

THE PLOUGH

THE QUARTERLY
OF THE
BRUDERHOF COMMUNITIES

CONTENTS INCLUDE

CROSS AND BROTHERHOOD

FRIEDRICH WILHELM FOERSTER

CHRISTIAN PACIFISM

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SOLDIERS AND THE CHURCH

THE CHURCH AND THE WORLD

MEN AND THEIR WORK

DON PETERS

THE HERITAGE OF A SHAKER

MARGUERITE FROST

VOLUME IV NUMBER 3



THE PLOUGH PUBLISHING HOUSE
BROMDON, BRIDGNORTH, SHROPSHIRE, ENGLAND

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THE PLOUGH is the quarterly journal of the Bruderhof Communities in Europe and South and North America, a group of people of fifteen nationalities who live together in full community. Its aim is to unite more closely those who seek to live by the standards of justice, brotherhood and peace.

The addresses of the Bruderhof Communities are on the back cover.

The subscription is 10s. per annum, single copies 2s. 9d., post free.

U.S.A. and Canada, \$2.50 per annum, 65 cents single copy, payable to: Society of Brothers, Woodcrest, Rifton, New York State.

All correspondence should be sent to:

THE PLOUGH PUBLISHING HOUSE
BROMDON, BRIDGNORTH, SHROPSHIRE, ENGLAND

THE PLOUGH

The Quarterly of the Bruderhof Communities

New Series

1956

Vol. IV No. 3

CROSS AND BROTHERHOOD

Many say, Can we not be brothers without the crucified Christ? Certainly such slight claims can be made of depth and purity in brotherly love that the cross is not necessary to make such community possible. But if one is earnest about becoming a real brother he will gain in this striving the self-knowledge which will open for him the indispensability of the cross for the fulfilment of brotherhood. He will obtain a sharpness of vision for the mark of Cain that every man bears on his brow—he will consider the vast power of envy, ambition, and jealousy which threatens to explode every community, he will have before his eyes the whole range of the mercilessly separating power of little habits and peculiarities, the irritability of nerves, the uncontrolled hunger for the sweets of life, and all the hostility of rivals thereby engendered. And finally he will actually become conscious of what it means permanently to keep opposing natures of strong self-will, passionate temperament, and pronounced conviction, in honourable peace, without deeply hidden deceit and false cordiality.

Our own self-knowledge is not sufficient to reveal to us all the inner hindrances to brotherly love. Only in the light of Christ can we come to the deepest recognition of everything in our heart that rebels against brotherhood, only in the presence of the Redeemer do we know what spasm of petty feelings holds us chained as soon as we become involved in sharing work, suffering, and joy with our fellow-men. And just for this reason it remains true that only in Gethsemane and on Golgotha was human society perfected. Without the crucifixion of the natural man all attempts at association must finally burst asunder in wild hate. For the natural man cannot really be a brother—whoever fails to see this does not know either what a man is or what a brother is.

‘Of course Christianity is life’, says Kierkegaard, ‘but first it passes through death.’ Only if we realize through how much dying every one must pass who really desires to be a brother can we grasp the ultimate condition of human community and therewith also the eternal relationship of the cross to the social question.

F. W. FOERSTER

CHRISTIAN PACIFISM

LLEWELYN HARRIES

The subject of Christian pacifism is one which on the surface is simple, but which nevertheless raises questions that sharply separate professing Christians. I suggest that we consider first of all whether a Christian who seeks to follow Christ's example and teaching should be a pacifist, and second, how Christ's teaching applies to the political world today. In many countries the issue of pacifism is a very real one for increasing numbers of young men who are called upon to do military service in preparation for war, and now in Germany also the question will become acute within the next year or so. What then is the right attitude to the question of participation in war or preparation for war, if one is seeking to live as a Christian?

I

When we read the Old Testament prophecies foretelling the coming of Jesus we get a clear picture of one who was to be a Prince of Peace. At the time of Christ's birth the angels proclaimed a message of peace and goodwill. It was clearly God's intention in sending Christ upon the earth that men should learn to live at peace with one another. Now the time was to come, prophesied by Isaiah and Micah, when mankind would beat their swords into ploughshares and their spears into pruning-hooks, when nation would not lift up sword against nation, neither would they learn war any more.

Jesus came to proclaim a new kingdom based on peace and righteousness. In the Sermon on the Mount he states that the citizens of his kingdom are to have a completely different attitude from that held previously: instead of the attitude that a man was entitled to vengeance equivalent to the harm done him (an eye for an eye and a tooth for a tooth), his followers must not resist evil but be prepared to turn the other cheek. Instead of hating his enemies, he should show love toward them. Not only was this attitude fundamental to the whole of Christ's teaching, but his example was in line with it. When he was tempted in the wilderness he rejected any thought of worldly power; he would not allow himself to be made king when the crowds wanted it; he always followed the way of lowliness and non-resistance.

There are people who justify their use of force by referring to Jesus' cleansing of the temple. John tells how Jesus made a scourge of cords and cast all out of the temple, both the sheep and the oxen; then he poured out the changers' money and overthrew their tables. I do not think for a moment that Jesus harmed anyone on this occasion. His righteous anger at the desecration of the temple was sufficient to achieve his object of driving out those who were profaning it. And when Jesus said, 'I have not come to bring peace, but a sword'—another passage which has been cited as showing his approval of force—the

context of the passage shows clearly that he was not outlining principles or commanding a course of action for his disciples; rather he was warning them of trials and tribulations which they would suffer because of their faith. They would be persecuted—might even find members of their own families turning against them. In such cases the coming of Jesus would not mean peace in the family, but the opposite. Here Jesus is not speaking of the purpose of his coming, but rather of its effect. I feel sure that no-one could read the gospels with an open mind and get the impression that Jesus would have taken up the sword in self-defence or to defend the principles for which he gave his life. He said, as he stood in judgment before Pilate, 'My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence'.

