through the prison door, out on to all the highways and byways of the world."

"I am much younger than you", said another bolt, "but I have had to do the same, and I have seen the same thing."

The fire-spirit in the forge breathed more strongly and the first grey sheen of dawn passed over the old iron. It became very much embarrassed and depressed, for now its many stains were more distinctly seen than in the light of the fire-spirit, breathing laboriously in the narrow forge. The pieces of old iron looked sadly at their dirt flecks and spoke confusedly and woefully.

"I had to hold a murderer", moaned the chain. "It was his last night. Beside him sat a man in a gown, with a book in his hand on which there was a golden cross."

"One part of me was once a bead in the rosary of a silent old man", said a long knife. "It was in India, and the silent old man swept the way before him with his weak arms, so as to tread on no living creature. He called the worms his brothers and prayed to his gods to bless them. He spoke of the chain of things. He drew the fylfot in the sand, and fingered his rosary with devotion when the wind blew the sign away. The foreign priests from Europe scoffed at the faith of the old man."

"Well, we have Europe and its civilization now", said the sabre grimly, and shook off a stupid golden tassel hanging from it.

"We must go through many forms", said the knife. "That I learnt from the old man in India. Only I do not know into what form we are to go."

"We cannot remain in these forms", cried all together. "We are dirty and stained. We want to be forged anew. Let us go to the fire-spirit and ask for a new form. But do not let us wait till the sun rises. We do not want the sun to find us like this, for it lights up our dirt and stains. But the smith will not come so early. He is certainly still asleep."

Thereupon a spark flew out of the forge into the midst of the heap of old iron.

"The smith is not asleep. He will come soon!" hissed the spark. "He is no common smith. His day's work is done before sunrise."

Then the spark went out.

The door opened and the smith came in. He was a quiet, serious man with sad eyes. That came from his day's work. He went to the bellows, which smoothed out all the folds of its paunch and swelled up till it was quite fat. The fire-spirit awoke in the narrow forge, and the smith held all the old iron in the glowing heat. Then he lifted it out of its baptism of fire and placed it on the anvil.

"What shall we become—what form shall we get—what form?" asked the old iron, and the knife thought of the poor old man in India.

The smith struck. The sparks flew.

He forged but one form: the last of all forms. He forged the soul of the iron.

It was his day's work.

When he had finished, a shining ploughshare stood on the dewy ground before the smithy.

Then the sun arose.

M. K.



PAST AND PRESENT

The Church and the World

Claus Felbinger's Confession of Faith, addressed to the
Council of Landshut, 1560.

(concluded)

I have also been asked why I have left the "holy Christian *Church*" and given myself up to a "sect" that is nowhere tolerated and is obnoxious to the emperor, king, princes and all men. Thereupon I answered, I have not left the true Christian Church; I have but joined her and let myself be incorporated into her by true Christian baptism. I have no doubt that I am in the true community and fellowship of the saints, in which there is forgiveness and remission of sins, to which the power and key is given and committed by the Holy Spirit to bind and to loose, both in heaven and on earth. I feel in my heart that through no other doctrine could my heart and soul have reached peace with God and true quiet. For at the moment I answered God's voice with an obedient heart saying "Here am I!" my soul revived, and now waiteth in blessed hope and true confidence for his salvation. Praise and thanks be to God for the love, grace and mercy he hath shown unto me, unworthy man! And I have no doubt that God hath removed my sins farther from me than the east is from the west, and that he will neither behold them any more nor think on them. If I continue to walk faithfully before him he hath promised to take from me all sin and bury it in the innocence of Christ. Of this I am certain.

Now, where previously in my blind, unconscious infant baptism was I able to have such faith and certainty in God? Thus I have not left the true Christian Church, but the "Christian" congregation of sinners and the unjust, whores, adulterers, gamblers, slanderers of God, gluttons, wine-bibbers, liars, covetous men and idolaters who cease not to rouse God to wrath. I have indeed come out from among all these, for I will have no fellowship with such unless they leave their godless nature and repent truly by coming to a true recognition of their sins. For God hath still a devout people on earth, whom he hath shocked and startled into leaving sin through his living Word, whom he hath called from the world to his holy name and gathered by the Holy Spirit. These he hath chosen to be his own, to the praise of his glory, that they might walk according to his nature, proclaim his strength and virtue, adorn their faith with works pleasing to God, put on the garment of innocence and the cloak of justice and righteousness, and bear always before them

the breastplate of right action: that the world may see what is pleasing to God and have occasion to consider its godless life, to leave it and turn from sins to God. For God hath never left himself without a witness, in words and works, so that none can excuse himself before him.

But that they say this "sect" is obnoxious to princes, lords and all the world, for everywhere men speak against it—this frighteneth neither me nor any lover of God. It but maketh us the more certain. Through this we believe more fully the divine witness, for word and deed are in accord. For when the devout Simeon had the child Jesus in his arms in the temple, he foretold to his mother, Mary, that Jesus would be the light of the world and salvation to the ends of the earth, and the sign for this was to be that he would be spoken against. As though he wanted to say: "Not only he, but all his seed who believe in him and walk in his footsteps". As he himself saith, "If they have called the father of the house Beelzebub, how much more shall they call them of his household", for they shall slander your name and cast you off as evildoers for the Son of Man's sake. And "blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you".

They who know not God say likewise, "Now, why remain ye not here? Can not one also do right here and become blessed? Or is blessedness confined to Moravia?" Now, mark the answer. One can even so well do good here and become blessed—*would one but do it!* But men not only do it not themselves, but they hinder those who would gladly do good. Here men are compelled to idolatry with the stocks and robbed of their goods. As Paul writeth to Timothy: "all that will live a godly life in Christ Jesus shall suffer persecution". For a devout soul that feareth God cannot keep silence but speaketh and witnesseth against their abominable life, saying they cannot please God, much less become blessed. Whereupon hate is roused and from that hour they say, "Away with these rogues! They want to be better than we are: it is not meet that they should live!" Then must the devout man flee with Jacob, who was beloved of God, before the unstable Esau and his children, and go to Mesopotamia to his friends and fellows in faith.