The character of Christ's kingdom is entirely different from that of a worldly king. What king would freely and deliberately choose the way of humiliation, the way of the cross? Here is a mystery which we must seek to understand when we consider whether a Christian can take part in war. Just as Jesus followed the way that led to the cross, so he called upon his followers to take that path. He said, 'Whosoever will be my disciple, let him take his cross upon him and follow me'.

This teaching of Jesus entered into the life of the early Church. Paul writes in his letter to the Romans, 'Render to no man evil for evil . . . Never revenge yourselves, but let the wrath of God have its way; for it is written, Vengeance is mine, I will exact a requital—the Lord has said it. Never let evil get the better of you; get the better of evil by doing good.' There are many similar passages in the New Testament and in early post-apostolic writings.

It is important to consider carefully how Christ's teachings about peace were applied in the life of the early Christian Church. The Christian Church was founded under the rule of an authoritarian state. The Jews of that time desired to be free from this yoke, but the New Testament is clear in its teaching that Christians may not engage in political activity or in revolution to secure such freedom. They are admonished to be obedient to Caesar's rule. The earliest Christians were for the most part Jews, not Romans, and a large proportion were slaves and women, so that few, if any, were eligible for political office or could serve as soldiers under the Roman government. Therefore the matter of participation in the affairs of the Roman state was not an important practical issue in the early Church.

But what if Christianity should grow to the point where Gentiles, freemen, and Roman citizens in large numbers should become members of the Church? What if soldiers and statesmen should accept Christianity? This is what had happened by the fourth century, and then

the question of political and military activity became important indeed. Would Roman statesmen and soldiers renounce their profession on becoming Christians? Would Christians who were eligible to hold public office, or to serve as soldiers, perform these functions? If they did, would they be true to the teachings of their Master? Would they christianize the State, or would the affairs of the State have a damaging effect on the life of the Church? Where would the line be drawn between the kingdom of God and the kingdom of this world? These are questions which are fundamental today and for that reason it is of great value to see what developments actually took place in the early Church.

Soldiers and the Church

It is held by modern scholars that prior to about A.D. 174 it is impossible to speak of 'Christian soldiers'. C. J. Cadoux, who wrote what is considered to be one of the most authoritative books in English on this subject—*The Early Christian Attitude to War*—says, 'No Christian ever thought of enlisting in the army after his conversion, until the reign of Marcus Aurelius (161 to 180)'. Those who were soldiers gave up their profession on becoming Christians. Justin describes the life of the Christians about 160 as one of reverence, of justice, of love to men, and of the expectation of the future in faith, and adds, 'We also once took part in war and murder no less than in all else that is evil. But we all, wherever we may live in the whole wide world, we all have exchanged the weapons of war—swords for ploughshares, lances for agricultural implements'.

With still greater sharpness Theophilus writes to Autolykus about 180, 'Even to watch in sport fights dangerous to life is denied us. We can neither take part in nor can we be spectators and accomplices of deeds which bring men to death'.

Beginning about 174, however, there were professing Christians in the Roman army. The first positive evidence of this is found in the writings of Tertullian, a leading church father. He cites the command of Jesus to Peter to put up his sword and then says, 'Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in the battle when it does not become him even to sue at law? And shall he apply the chain, and the prison, and the torture, and the punishment, who is not the avenger even of his own wrongs?' In the case of the soldier who becomes a Christian he says that 'there must be an immediate abandonment of "military service" which has been the course with many'. From this passage it seems that, previous to this, many soldiers had quit their profession upon becoming Christians, and that Tertullian was condemning a new tendency.

One of the outstanding early church fathers, Origen, wrote about 250, 'We have come in accordance with the counsels of Jesus to cut down our warlike and arrogant swords of argument into ploughshares, and we convert into sickles the spears we formerly used in fighting. For we no longer "lift up sword against nation", nor do we "learn war any more", having become sons of peace for the sake of Jesus, who is our leader'. In another place Origen specifically states that Christians do not serve as soldiers or magistrates for the emperor. He added the following unmistakable words: 'The Christian must not exert the right of the sword against anyone. The Church of Jesus has quite a different policy'. It was clearly felt that the Church had an utterly different public responsibility, political charge, and citizenship, and a completely different form of community life from that of the State.

Still later, about 310, Arnobius implies that non-resistance was the accepted practice of Christians from the beginning, and adds, 'If all without exception . . . would lend an ear for a little to Christ's salutary and peaceful rules, . . . the whole world, having turned the use of steel into more peaceful occupations, would now be living in the most placid tranquillity, and would unite in blessed harmony, maintaining inviolate the sanctity of treaties'.

In addition to these statements by individual church leaders there have come down from the third and fourth centuries a number of documents known as church orders and canons which are definite regulations against serving as magistrates or soldiers. One of these says: 'He who is a soldier among the believers, and among the instructed . . . and a magistrate with the sword or chief of prefects . . . let him leave off or be rejected. And a catechumen or believer, if he wishes to be a soldier, shall be rejected, because it is far from God'.

Among the early Christian martyrs were a number who paid for their faith in non-resistance with their lives. Perhaps the best known is Maximilian, the young Numidian who in 295 was brought before the proconsul of Africa for induction into the army. Maximilian refused induction and the military uniform, saying, 'I cannot serve as a soldier; I cannot do evil; I am a Christian'. When told that his refusal would mean death he calmly replied, 'I shall not perish, but when I have left this world my soul shall live with Christ my Lord'. He was put to death at the age of twenty-one, and his father 'returned home giving thanks to God that he had been able to bring such a present to the Lord'. Throughout the Church there was much sympathy for Maximilian's stand, and in course of time he was recognized as one of the heroes of the Church. Cadoux says that there were numerous cases of the kind towards the beginning of the fourth century, and that this may have helped to bring on the great persecution of 303.

The Church and the World

In spite of examples like that of Maximilian, however, many professing Christians were in the Roman army by the beginning of the fourth century. As Cadoux says, the admission of a few soldier-converts to the Church about 174 'proved to be the thin end of the wedge' which slowly but surely opened the Church for the general admission of soldiers. Then in 313 a startling thing happened. Constantine, the Roman emperor, declared himself a Christian and recognized Christianity as a legal religion. From this point on a great change came over the Christian Church. The emperor himself being a professing Christian and a soldier, it was natural that there should soon be many professing Christians in the army. In the course of time the official church gave up its non-resistant position and Christianity became the religion of an imperial State. As Cadoux puts it: 'The sign of the cross of Jesus was now an imperial military emblem, bringing good fortune and victory. The supposed nails of the cross, which the emperor's mother found and sent to him, were made into bridle-bits and a helmet, which he used in his military expeditions'.

Other changes took place at a rapid pace. In 314 the Council of Arles announced a decision that 'they who throw away their weapons in time of peace shall be excommunicate'. The statements of the church fathers now begin to sound a different note from that familiar before 313. About 350 Athanasius said, 'Murder is not permitted, but to kill one's adversary in war is both lawful and praiseworthy'. In 416 the empire even went so far as to forbid men who did not profess to be Christians to serve in the army. And so the non-resistant Christian brotherhood founded by the suffering Christ was transformed after three and a half centuries into a militant imperial state church.

Various reasons are given to explain the change which came over the Church. No doubt the most important factor, however, was the gradual growth of moral laxness during this period; and as time went on the rate seemed to increase. J. W. Thompson has given us a vivid picture of what happened in the fourth century:

The triumph of the church in the fourth century was one of the dearest-bought victories in the history of humanity. With Constantine the governing classes, the rich, the worldly came into the fold in numbers, bringing with them their normal moral qualities and social standards. . . . The result was a blurring of the line between the church and the world, the subordination of religion to policy and politics, the invasion of 'marginal' men and women into the church, the lowering of ideals, the corrupting influence of sudden wealth. . . . The church yielded to the world in order to gain support of and acquire the property of the rich and influential pagan aristocracy. The increase of its authority was paid for by a

loss of spiritual vitality. The speed of this degeneration is as astonishing as the magnitude of the corruption.

Thus came to an end the period of the Church when there was a clear attitude of non-resistance to war. Jesus taught that one cannot serve God and mammon. Mammon is the name he gave to the spirit of this world, which he called the 'murderer from the beginning', the 'father of lies', and he calls its spirits 'unclean spirits'. Mammonism is the covetous will which, for the sake of possessions and enjoyment, wants to destroy other life as an obstacle in its way. It was because the official church gave room to this spirit that it became blind and lost its true vocation.

From the time of Constantine the official attitude of the great world churches has been to support the State in the question of war, and it has been left to small, radical groups of Christians to maintain the attitude of rejecting absolutely anything to do with warfare. These groups have handed on the torch of non-resistance and non-compromise with the world. They have emphasized religious equality and brotherly love after the manner of the early Church, and upheld high moral standards for the entire group instead of permitting a double standard, as was the case with the Catholic Church. Among these groups were the Montanists, the Donatists, the Paulicians, the Waldensians, the Albigenses, and the Anabaptists. The Anabaptists were at their strongest in the sixteenth and seventeenth centuries, the time when the Bible was being printed. A movement spread through Europe to revive the faith and practice of primitive Christianity. Its adherents believed that Christ by both precept and example enjoined non-resistance upon his followers. They recognized war to be a gross violation of Christian principles, involving disloyalty to the rulership of Jesus Christ, who commanded the very contrary. Nevertheless, they realized that the causes of war are ever present in the world and they believed it inconsistent to refuse to take part in war and at the same time approve of lawsuits and the performance of police duty. These things were not tolerated among them.

The groups of Christians who refused to line up with the world churches were often cruelly persecuted but they staunchly maintained their non-resistant principles. Their attitude can be illustrated from a letter by one of the most radical Anabaptist leaders when members of his brotherhood were expelled from their homes in the year 1535. Jakob Huter wrote to the Moravian Government in the following words:

Here we lie upon the barren heath, as God wills, without harm to anyone. We neither wish nor desire to do harm or evil to any man, yea, not to our worst enemies. And all our life and deeds, words and work are open to all. Yea, before we would knowingly wrong a man to the value of a penny, we would rather lose a hundred pounds, and before we would strike our greatest enemy with the

hand, to say nothing of gun, sword or halberd, as the world does, we would rather die and let our own lives be taken. We have no material weapons, neither spear nor gun, as every one can see. Altogether our preaching and testimony, life and walk is that men should, according to the truth and righteousness of God, live peacefully and in unity as the true followers of Christ.