Therefore, as is said above, blessedness is not confined to any land or place; for the Word of God suffereth not itself to be bound. He that feareth God and doeth right is pleasing to God, wherever he may be; but the true children of God come together in zeal for God and remain not apart from each other, that each may be a comfort to the rest. For a devout man is never happier than with his dear brothers and

fellows in faith, where each can show the others love and good, yea, faithfulness and honour, as divine love hath a way of looking upon itself as the neighbour's debtor and is diligent to help him with all its strength, and to do so with joy. For one devout heart refresheth the other with the gift it hath received from God for the good of the body of Christ, which is his holy Church — all believing, devout hearts that have bound themselves together in God's love; there one seeth holy ensamples, good patterns of the devout fathers in word and deed, provoking one to emulation. That is the most pleasant of all to the lover of God, as it is written, "wisdom is a golden jewel to the obedient ear".

The devout David also desired this, as he saith in the psalm book: "Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. There the Lord commanded the blessing, even life for evermore". And again: "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evildoers; and will not sit with the wicked. I will wash my hands in innocency: so will I compass thine altar, O Lord: that I may publish the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Blessed are they that dwell in thy house: they will be still praising thee". For one singeth for the other, for a devout man continually giveth the others cause to love God: provocation to love and to all good works.

Therefore, also, is it written: "With the devout thou wilt show thyself devout, with the pure thou wilt show thyself pure, and with the upright thou wilt show thyself upright—but with the evil one becometh evil, with the froward thou dost act frowardly. Therefore Sirach saith: "Birds of a feather flock together". So is it also with man. He seeketh those like unto himself. For woe to him that is alone when he falleth! Who will help him up?

Complete oneness, separation and fellowship is only to be found in the perfect Kingdom of Christ, for one seeth how Christ separateth all those whom he hath ordained for life, how he hath now confirmed the new testament of divine grace with his death and hath won from the Father the promised Spirit, who shall lead all true believers into truth. He began community among them. As one findeth in the Acts of the Apostles in the first five chapters, "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the

prices of the things that were sold and laid them down: and distribution was made unto every man according as he had need; and they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers". And all of them were *one* heart and *one* soul, and none who was not might join them.

And God hath still such a Church on earth, which doeth according to his law and walketh in true community of spiritual, as well as of temporal, gifts and goods. For God willeth to have children who are of his nature, who are not false; who let themselves be ruled by his Holy Spirit, through whom they are gathered and kept at one. That I testify of them with truth.

They say furthermore: "Ye are but justifying yourselves. Now, none is just—none save the one God. We will wait with the obvious sinners in the temple until he telleth us we are just". Yea, would they but do so and come into the "Temple" in which there is remission of sins! But the Temple is the true Christian Church, the true community of saints. Therein, however, they will not go—how then can God justify them? But we have come into this Temple and confessed ourselves obvious sinners before God and his Holy Spirit. Then we were set free through the justification of the saints and their earnest prayer (to God be praise!), and can and will, with God's help, hold to justification with the obvious sinner, and sin no more, that nothing worse need overtake us! For this reason ye understand this saying not at all, but are even the hypocrites who think to please God without repentance. Ye go and sin, building on God's mercy, and at the same time ye will not leave sin and evil, that God may establish a new life within you. If Christ hath set you free from sin, as ye boast, why *act* ye still in so godless a fashion? Ye are even as free as a prisoner lying bound, who saith he is free and goeth, while his hands and feet are in the stocks. All would rightly laugh at such. For he that sinneth is not yet free but the servant of sin, and the servant will be no heir, but the son and such as the son maketh really free—

Then they continue: "I believe not that one can serve God without sin, for sin goeth always with one". Yea, but one must discern sins: *to have* sin and *to do* sin are very different things. No man who is born of woman and the seed of man is without sin. For they all share in the original sin that came from Adam—for the same sin hath entered all men, as indeed David saith: "Behold, I was shapen in iniquity; and in sin did my mother conceive me, and every imagination of the thoughts of man's heart is evil from his youth". As also John saith: "If we say we have no sin, we deceive ourselves and the truth is not in us". And James saith, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death". Here one can mark clearly how far original sin harmeth man: namely, it causeth his

physical death. That one seeth in children. Although they know of no sin and have never committed sin nor ever roused God to wrath, yet they must die even as the old die—but sin harmeth their soul not at all. But when the child groweth up, the stronger will be his inclination to sin. Therefore one must teach children in the fear of the Lord and keep them with the rod—which taketh the evil out of the child's heart—until they reach understanding and grow up, then one seeth what he will do. When he hath pleasure in devoutness and a love to God's Word and believeth the same, he desireth also to enter into the bond of God with all God's children, and to spend his time in true piety until death. If it is also witnessed that this hath been well proved, then he is baptized at his desire on confession of his faith in the name of the Father, of the Son and of the Holy Spirit. Where, however, he letteth not himself be drawn by the Lord's Word nor wanteth to walk accordingly, but practiseth sin and evil, then we remove him from the Church, as no warning or punishment doth help him. Even thus do we with the children among us.

And therefore, as hath been said above, much is said in the world about sin without discrimination—as though Paul, John or James were also sinners since they confessed that they were not without sin. Now, mark, original sin, the rising urge in the flesh suggesting sin, the inclination of desire, evil occurrences and sinful thoughts through which man is tempted to do wrong—from these the devout are not exempt. The devout man is tempted by this. This is all sin. This still rouseth itself in the members. That filleth a devout lover of God with fear. He would gladly be free of it. It often appalleth him, troubleth his heart and maketh him sad. He crieth to God, beseecheth that he might take it away from him, pleadeth that he hath indeed pleasure in true devoutness, as Paul had also when he said, "The messenger of Satan buffeteth me as a warning to my flesh. For this thing I besought the Lord thrice, that it might depart from me, but the Lord said unto me, 'Paul, be content with my grace, for through thy weakness is my strength seen and felt more strongly' ". And again Paul saith: "I delight in the law of God after the inward man: but the law of sin in my members striveth against the law of God in my heart. O wretched man that I am! Who will redeem me from the body of this death? I thank God, however, through Jesus Christ our Lord, who hath given me the victory!"

Even so have devout men lamented unto the grave over this sin, but they were not sinners after conversion, after they had once received grace. As Paul saith to the Galatians: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?" God forbid. How could we want to live in sin, when we have died to sin? But the world calleth all who have sin "sinners" without distinction. A child in the cradle hath also sin, but is

no sinner. The man, also, who hath truly repented, hath God, in his divine goodness, forgiven and God hath passed over all the sins which he hath done, and will never more think of the same. But original sin remaineth: from it he is not set free. Because he is in the flesh, he must fight against it. In this God will preserve him if he hath a horror of sin and hateth his own flesh. For one who truly feareth God, who doeth no sin consciously and meaningly, knoweth that he roused God, his Lord, to wrath and betrayed him, therefore he refuseth this harm to his inner being; he giveth no place to the temptation and followeth not sinful thoughts, but feareth God and is lord of his own heart. Thus one must not sin but withstand sin when one seeketh to punish the cunning of the flesh, to take reason prisoner under the obedience of Christ. Therefore we must make a distinction. Because a devout man consenteth not in his heart to the sin, and stretcheth not out his members to do wrong, he is no sinner. Though he *hath* indeed sins that stir themselves powerfully within him, he feareth God and overpowereth himself and crusheth the sinful suggestion through the strength of the Spirit. When this is the case sin *must* be melted, through the Spirit the work of the body *must* be killed, that sin may not be living and active but cease its work.

They speak thus: "Now, we are truly children of wrath by nature from the womb. What would happen to the child were original sin not taken from him by baptism?" To this we say: Original sin is not taken from man until the grave. We might all, however, have remained under the wrath of God if God, in his mercy, had not thought of us and sent us the promised Messiah, namely, Christ who hath stilled the wrath of God and won grace for us, who believe utterly in him. He, also, is the justification of young children and will absolve them until evil be found active in them. Therefore doth Christ point his disciples to little children, saying, "Unless ye repent and become as little children ye cannot enter into the Kingdom of God: for of such is the Kingdom of Heaven". But the Lord, for all his grace, doth allow such weakness to cleave to his saints that they have to be subject to all temptation. This he doeth that they exalt not themselves above grace and revelation, nor become puffed up and think that they can lack nothing. Therefore doth he let them feel their nothingness, that they may remain lowly and set not their hopes upon the flesh nor put too much trust in themselves, but trust alone in him, who awakeneth the dead. Thus God giveth his children cause to pray: to pray from the depths of their heart. Thus doth even the weakness of the devout serve to God's praise, for a devout man through it cometh but nearer God. Though he sink in weakness seven times a day, yet he remaineth not lying, but seeketh the Lord.

But the godless, who fear not God, when caught in sin fall and remain

lying in their wickedness. They find pleasure in doing sin, and, without any fear of God, do commit deadly sins and vices. These cut men off from the Kingdom of God and are judged by the Holy Spirit. Concerning these sins mention is made in Romans I, I Corinthians VI, Galatians VI, Ephesians V and Acts XXI and XXII.

By me, Claus Felbinger (1560).

A Talk by Professor P. C. Hsu during his visit to the Cotswold Bruderhof Community

Introduction

Dr. Hsu told us during suppertime that while he was a professor in a University in China, he felt disturbed about his own comfortable position as compared with those of thousands of his fellow-countrymen. After studying rural conditions for some time, he and about twenty other people founded a rural Christian community, in which he lived for two years. The members were a doctor, two or three nurses, several teachers and several agricultural specialists; and all did some manual labour and also went out in their professional capacity to help the people around. They received no salaries, but were given about five shillings a week each pocket money.

They felt that the first necessity was not to preach Christianity, but to show by the example of a group life its meaning and implications. Next to this came the necessity of social service for others.

During this time in community Dr. Hsu's thoughts on the best way of living such a life developed considerably; and in the meeting of our whole household after supper he gave us the following talk on the background of conditions in China, and on the direction in which he thought community life should develop there.

Dr. Hsu's talk

There are three religions in China: Confucianism, Buddhism and Christianity. There, too, large numbers of people representing several generations of a family live together under the same roof, sometimes as many as fifty together. Under this roof no individual has private property, and all live together with a common pool.

Eight hundred or a thousand years ago the Confucian religion had established institutions called 'academies'. An academy is an institution with an outstanding Confucian scholar, round whom gather together a large number of Chinese scholars living in community. It is more than a school, because the group live an integrated life spiritually, morally and intellectually. Up to the beginning of the 20th century

the whole of China was covered with these academies. As a young boy I was just old enough to have been in such an academy for one year, after which they were all abolished in favour of modern schools. Then side by side with the Confucian academies we have had for hundreds of years Buddhist monasteries. The Buddhist monk still today can travel from any one part of China to another, and stay without payment for any length of time in any of these monasteries with which China is covered. There he can meditate, read, enjoy fellowship, or take part in manual labour on the land.

Since the beginning of the 17th century we have had also Christian churches, at first Catholic and then since the beginning of the 19th century Protestant. Christianity had already come into the country in the 7th and 13th centuries with the Nestorians and the Franciscans, but it had disappeared again. In the 17th century it came with the Jesuits.

Theoretically, of course, life in the Christian Church should be one of love and brotherhood, but we know as a matter of fact that most of the so-called Christian churches do not live up to this. Therefore during the last twenty years or so there has been growing dissatisfaction among the members of the Christian churches, and these people have organized themselves into Christian fellowship groups, which have been a spontaneous, natural movement in China. The underlying idea of this spontaneous movement is to have the kind of fellowship and group life that Christians ought to have. And because of this I have been for the last fifteen years studying experiments everywhere, new experiments in China itself, in India, America and Europe. In North China I visited a Catholic brotherhood started by a Belgian father who is a naturalized Chinese. His brothers, at that time ninety-six and all Chinese, grew rapidly to two or three hundred, and they have established branches in different parts of China. In this case it is a Catholic monastic order, and therefore separates men and women into different institutions, which idea we probably do not want to copy. They live a very simple life, eat simple food and sleep on a hard board bed. They rise in summer at 4 a.m. and in winter at 5 a.m., and devote their time in the morning to the cultivation of spiritual life. In the afternoon they work with their hands, many on the farm, others in the printing and carpenter's shops. In the evening they remain together after the meal, and each one tells of the kind of life that he has lived during the day, what special insight or revelations he has received, what temptations he has undergone and how he has overcome such temptations. In their buildings there are always three large Chinese characters, "Down with Ego".