One thing recognized by these non-resistant Christian groups, which have existed since early Christian times, is that non-participation in war is closely related to the other teachings of Jesus. One of the strongest criticisms levelled at pacifists today is that they are not consistent in their attitude. I was present at a Conscientious Objectors' tribunal in Birmingham when each applicant was questioned about his work, and if it was felt that this agreed with his pacifist attitude he was treated quite differently from one who was doing work which could obviously have connection with war or manufacture of armaments. A would-be Christian must ask himself what are the causes of war. It is recognized today that war is largely the outcome of economic factors. Just as class strife comes about through the effort of individuals to improve their economic position, so war is finally the result of economic strife between nations, which consist of the sum total of individuals seeking their economic advantage. The point comes when these nations are so driven by economic forces that war is the inevitable result. If an individual is seeking a consistent attitude to participation in warfare, he must live in a brotherly relationship with his fellows and not strive against them in material things. Here the teaching of Jesus is very clear. The Sermon on the Mount, taken as a whole, shows that non-resistance is only a part of what Jesus taught as important for those who would follow him. It is not enough to accept part of it and neglect the rest, perhaps as too difficult for the modern world. The Christian pacifist must give earnest consideration to the full implications of his discipleship. *When Jesus said that the second greatest commandment is to love one's neighbour as oneself, he meant a great deal more than that one should not kill him.* If we are to be followers of Christ we must be prepared to share all that we have, to serve one another, to bear the burdens of others. One of the most significant statements of Jesus is in Luke 14, 33, 'So therefore whosoever he be of you that renounceth not all that he hath, cannot be my disciple'. It may be said that even should all would-be Christians follow out the full implications of Christ's teaching, the rest of the world would still act in a way to make war inevitable. One can only reply that Jesus never said that his followers would succeed in preserving peace. Rather he called them to the way of the cross, with the assurance that in God's own time a kingdom of peace and righteousness would prevail.

[To be concluded]

MEN AND THEIR WORK

The following article, written in the form of a letter, describes the experiences of Don Peters, a Canadian member of the Woodcrest community. He was formerly a screen director of documentary films.

Dear George,

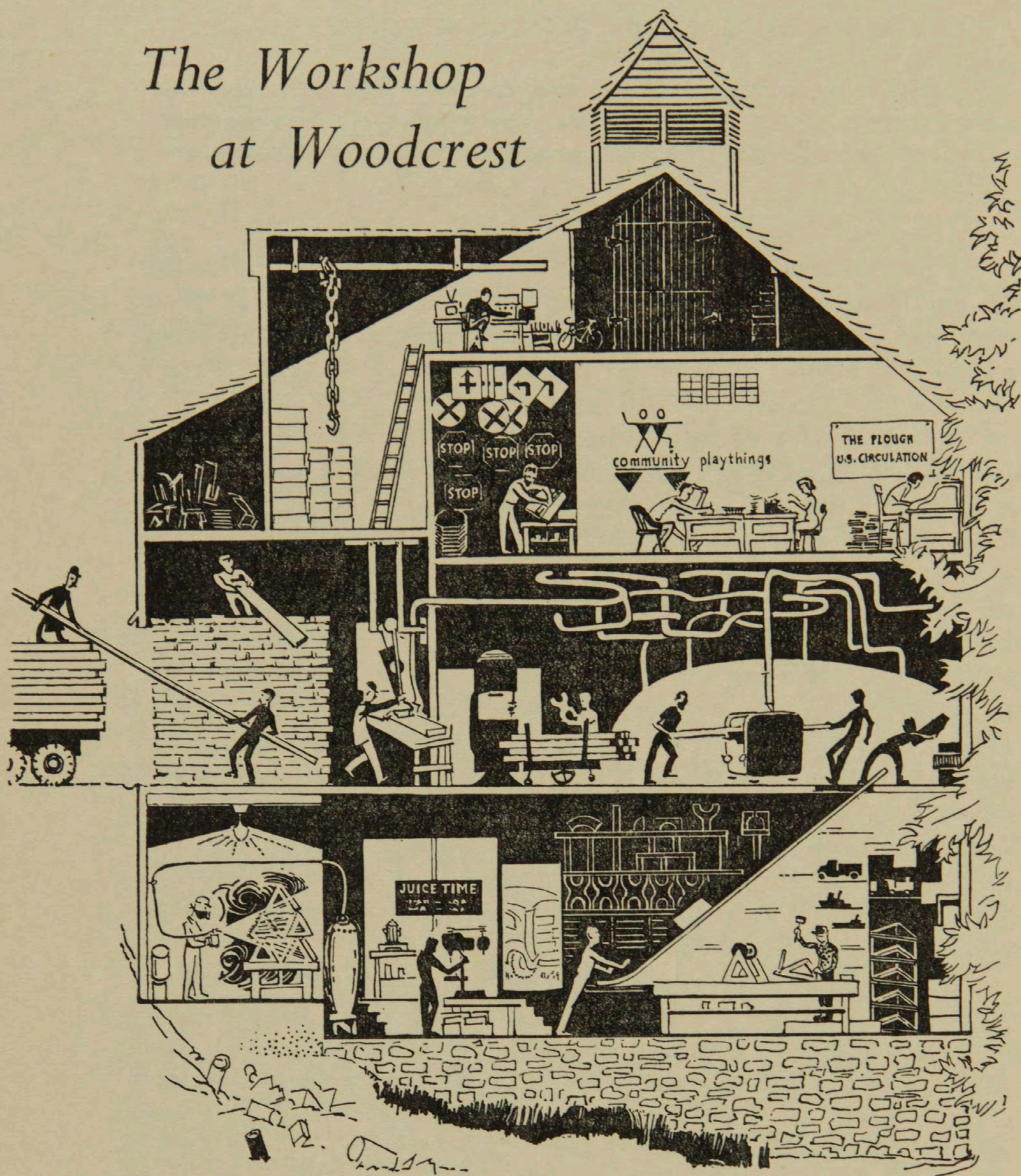
I was thinking of you the other day. It was about four years ago, wasn't it, that we started talking about morale and motivation in factory work as a subject for a film? They allowed us in to study the Trojan plant—remember? You interviewed the people in the Washing Machine Division, and watched them at work.