There is no time to talk now of the Ashrams of Tagore and Gandhi which I have visited, and of others in America, except to say that I

was impressed especially by the religious discipline of Gandhi and by the devotion of his followers. The atmosphere at Santeniketan, Tagore's community, was more intellectual and artistic, though the passion for religion and service is also clearly there. Further I was impressed by the fine moral sentiment of Tagore as evidenced in his letters to Nogouchi. I would like, however, to say something about two other experiments in which I participated, in addition to the rural community, in the summers of 1935 and 1936. These two were called Christian Ashrams. In 1935 Muriel Lester came to China for her second visit, and Muriel Lester and Gladys Owen and myself and two other friends founded the first experiment in Central China. In the next year I was responsible for conducting a second Christian Ashram on a famous mountain in West China. The purpose of these experiments is to live an integrated Christian community life. By that I mean that a group of Christian people with a common purpose live together an all-comprehensive, integrated life including things of the spirit and of the intellect, manual labour and economic production and social service. These two experiments give only a small foretaste of something which should be of a permanent nature, like your community. Therefore I want to give my ideas of what I visualize and what I hope will be realized in the near future.

Somewhere in China, preferably in West China, should be such a community, where in the first place a small nucleus would be gathered together, of not more than twelve people. Whether they should take vows or not is a question that may be deferred, but they should declare their intention to become lifelong members and regard the welfare of the community as the primary purpose of their life. They should all be Christians and in full accord with the objective of the community. They should own no private property and receive no salary.

Take for instance your Bruderhof, with its fourfold objective of pacifism, proper sex relationships, a new economic social order where private ownership is abolished, and a right attitude to manual labour. These are very important and deal with the most important problems of humanity, and ought to have their place. But to them I would add two more: one the intellectual side, because this centre that I have in mind should be an intellectual centre and a training centre for the whole Christian movement in China; and secondly an emphasis on social service. That is to say, not only should the group live a Christian communal life, but it should have as its very important aim the crystallization of the larger community in which it finds itself. Because of this, in the nucleus of twelve people I would have each person specialized in one particular phase or service. That is, one would deal with economics, one or two with health and medicine, one or two with the home work for the women and children, perhaps three with education, one

or two with religion, and so on, each person in a specialized field. With this group as the centre, we would gather together a large number of farmers, artisans etc., who though not ready to become permanent members, are yet in sympathy with the objective of the community and are willing to join the community for a stated period of years. Their conditions of entrance can be worked out separately. According to my present state of thinking, they do not have to be professing Christians. Then there will be a group of all those who for one reason or another are not able to become resident members of the community and yet are willing to help the community in other ways.

The life of the community will be organized, but not regularized or regimentated. There will be no dictatorship, and each person will be expected to be able to govern himself, but at the same time there will be group discipline. Certain fundamental rules regarding community life, once agreed upon or accepted (for those joining later will have no opportunity to initiate them) should not be changed without some very special reason. A certain amount of manual labour should be required of both groups of resident members. The community should, of course, have a leader.

In going into community life we hope to carry out this idea of Christian communism, that to the community each will render of his best, and from the community each will take according to his needs. We shall try very definitely to avoid being self-contained and self-enclosed, and to keep all the time a world-wide outlook towards life.

In this community every one should work in one or another of the departments. At this time, I visualize the following lines of activities:- (a) Farm, workshops, co-operative store and office. (b) Schools, training institutes, library and publications. (c) Clinic, hospitals and public health work. (d) Church, evangelism and retreats. (e) Industries, co-operatives, and scientific agriculture. (f) Homes, work for women and children. (g) Music, practical art and dramatics.

To carry out these activities a certain amount of equipment and therefore funds are necessary. My hope is that a certain initial amount may come from the outside world, but the community does not need to have all the equipment at once. A careful plan should, of course, be drawn up, and equipment may be gradually built up according to the rising needs and our ability to meet them. After a number of years the community ought to be definitely self-supporting, and a careful plan should be worked out towards that end.

The community that I visualize should be closely related to the Christian church. It exists to serve the church as well as society. It will conduct various types of training for church and social service. It will be a place where church leaders and social service workers may come for retreats and conferences. It will be a place where workers tired of

work may come and get refreshed. Further, the community will serve as a meeting place for various religions and people of different faiths and creeds, so that better understanding and closer co-operation may result from such intermingling. The community should serve as a lighthouse for learning and intellectual labour, in which may be worked out the integration of values in religion, philosophy, science and art. The community should not only be international in outlook and purpose, it may even be international in its make-up. It will definitely stand for international peace, and it will endeavour to work out peace ideas and ideals in concrete situations. It will be a link in the chain of the pacifist international.

The possibilities of realizing such a dream are in the first place that I have already lined up about eight people who can be counted upon as part of the nucleus; and in the next place that the Society of Friends in this country and in America have recently started under joint auspices a Quaker centre in Shanghai. During this trip I have talked with the leaders of the Society of Friends in both countries and have told them of my idea, and they have seemed to be very interested. We all hope that this Quaker centre will eventually develop into the sort of thing that I have outlined to you. But the centre I have in mind will not be in Shanghai, but in some part of China proper, that is, deeply rooted in the cultural life of the people; for you know that Shanghai is a foreign city and is not typically Chinese. But we shall have an office in Shanghai for the sake of keeping in touch with the other countries of the world.

Discussion after P. C. Hsu's talk

Dr. Hsu said he would like to know our thoughts on the emphasis he put on the intellectual and on social services in community life.

K. K.: What our friend has said about the spiritual penetration of all problems has been very important to us from the beginning, and we are quite in agreement with him about it. We have also aimed at having a world-wide outlook, and all the problems in religion and culture that have influenced men have deeply interested us. We have studied and tried to penetrate these problems affecting mankind from the standpoint the one Absolute over everything.

A. B.: Our friend can learn much of our outlook on culture from the titles of the books that we have published in the last eighteen or twenty years, both the Source Books and those expressing the new awakening in Germany after the war, and the attempt to form life anew.

A. M.: I think our friend means whether we have an educational influence upon the leading men of the country, and I believe there would have been something like that if the work in Germany had not been interrupted by the impossibility of having guests.

A. B.: Have we understood aright? Are you aiming at a Folk School, or is it a desire for something to arise of a community nature from old Chinese culture?

Hsu: Both. It should be related to the Chinese cultural heritage, and also to the Christian heritage of the West; the emphasis should be on life and community living, but expressed through service. I would very much like personal conversations with members who have been in community since its beginning, and if I may I would like to share your problems and personal experiences and difficulties, and how you overcame them. I hope definitely to make a beginning with this centre in two years, and I would like to keep in close contact with you.

G. H.: As one who has been in the community almost from the beginning, I feel I must say that it would have been impossible for us to have thought that perhaps in two years' time we would start a community. We were simply *driven* to live this life because of the very fact that Christianity was so very different from what the Spirit of Christianity really should be. We were without money or means of any kind. But it was also important for us to have this core, this centre or little group of people who were completely at one and who dedicated themselves for their whole life, and were ready to sacrifice themselves for it. And we felt, too, that all those who come to the group must have a time of trial and testing and of getting to know the teaching of Christ, as it is understood directly by the members of the group itself. The core cannot be limited to any certain number, but must be ready to expand, to include any others who come and are just as ready to go the whole length. We saw it as the only solution to the social need: this being ready to take upon our own persons the physical and spiritual need of other men, and to share our life and everything in it with anyone outside it who is ready to join.

C. J.: How would you accomplish social service?

Hsu: By the kind of life that we lived ourselves. First by influencing others, the radiation of a spirit; then through our services, the mediation of our deeds. Worship is not an end in itself, but should be integrated with service; sometimes with an idea of interaction. When we pray to God, have communion with God, or a mystical experience with God, we should bring to it all our social needs. Whenever we go to the community to serve, we ought to go with a consciousness of God's presence with us.

The larger group round the nucleus will be admitted on easier terms. But, as you say, even the nucleus group can expand. In the larger group a person ought to have the Christian spirit although he may not be a member of any particular Church. He would call himself a follower of the way of Jesus Christ. Secondly would be his willingness

to make his contribution to the communal life, including work. Thirdly would be his willingness to co-operate with other people. We are not born to such willingness, but we must be given an opportunity to learn. And he must have the willingness to learn to be a member of the community. This means that he will play the game according to the rules. The group has imposed upon itself, by a democratic process, certain rules, and each member should abide by these rules. The nucleus group would have in addition the lifelong dedication, would be technically trained on certain lines, and should be able to give leadership and to organize.

B. S. pointed out that this was very similar to our circle of members and our outer circle of helpers and guests.

G. V.: What would be the relations between the outer and inner group, and the relations of the outer group to one another?

Hsu: To use Oxford Group terminology, the relation would be as between force and field. This would not be a rigid distinction. The force works on the field, and one is active and the other passive; but the field may become a force.

Community and the Challenge to the Present

A brief survey of current plans and activities

It was natural that a great deal of community consciousness, already latent, should be brought to a head by the events of the autumn. From all parts of the country incoming news has indicated the realization that for the pacifist as for the soldier the present crisis presents a challenge to positive action.

The peace groups at Hindhead and Haslemere were in the field immediately after the outbreak of war. The Ropley group working on a land-holding in Hants is the result. The group was constituted to "hold all things common" with the intent that they "may discover some of the social implications of that love revealed by Christ which alone can overcome evil and create a peace founded on reconciliation".

The vigorous Cardiff Gabalfa group which has been working all through the year for the refugees has now instituted a community centre with the definite aim of providing a local peace witness and a centre for the help of unemployed pacifists. A Christian pacifist body at Richmond, Surrey, has decided for active community living on a small holding near Ross-on-Wye. They will be working not far from the Barnhouse at Brockweir, now functioning as a community and adding to its industries the cultivation of a ten acre field for market gardening.

At Rugby an interesting experiment is being tried out by a group intending to combine work on a small holding with the reconditioning and production of small engineering plant and agricultural implements for community use.

Oldham peace group are pooling incomes with a communal house and land for kitchen gardening and poultry. Another community house has been opened at Coventry and news of similar plans comes from Tring, from Huddersfield and from some London areas. Other groups in various districts—notably in Norwich, Newcastle and at Southend—are also considering plans for community. A small market garden for the support of unemployed pacifists is in being at East Grinstead.

Meantime communities already established have received many new applications for membership. News from Oaksey, Elmsett, Wymondley and from Micklepage tells the same story—a full house and extending activities. Elmsett with more land under cultivation is developing its market garden as well as its communal life. The Brotherhood of the Way is adding poultry farming to its other industries. Micklepage—now working in community with the Jewish-Christian group—has constituted its own community school. The Community of the Way, evacuated from Bow, is in temporary quarters at Camberley.

Urgent need for openings for those whose livelihood has been lost for conscience' sake is a present challenge to community. The Wessex Pacifist Council has recognized this in recommending a plan for subsidizing local training and community work by means of group contributions. The Pacifist Service Bureau is dealing with the same problem from all quarters at P.P.U. headquarters. In this work active co-operation is being maintained with the Community Service Committee.

Nothing has been more indicative of widening interest in community during the past year than the steady demand for community publications. The first edition of 'Community in Britain' issued late in 1938 was sold out during the summer of this year and a small supplementary handbook, 'Outlines for Community', is much in demand. The community section of the Peace Service Handbook brought many enquiries. A decision to revise and reprint 'Community in Britain', taken before the war, has been strengthened by later events and by the evident desirability for more information in many directions. It is hoped that the new 'Community in Britain'—financially like its predecessor a venture in faith—will be ready by the end of the year. It will reflect the newer activities that have been taking shape since the first edition was planned and up till the present time. While retaining and sometimes revising the relevant information already published it will contain a great deal of new matter of immediate interest. The book will be issued at the original price of 2/- and copies may be ordered in advance. (Correspondence, enquiries, donations and requests for literature to Hon. Sec. "Chancton", Dartnell Park, West Byfleet, Surrey. Return postage please where reply is indicated.)