Eventually we settled on the case of Art Banks, and decided to call the film *Meaning of Work*. I was worried because the story didn't have any satisfactory ending, but you said, 'So what? It's typical'. I find myself wondering what people in the audience may be thinking as they watch Art! . . . First as he is coasting along comfortably in the opening sequence while the old method still prevails in Washing Machine Assembly. Art is the unofficial king-pin of the little group (Ollie, Mary, Sminka) where they assemble the tub, the agitator, and the small attachments. Art gets just enough attention from the foreman to be able to think of himself as a leader. Then the blow comes in the form of the conveyor which is installed while the plant is down for holidays. Now the washer parts come along at a steady rate which Art cannot control. He can't control Mary either, because she quits and Ollie is off on the side, grinding agitators. I wonder what people think of Art as they watch him slowly cracking up under the strain of his *self-created* frustrations.

Yes, I think he made most of his trouble himself, and I'll tell you why later. In the film we implied that the social life on the job should have been respected even if it meant no profit from Trojan de Luxe Washers that year. You know—the old business of balancing the rights of one person or group against those of another person or group. Actually we haven't any rights, George.

You may have heard that I am now at the Bruderhof—living at the Woodcrest community. We try to make our living here through a wood-working shop, turning out educational playthings for schools. About twenty men are employed in the shop. You can see that it is a pretty small operation, and I don't think I have ever ventured to call it a factory, except perhaps in some of our advertising. Nevertheless it is just here, in the community and in the shop, that I have found something which I want to pass on to you because it tells a few new things about work relationships—even such as we knew at the Trojan plant.

The Workshop at Woodcrest



DON PETERS gives an impression of the various stages in the production of COMMUNITY PLAYTHINGS in this cut-away drawing of the Woodcrest Workshop.

What motivates a man to work all day anyhow? Is it money? The social life on the job? Ambition? Doesn't the worker need to feel that he 'belongs', that his work counts for something? Shouldn't we give him a share in the management? But does he care to say anything much about the real management affairs of the place where he works? Or does he care only to escape from it when the daily stint is done? This hopeless prospect used to make us think of Herbert Read's notion of a 'double-decker civilization' wherein the lower deck is represented by the dull toil of producing necessary articles such as Trojan washers, and the upper deck is the time for cultured leisure to be recognized frankly as the more substantial part of living. At other times you would say, no, the life at work must surely be more important than that. And we would turn to the studies of Elton Mayo at the Hawthorne plant. You used to laugh at my enthusiasm for the schemes of the various 'human relations experts' who worked out in great detail (on paper) how the ideal factory should be run: worker-ownership, or whatever. You called it Utopian, and you were right.

In this framework of the realities of working life we have to go on looking for the answers. We go on looking because for most of us the life at work remains the main 'deck' on which we live, and also because of the extent to which the rest of our life is supported (or perhaps falls down) by the work we do and the people with whom we do it. Which values are real, and which are artificial? I know I always found it easy to hold on to the artificial ones. For example, the artificial value of my exalted position in society as an artist, that is, as a screen director, or, earlier, as a painter. It was a shock to me when I saw myself in Art the factory worker. I guess I haven't been the same since, George. Part of my wall of artificiality fell down then.

How tenuous is our hold on some kind of a good life whenever we are fortunate enough to find it! Art, Mary, and Ollie may find something satisfying if things are adjusted in their favour at Trojan, but in the long run what chance have they when their cause is mixed up with concepts like productivity, and consumer demand, and automation? These things are foisted on us but they are not a part of us. And how disconcerting it is when we see the great difference between what workers are supposed to want and what they really want—whenever some accident reveals a bit of their real wants! As I say, I happened by accident to look into myself. And then I had to ask, when the artificial aims and desires began to totter, 'What really is the highest purpose for which my life can be lived?' For some people the answer to this may be, 'To take as much as I can get'. And that answer can be accepted so long as the person believes what he says. Others will answer, 'To give what I can'. Or perhaps the answer comes in terms of 'moderation and balance', or our right to take from life in return for certain things we

have given. Art believed that he had given his loyalty to the Trojan Company, and that he had a right to expect a certain consideration in return. Actually he had given his loyalty to the foreman, and this foreman forgot about Art as a person while the new production method was being mastered. All of them at Trojan were struggling with unreal aims and petty, self-centred desires. We all have to chop our way through these obstacles before we can get any glimpse of the answer to the big question.

Art and the others would certainly not have told us—had we asked—that working at Trojan was the highest purpose for which their lives could be lived. Nevertheless they are actually affirming that it is the highest, by virtue of their continuing to use up their years in that way and in that place. Their action speaks louder than any words that might be uttered, and certainly than their day-dreams, as they stand serving the conveyor.

Have I found a better answer? Let me tell you of a problem situation that brewed up a few months ago at the place where I work. The symptoms will probably sound very familiar. I suspect you have cases in your files which are very much like this one.

We were starting to make a new line of toy trucks. The twenty or thirty wooden parts were cut and semi-finished upstairs, then sent down to us in the basement for drilling, chamfering, some sanding, and finally assembling and lacquer-spraying. Jack, the manager of the plant (or, as we would say, the man responsible for this work department), was generally at that time too busy upstairs to be able to keep in close touch with the work in the basement. The basement foreman was absent on a journey and his place was taken by one of the five operators, Bill. The methods man, Al, had to design and build the jigs in which the parts were to be held for drilling or assembly operations and then explain each operation to Bill. It was up to Bill to instruct the operator. Al also arranged the general flow of work.

Now Bill was not able to think ahead very far, and as a result he often had one of the men standing idle because the next operation had not been set up for him. In that event Al would willingly do the set-up, and before long he was doing most of this kind of thing for Bill. As the run of vans neared completion, parts for the dump-trucks began coming downstairs. Al had been so busy superintending the van assembly that he was not ready with all the methods for the dump-trucks. Parts for these were stacked about the floor and Bill could not recognize all of them from the production chart. Bill was feeling his slowness and ineptitude, and he resolved to try harder to function as the foreman. Rather than bother Al, he made the decision himself not to drill nail-holes in the hard maple blocks for the cabs. Then, because there were no holes, the nails split many of the cabs. At the end of two

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weeks the floor was cluttered with parts of three or four different truck models, and nobody seemed quite to know what was happening. Among other difficulties, several trucks were returned to the wheel-assembly bench because their wheels would not turn freely. At this point Al suggested to Bill that the two of them sit down and talk about the whole truck problem. But Bill wanted Jack there, too, because he felt secretly that Jack had been a bit unfair in asking him to take over as foreman just at the time when the new trucks came along.