FORUM

Our Friends Write

Extracts from Letters to the Bruderhof

When war broke out in September we felt urged to send a message to all our friends, stating our attitude to the terrible crisis and also giving our friends some news as to the situation in which we have been placed through the outbreak of war. The response to this little pamphlet called 'A letter from the Bruderhof Communities' was very encouraging and inspiring. We felt again that there are many people in this country and abroad who are deeply concerned about things as they are, and who are seeking for a life in which there is no cause for destruction. We are printing extracts from the great many letters which we received.

Dear Friends,—Thank you most heartily for sending me a copy of your October letter and the beautiful postcard which your community has printed.

I agree with your assumptions, your aims, and mode of your activities. I admire your courage and self-sacrifice and am sure that it will bear a rich harvest. I trust that your community will be permitted to carry on and that despite hardship it will be able to do so. I wish I had money that I could send to help but it is not possible. All I can send is my loving sympathy. By way of a little attempt to show how I share your ideas I have sent you a copy of a recent pamphlet of mine called "A Pacifist Program in Time of War, Threatened War, or Fascism". I am not sure that the censorship will permit it to reach you but I hope it will. This letter brings to you my love and hopes for the future.—Yours sincerely,

Eliot Street, South Natick, Massachusetts.

RICHARD B. GREGG.

Dear Friends,—Thank you very much for your kind letter. I wonder how you arrange it if you all live together. I hope you go along happily. If any of you care to come here I would be glad to make you as welcome as I can. You will realize we are not very swank or proud people. There is only myself, Marion my daughter and Joseph my husband. He works in a sand pit but he only gets the farm workers' wages. At times I have done fairly well with my poultry but it has been disastrous this year. Still I am not bothering about that; if a bad time can get you worried and downhearted, it has achieved its object.

Anyway I keep very happy. I am sometimes told I should laugh if I had got to die of starvation. I've never tried it, but one thing I know, we do not die. Happiness is like an invisible cloak all round one, people cannot see it and they wonder why one is not in the depths of despair occasionally. This unseen cloak of happiness is the best, the most wonderful and the greatest thing that one can find out, the air one breathes seems filled with love and joy. . . . I cannot understand why people don't realize. I think it is because they do not follow the path. Of course we do not always want to follow this path. Sometimes it will seem desperately certain we will not follow the path, but that is only because we are not following it. As we still keep along the way we shall find a fresh learning will come to us, and the happiness. I now think you will not understand, and wonder why I write this. I know what I want to convey but the trouble is getting the meaning clear. I will just say the Love of God. You will understand but lots do not.—Yours sincerely,

Tinkers Castle Rd., Seisdon, Wolverhampton.

GERTRUDE WHELE.

Dear Brothers,—It does not seem sane to me, in this world peopled by men and women of the same flesh and blood, that whilst on the one hand we are exhorted to love one another, on the other hand we continually exploit one another for our own selfish ends, forgetting the needs of our brothers. I believe the lack of private property and the true Christian life which you follow are the factors which make your way of life succeed where the rest fail.

The contrast between your life and mine has made me think deeply on my real worth in this world. Am I to remain another self-seeking pest on this earth or am I to try to be a selfless brother of man as revealed by your standards? The path is not hard to choose in theory, but in practice almost insuperable difficulties emerge.

I have tried to do good to others throughout my life, but Hans has pointed out the fallacy of my thinking. I don't go the "other mile"; I don't love my enemy at first sight; and there is a limit to my love of my neighbour. Again, having lived 26 years in the "outer" world I am conscious that the "me" and "I" may try to assert itself if I followed your life, despite my will to "us" and "we". . . . I should very much like to have a deeper and fuller understanding of community now that I have had my first taste, and would beg the privilege of a visit to take an active part in your life.—Yours sincerely,

72, Soundwell Rd., Staple Hill, Bristol.

N. MORRIS.

Dear Brothers,—The realization that such a community as the Bruderhof does exist, after bringing a great hope and happiness to me, has confronted me with an ultimatum as it were. I am either to continue in the system I am in at present, which I am convinced is wrong, or I am to accept the teachings of Jesus Christ and carry them out as far as I am able in the Bruderhof community.

Although I recognize this "ultimatum", I am so steeped in the existing system, young as I am, that I have grave fears as to whether I am strong enough to make the break. Little knowledge though I have of the Bruderhof, I quite realize that taking up the life that it offers entails a tremendous internal revolution, an acceptance of entirely different standards of conduct to those that the present system is based on, and in fact a rebirth. This step that now confronts me seems sometimes a little awesome in its significance, and yet sometimes it seems just a step from evil to good. There can be no half measures if we consider ourselves as Christians, we must either accept Jesus Christ's principles and carry them out to the best of our ability, or we must leave them altogether. The Christian in the present system, for all his earnestness, must be pursuing a somewhat apathetic course in taking part in and accepting any of the present system. And he must take part in it unless he cuts himself off from it quite cleanly.—Yours very sincerely,

17, Agnes Rd., Northampton.

R. J. BARNARD.

Dear Friends,—I thank you for your most cordial letter, which is encouraging to one who is of the opinion that national disputes can only be settled to the betterment, individually and collectively, of the human race, in the spirit of our Lord and Saviour Jesus Christ.

We would that men would "seek first the kingdom of heaven", in which they would find, through Christ, a joy and peace and fellowship that is incomprehensible to them in these moments of unrest. This peace and fellowship is unimpaired by a war which is the result of selfishness, unkindness and many other sins. We must cultivate by consecrated prayer and service to God that spirit of faith and endurance which was so remarkable in the early Christians, and especially in Paul. The words of Paul to the Philippians (I, 29) have been in my mind lately: "For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake."

I would extend to those members of the community who are German the deep feeling,

thought and prayer that all Christians have for you and all the German people. God be with you all.

24, Cheney Manor Rd., Swindon.

K. J. CAVALOT.

Dear Friends,—I must write at once to thank you for your printed circular and postcard. I had hoped to have been able to visit you before now, but it seems less likely than ever.

I believe that centres of Christian community life are among the most urgent of our needs in this age, particularly perhaps when influenced by Franciscan ideals. Many of us conscientiously undertake responsibilities—public, institutional and private—which are inconsistent with imitation of the outward conditions of Christ's life. We have to be, like the centurion, both responsible and obedient. We cannot be like Christ when he says "who made me a divider?" or when he leaves 'rendering unto Caesar' to others. Marriage, institutional management, the good aims of art, of science and of economic activities all involve problems which cannot be solved by outward imitation. These problems have largely been shirked by Christian opinion of the twentieth century—which swung from emphasis on the Kingdom of God as an earthly Utopia almost without God, to individual salvation almost without the earthly welfare of man. A centre of Christian community life can sometimes see these things more clearly, being less caught up in them.

I believe, for example, that no singleness of witness about war is possible for any who are not living a Franciscan life, or perhaps it involves the sacrifice of even that life, I do not know. Others, I feel sure, cannot truly contract out from the liabilities of a social and political system when they partake in its assets and responsibilities. I entirely agree if I may say so, with your declared policy for yourselves, except that since you are in a country at war, you cannot help, in a sense, taking part in war. What you do cannot avoid being in some way a help or a hindrance to the victory of one side or the other: nor do I suppose that even your sympathies are impartial nor that you or I should think that they ought to be.

For us, centurions and the like, war is one of the evil conditions of the world, like all pain caused by forces human and inhuman beyond our control. Protest by martyrdom may be right, but otherwise we cannot refuse to share the pain and the risk and the imperfect human means of defending the oppressed, even though we use every means to prevent its occurrence. Our duty appears to be twofold: in war to use the experience to purify us, and not for either resentment or escape, in peace to spend at least as much in cash, effort and sacrifice, for justice and goodwill, as we are ready to spend under stress of war. When war has already started, alternatives cease to be practicable.

The dangers that we meet in this pilgrimage are of resentment and escape. The first has been the subject of many valuable public warnings. The second is, I think, the peculiar danger of our age and outlook. Men so easily concentrate blame on painful and ugly symptoms or conditions and lose sight of the pleasures and desire for benefits that produce them. The democrats attacked armaments and national sovereignty as the root causes of war, the Communists attacked class and economic distinctions as the root of injustice, the Fascists attacked internationalism and the politico-economic status quo. Our job as Christians is certainly to go deeper. We betray both sides if we lead movements against symptoms and conditions, and are liable to serve a sentimentalist Utopia instead of the rule of God in the motives and lives of men.

It is on the heroic transformation of Christian life that I pray that you are attracting so many to-day on grounds of conscience, and not as a refuge from the consequences of our common sin and the responsibilities ensuing.—Yours very sincerely,

Abbotsholme School, Derbyshire.

C. H. C. SHARP.

Editorial Notes and Comments

Owing to the difficulties which arise from the present emergency, this number of 'The Plough' has had to be somewhat curtailed. We are very glad to report that the autumn issue, which dealt mostly with our children's work, had a very warm reception. Extra prints with a special cover, under the title of 'Children in Community', are now available at the price of 2/6d — and would make a suitable Christmas present for anyone who is interested in education.

In this present number we conclude 'The Confession of Claus Felbinger' (p. 113), which is the first original writing of the 16th century Hutterians published in England. In this connection we would like to mention that the Plough Publishing House intends to publish a booklet of 50-60 pages giving an outline of the history and life and faith of the Brothers known as the Hutterians who are living in forty communities in Alberta and Manitoba, Canada, and in S. Dakota in the United States. Further details will be announced when the booklet is ready.

The talk by Professor Hsu and the discussion following it (p. 119) is an example of many similar events which occur from time to time at the Bruderhof communities. Visitors often report about other movements which are seeking for a new order, and the talks are followed by a discussion in which the whole community takes a lively interest. The position in China seems to be hopeful for new ventures of faith and for Christian community, and we hope most sincerely that our friend Hsu will be able to establish the community which he is planning.

Apart from the interesting account of various community activities in England by the Community Service Committee (p. 125), we publish some letters which we have received during the past weeks in reply to our Bruderhof Letter. A few remarks about the letter by our friend C. H. C. Sharp, the headmaster of Abbotsholme School, seem to be necessary. We agree when he emphasizes that all men are equally responsible for this war. But is he right in suggesting that "we cannot refuse to share the pain and the risk and the imperfect human means of defending the oppressed", even though he recognizes the right for "some" Christians not to take part? Does our common guilt make it inevitable that we should continue actions which are definitely evil? We believe that the recognition of our guilt should lead us in the opposite direction, namely the turning away from evil and the doing of good. We are certain that this is the vital core of Christ's life and message, that he empowers men to break with the life that is so filled with guilt, and makes it possible to live a life of peace and justice.

This can never be achieved by "imitation of the outward conditions of Christ's life". It is an inner process of becoming one with the Spirit of Christ, which is the Spirit of Love. In this Spirit we will master the conditions of our given or chosen environment. This is no escape, but a practical way by which the material conditions as well as our relationships with our fellow men are mastered by the Spirit of Love. It follows from this that although our life is in no way an outward imitation of Christ, it will, if this inner process of becoming one with Christ has taken place, fulfil the demands of love in the same way as Christ and his disciples did, so far as the principal commands of love and justice are concerned; which must inevitably exclude the use of the "carnal weapon of the sword".

THE EDITOR.

A Special Appeal for our Children

The great interest which our friends have shown in our children's work encourages us to make this special appeal, for the maintenance of those children entrusted to our care who are either orphans or who come from difficult social environments, either as illegitimate children or from destitute parents, including some refugee children from Germany and Russia. The cost of education at the Bruderhof school and nursery is very moderate, because all teachers and workers work without receiving any salary or other monetary reward. £48 per annum pays for one child, including all expenses for food, clothing, shelter, housing and tuition. There are twenty-five boys and girls among us, of various ages from babyhood to early adolescence, who have come to us with no means of support or insufficient support. This means that we need about £1200 annually from outside; and during the past financial year ending September 30th we received rather less than £800, leaving us with a deficit of over £400.