I'll admit, George, that such a difficulty is more apt to be solved in a small plant like ours than in a place the size of Trojan. We have direct, face-to-face communication, everybody in the place has a pretty good grasp of all its affairs, and the production problems can hardly get very complex. Nevertheless, it is strikingly similar in that the people here have just as good opportunities to hurt themselves and their fellows as people anywhere else in a manufacturing plant.

As I recall the scene, something happened to Jack and Bill and Al when they sat down together. They all saw, almost at the outset, that something important had been allowed to slip while they struggled to produce trucks efficiently. I can't explain easily just what that thing was. Al said that he didn't consider himself a good craftsman, and that he really needed help and advice from Jack and also from Bill. He admitted difficulty in waiting for people who were slower to think and to act. It came out that Bill had been alternating between resentment at Al's stepping in, and a readiness to let Al act as foreman rather than try hard enough himself. To deal with this they had to recognize Bill's slowness, and also the fact that he was generally a careful worker, and thus could correct Al's tendency to be fast and sloppy. As they went back to the job they resolved that each new process should be discussed at Bill's rate of thinking, and that, even if it meant some men were kept standing idle, he should take time to suggest improvements to Al. Bill should consult Al or Jack about such matters as drilling holes rather than risk a guess when he did not know enough about the physical properties of wood.

What happened when they sat down together was of course that they were able to get self-interest out of the way and to see the cause for which they work as the only thing that mattered. Now I suppose, George, you are thinking that since I was so close to these events I could be kidding myself and you as to what actually happened, that I was not objective enough. You are right in a way—I couldn't very well adopt the 'non-judgmental' attitude of the professional interviewer since I was Bill in the case described. I still am Bill whenever the regular foreman is away. When he is here I operate a drill press or a router, or put wheels on. If you think I am kidding, you had better come and take a look for yourself. All I can say, George, is that I'm glad I am Bill.

As Bill I have found that sense of belonging which some of the personnel men at Trojan used to talk about. I belong in the work, and the work belongs in its place in the whole life of the community. I said that Jack (as I called him) is responsible to the brotherhood, of which I am also a member. So is Al. Nearly all the men in the shop are members or expecting to become members.

I don't want to try to describe the organization of the Woodcrest Bruderhof in this letter because you would not find it very remarkable—except perhaps in so far as it reflects an acceptance of men as they are with all their weaknesses, along with a certainty that each man can find outside himself a power for good which will give his life direction and purpose so long as he surrenders himself completely to it. The organization itself would probably strike you as somewhat loose and informal, and if this is so it is probably because we have confidence not in organization, but only in the Spirit which unites and guides us. The dark patches of confusion or weakness do occur—as we have seen, for example, at a time when the accomplishing of a piece of work is allowed to become more important than anything else. But the clear, sharp beam of light which shines into the darkness will show us what has to be put right. In a certain way I allow myself to become quite transparent; nothing in me shall block the light; nothing in me shall be hidden from my brothers. I can trust them with knowledge of me as I really am. At work I can trust others to know better than I do what is the proper occupation for me. That is why I say that I haven't any rights. My fancied personal rights and the rights of my family, say, were a great burden that I used to carry around. That burden has been lifted away—and not, I may say, without some feeling of strangeness at the unaccustomed lightness, not without some sharp pangs of separation.

What about my rôle as an artist? Well, George, I am not making any films these days and I have no idea whether I shall ever be asked to. This life here seems to be a very full and complete life, however. It is also creative in the sense that it draws heavily on whatever inspiration or creativeness is in us. And I haven't any doubt that I shall be called upon to live creatively as an artist in the years ahead—although probably not as an artist in the narrower sense of the term.

Like Art Banks in the film *Meaning of Work*, we are men, and we are all similarly in need. Our need is simply to be used—fully and completely—for the highest purpose that man has been able to conceive. And it is in that being used, I am sure, that the meaning of work is to be found.

Woodcrest, New York.

Sincerely,
DON

THE HERITAGE OF A SHAKER

MARGUERITE FROST

Throughout history, it would seem, there have been persons and groups who have felt that they knew certainly the presence and the actual direct power of God. Not connected, not thinking alike at all points, these people nevertheless have left a spiritual residuum which, never dying yet never static, brought to different generations in various countries of Europe a sense of God's immediacy.

Of one particular group we would speak. Hidden in the wooded mountains and secluded caves of the Cevennes of France, probably before the year 1685, the Camisards cried day and night for the blessing of the Son of God to be with them. (Preceding them had been the Beghards, Beguines, and Albigenses.) They were driven from city to city, but wherever they went others joined until thousands responded to the message, 'Prepare ye the way of the Lord'.

A door of hope for all persecuted religious groups was opened in England when the Act of Toleration was passed in 1689. By the year 1706 three or four—perhaps more—of these 'French Prophets', so-called, found an opportunity to cross the Channel, and it is said that in that first year they were joined by two or three hundred converts around London alone.

They founded no church, but about the year 1747 a small company appeared in the vicinity of Manchester, with the same spiritual characteristics and prophetic utterances as the Camisards. James and Jane Wardley, the leaders, had had some experiences as members of the Quaker fraternity before receiving what they considered greater light. They were humble, unassuming people and James was a gifted speaker. The group agreed that they would be led by the Spirit of God rather than establish a creed or order of worship. Sometimes after sitting in meditation and prayer they were seized with a trembling or shaking during which they might be led to speak forcibly of God's sorrow over sin. At other times they felt themselves led to sing or to shout aloud their praise to God and even to leap about at the prospects they saw before them of salvation from sin. From these exercises, so strange to the people around them, they were called 'Shakers', the name which has clung to them ever since, though that phase of religious worship passed away long ago.

Ann Lee and the Growth of the Shakers

The year 1758 marked the entrance into this communion of Ann Lee, a young woman twenty-two years of age. . . . Even as a small child she had been peculiarly favoured with religious impressions and was often a witness of heavenly visions. As she grew a little older,

experience brought to her the unchildlike knowledge of the power of evil which was continually working to deprave mankind. . . . Losing her mother while in early girlhood, she had no one to guide her toward a deeper understanding of God nor to recognize her intense longing for true holiness. . . . Later her relatives, who probably found this difficult to understand, persuaded her to become the wife of Abraham Stanley who attended the religious services which attracted the Lee family.

Four children came to make this a happy home, but each child died in infancy. After this phase of her life the convictions of younger years returned with renewed force; her whole attention became centred in finding the true way of God. While under this distress of spirit, for such it really was, she grew to be better acquainted with the Wardleys and their followers. As they seemed favoured with a greater degree of divine light than any she had met, Ann embraced their testimony. Conviction led them to an honest oral confession of all sin to God in the presence of a witness. Repentance meant not sorrow alone but actually leaving off the sin. In following this way Ann found the help she had so long desired. As she obeyed the counsel of her leaders she became baptized with the same spirit.

The severe persecutions and cruel abuses heaped upon these humble Christians need not be recounted here. Suffice it to say that Ann was imprisoned [for a second time] in 1770 for 'profaning the Sabbath'. In gaol she spent her time earnestly asking God the way of salvation and how it could be opened to a lost world.

Ann's most fervent prayer was that she might have a clear view of the mystery of iniquity, for her mind was intent on helping others as well as herself and she was deeply troubled by humanity's separation from God. . . . Her soul waited in quietness and assurance for his answer. And then that dark, silent prison cell became filled with divine light and she felt that she was in the presence of Jesus Christ, who fully answered the desire of her searching spirit.

She realized that when God placed intelligent beings in this world who knew they were made in his likeness, he gave them an important gift, free will. They could seek his guidance at each step of the way or take a course of their own. Had they chosen the first path, the children of men might have had the full experience of physical creation while blessed by their Creator. But they chose to gratify the dictates of sensual pleasure without seeking to know God's plan. Encompassed by materialism and the earthliness of their choice, they lost the most precious gift offered to them, the consciousness of their unity with the spirit of God, and this was not to be regained except by much seeking.

At last she understood. No earthly relationship, even the dearest, should come between the soul and God. As his children, man and

woman stood equal in divine light. Woman, too, by attaining inner realization of his presence, could manifest in her own being the living spirit of Christ. 'At that day, ye shall know that I am in the Father and ye in me and I in you.' What day? *That* day, for her. She was Christ's, for his indwelling divine forces were being released in her, bringing awareness of guidance and comfort. Peace beyond understanding, with joy unspeakable, filled her. Humbly she bowed before God, thanking him for his goodness. In later years she was to say that this had been her spiritual birthday.

When released from prison, Ann took young Mary Hocknell with her and, hurrying to the anxious believers, told them of her experience. She was known to be a person of few words, but as she talked her whole being seemed to be illuminated, her face to shine with an inner glory and her words were as though given by the spirit of her Lord. . . . Believers were convinced that Ann Lee had indeed received the Holy Spirit, the promised 'Christ in you'. From that time she was given the title of 'Mother', for she had shown to them the highest way of life and was in reality their spiritual mother.

During the next three years, with the light of her example added to her teachings, others were able to develop a spiritual discernment of their own whereby they knew themselves joined to Christ in a divine companionship which was never to dim while life remained. Among these were William Lee (her brother), James Whittaker, and John Hocknell. . . .

Start in the New World

The new light continued to increase in their hearts until Mother Ann felt called to take the gospel message to America. By the spring of 1774 eight others felt that God had called them to accompany her. All being ready on the 19th of May, they left Liverpool. After weeks on the stormy Atlantic they arrived in New York harbour on the 6th of August, a day held in loving regard by all believers since that time.

The little group came as strangers to a strange land; therefore they accepted honourable employment where they could find it. At this time Abraham Stanley was taken seriously ill; Mother Ann cared for him faithfully; but as they both had to stop work, they came to know real want. When he was well enough to go out, he formed new acquaintances of a different character from his believer friends. With their backing, he plainly told Mother Ann that unless she would live with him in the marriage relation he would leave her. Although she had looked forward to his companionship in the new path they were taking, to her this would have been regression. As she could not agree, he broke his connection with her and with the group.

Each step taken was prayed about, as they believed themselves to

be under divine guidance. In this spirit John Hocknell and William Lee went up the Hudson River to contract for a piece of land, a section of the wilderness later called Watervliet, near Albany, which they were to hold by lease in perpetuity from Stephen Van Renssalaer. By September 1776 enough had been accomplished to make it possible for them to occupy their new home. For the next three years they were engaged in providing sufficient living accommodation as well as clearing enough land for pasture and tillage. They made provision thus for the people who Mother Ann felt would surely come, as well as for themselves. During this time even their Dutch neighbours paid little attention to them. But by the spring of 1780 a religious revival was taking place in eastern New York and western Massachusetts. Someone told the revivalists of a new and strange religion followed by immigrants from England, [and some of the leaders, including Joseph Meacham and Calvin Harlow] joined them.