We wish to ask all our friends to help to make up this deficit and to assist us in securing sufficient financial support for these children during the coming years. We hope very much to be able to take in more of these needy little souls, and to bring them up in an atmosphere of love and constructive work for peace, but to do so we need help. Regular monthly payments of any amount from 5/- to £4 (which is enough to support one child) would be very welcome. We should be glad if any of you could help us in this way, either by individual payments or by peace groups or other groups pooling smaller sums and thus securing the support of one or more children. Please write to us if you are interested in this suggestion. We would like to give you further particulars about the children who are wholly or partly without support, so that you can "adopt" one of them.

Books

CO-OP, A Novel of Living Together, by Upton Sinclair.
J. Werner Laurie Ltd. 1936.

Price 7s. 6d.

This book presents reality, grim twentieth century reality, to the reader. In it we see the economic world of to-day: greed and individualism run wild, gigantic and meaningless production, wealth piled upon wealth, luxury and super-luxury for the few: life devoid of meaning, of work, of purchasing power, of food and housing fit for man, for the many. In his foreword the author speaks of his work as "an interpretation of that which is, and a prophecy of that which is to be". What then does he see as the solution?

Among the homeless, penniless multitude are several who refuse to accept their lot as something unavoidable, but decide to help themselves. They see that production must be for use and not for profit; that there is much that one can do by means of barter and a new form of credit without the actual use of money, although some is necessary to get the means of production. Thus arose the "Self-help Exchange".

To it came all kinds of people, mostly those in desperate need, suffering from slow starvation and longing for the chance to work. Others came from more fortunate economic circumstances, because of a longing for a more just social order. Others, again, came for what they could get. Only a few saw, as one expressed it, that "a true co-operative has to be based on human brotherhood". All knew the injustice of the present order and wanted a change, but very soon difficulties arose in the "Co-op". One of the first was the question of the use of force and the smashing of the status quo by joining the "Reds". On this being rejected by the majority, its instigators had their revenge by working on petty jealousy, etc., to bring about friction and disharmony in the "Self-help Exchange".

It was not only from within, however, but also from the powers of capitalism without that determined efforts were made to stamp out this brave effort. Worst of all were the attempts of government, strangled by vested interests, to set the unemployed to some meaningless task; for this involved taking the ablest men from the "Co-op" on penalty of losing the relief on which they were dependant for their food, whilst giving their time and strength of mind and body to setting the "Self-help Exchange" on a sound productive basis.

The book shows a brave attempt to work together—it did not go so far as living together—and the author leaves its future as an open question in the hands of President Roosevelt. Yet his picture of Sig Soren's visit to Washington shows clearly how the hands of such a man are tied by the very order he serves, however much he may want to help.

The scene of the book is laid in California, but in essence his description holds good for any society, not based on love to one's fellow men. The book is tragic in that it shows human idealism, human self-denial, in fact, many fine qualities doomed to frustration because they are but human. There is a longing for a new society; yet even the idealist, whose remark on human brotherhood has been quoted, had no conception of true marriage, as between one man and one woman; and if in the home there is no real unity, how can a society, which ultimately consists of families, be one organic whole?

This leads us to the deep and essential mystery, which is known only by those who work and live together in brotherhood on a lifelong basis, without any payment of the members—not even "on points". The source of the unity in which alone such a life is possible is not in human nature, but in the constant death of self: that is, in the unconditional handing over of his life by each individual to the God whose character and essence is unity and love, to be used for his will, which is universal brotherhood.

KATHLEEN E. HASENBERG.

WORK AND PROPERTY, by Eric Gill.

Dents. Price 7s. 6d.

What would be the position of Art in a new and more just social order? This is one of the more fundamental questions that must occupy the mind of those who are striving to realize it. Unfortunately the answer is obscured at the outset by the current confusion between Art and Aesthetics, with the result that most people limit the word Art to what is more correctly only the Fine Arts, and this limitation, occurring as it does in fact as well as in word, is at the same time its condemnation. For the condemnation of modern Art is precisely that it is no longer essential, and that, furthermore, it is not expected to be. One of the rulers of the Soviet has boasted that 'they would free Art from the tyranny of making anything useful.' Eric Gill's book is a collection of eight lectures devoted to this theme, and is an effort to lead us back to an understanding of the proper meaning and function of Art. As a Catholic he has a feeling for the unity of life and Art which the Protestant seems to have lost. In the modern capitalistic world Art has become a parasite, it is not essential. The necessary things are machine-made as the everyday task of ordinary people who, though responsible for the machine, cannot be held responsible for what the machine makes. Beautiful things are made by special people called artists, who being outside the ordinary context of life are dependant upon the favours of the rich. They are only concerned with the useless ('all Art is useless' said Oscar Wilde) that only the rich can afford. Art must be rescued from this state of affairs. It must become life itself, for Art is, and should be, 'the well making of what *needs* making'. The problem is how can Art and the artistic genius be brought back into the world of reality and necessity, and not spent in trivialities?

One cannot but admire the wholeheartedness and soundness of this protest. Eric Gill protests because he holds that men have natural, God-given rights to private property. He does not believe in an intrinsic, absolute right but thinks that men *must* possess, for 'it is only as owners that they can do unto things as they should be done by'. This is indeed a wisdom of this world, but have men any rights before God, either natural, intellectual or anything else, except to live for him? Will a reshuffling of human organization, with its relative good and bad, lead us to the radical revolution which turns entirely to God? For here only is found the strength that makes possible an effective stand against this flood of artless Mammon. Here only is found the basis for that sorely needed restoration of the art of living. Full life is not obtained by collecting sensory data but, as Georg Barth says, 'true life is won by giving up the individual personality in the devotion to the higher cause of the spirit'; that is only another way of saying 'he that seeks to lose his life shall gain it'. This is especially true of Art. It means an absolute readiness to sacrifice everything, yes, everything, to take our hands right away from the gift we offer, to contemplate never receiving it back *in any way* again. Then indeed God may, in his love, give us beauty in everything.

G. A. VIGAR.

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