The American colonies, who were fighting the war for their independence, could not believe that people coming at such a time were there for religious reasons. Many thought them to be British spies and felt it was their patriotic duty to imprison and banish them if they could. Notwithstanding this, Mother Ann and a number of others made three missionary journeys . . . returning to Watervliet, much worn by their labours and from the persecutions they had had to bear. [Yet] even after they arrived home and all through the following months they were thronged with believers from near and far who wanted to be near them for their advice. When July of another year had come, however, the society was called upon to bear the loss of Father William. Two months more and Mother Ann, who loved them more than she did her own life, quietly laid it down, in her forty-ninth year. Father James Whittaker survived them by three years, using the time to lay the foundation for establishing the order. He died, aged only thirty-six, at Enfield, Connecticut, in 1787. Joseph Meacham was soon chosen to lead the people, and Lucy Wright became the leader for the sisters.

Community Order and Work

It was Father Joseph's task in consultation with others to plan the organizational form of the communities, and he spent much time in prayer that they might find the right order for the Church of Christ. The spirit of Christ must permeate their lives and their homes.

It must be a united body composed of men and women who should learn to maintain a Christian union and to be responsible to those who would be appointed as directors. An order of ministry composed of two brothers and two sisters would preside over the whole church wherever communities might be located. In each of the several groups or 'families' as they termed them, an order of elders and eldresses

would be appointed to care for the spiritual interests, an order of trustees to take charge of the temporal interests in buying and selling as well as holding deeds to the real estate; deacons and deaconesses were to plan the work and provide for the material needs of brothers and sisters. It was deemed important that the government should be shared equally by brothers and sisters throughout.

Each prospective brother or sister was expected to pay all just debts, discharge all legal obligations, and as far as possible make restitution for any wrong committed against anyone, before being accepted as a member. On becoming part of the society, each was entitled to equal benefits and privileges, with no difference made on account of property contributed. But each individual also had an equal responsibility to maintain home and faith by unselfish living and sincere Christian effort. Tenets of belief were never grounds for admission to a Shaker, however, nor were members required to subscribe thereto. The law of truth, of inward Christian growth untrammelled by human interpretation, was trusted to bring about expansion of mind and soul in the right direction. As the early Shakers saw their faith it was to be a progressive revelation, and future generations were not bound to use hymns or customs which they were establishing. At that time in their worship they engaged in simple marches and religious dances. This continued in varied form for many years but was eventually laid aside for a manner of religious service more conventional and more in keeping with the feelings of the generation who changed it.

At first the members of the societies were bound together by an oral covenant voluntarily entered into by adult members, but in 1795 this was committed to writing and duly signed and sealed by all in public assemblies. This same document with but slight amendments has been subscribed to by all Shakers. Upon signing it the candidate voluntarily resigns all that he possesses—time, talents, property, body, and soul—‘to the service of God for ever’. The church took these as its seven foundation principles: duty to God and man, community of interests with united inheritance, separation from the world, practical peace, simplicity, right use of property, and virgin life.

It was necessary that the believers should develop some industry by which they might earn their living. One of the earliest of these efforts was the tanning of leather and the making of leather articles. Through many years broom corn was raised and brooms and brushes made. In fact, Shakers made the first flat brooms. Certain herbs were raised while others were collected from woods and meadows. Shaker physicians originated herbal medicine still remembered as efficacious by those with pharmaceutical knowledge. Garden seeds were known to be dependable when raised, packaged, and sold in various sections of the U.S.A. Cloth of different kinds was woven for the needs of the

community and for sale as well. Shakers at New Lebanon developed a chair-making industry, and Canterbury, New Hampshire, for some time made a type of washing-machine. Later, Shaker sweaters were knitted at Canterbury and Enfield, New Hampshire. Cloaks made of broad-cloth adapted from the earlier long cape worn by the sisters became a quite profitable business in several societies. About 1890 someone thought of weaving split poplar wood in a cotton warp on a hand-loom and the resulting poplar basket in various shapes found a ready market. Shakers have been an inventive people. A sister at Harvard, Massachusetts, worked out a circular saw and a way to cut nails. George Wickersham invented a turbine wheel. Other Shaker inventions included a rotary or revolving harrow, a screw propeller, a revolving oven, an improved washing-machine, an apple-parer, and the common clothes-pin [peg].

Social Work and Leisure

Shakers were among the earliest people in North America to offer homes to needy children, and the boys and girls received far more loving care than many parents give. No child had less because he was an orphan, or more because he had had plenty. Each one had an equal opportunity to use whatever advantages communities were able to give. Perhaps the bringing up of children was the greatest contribution our fraternity ever made to our country. Some grew up to become members, brothers and sisters of integrity and honour, but just as many returned to their families or had a place found for them outside the community. These boys and girls seldom forgot the training given them so freely which enabled them to become better men and women. A good common-school education had become theirs together with an ability to put their hands to useful employment. Through the years many grateful letters attested their appreciation.

Not all Shaker experience was work, by any means. Picnics, parties, and rides were summer pleasures, not to mention berrying expeditions with packed dinners and suppers taken along. Golden autumn days brought the fun of 'appling', of picking nuts and grapes. Fishing tempted those who enjoyed that pastime through the season, while wintry days brought sledding and sleigh-rides, besides popcorn parties and candy-pulls to be enjoyed by the young and the young at heart.

Music gave joy to all communities. Community 'sings' were occasions to which they looked forward. At Enfield, New Hampshire, some of the brothers formed a string trio. A quartette of talented sisters of Canterbury gave concerts not only for the pleasure of the society but in a number of towns and cities . . . Christmas, Easter, and other occasions were opportunities to display any Thespian ability young people possessed as they took part in dialogues, plays, or pageants.

What the Years have Brought

The years with their wars and business depressions made inroads on the financial ability of Shaker communities to welcome young people into their midst. Many of the old industries were destroyed by the rise of factories and machine-made goods, while new, suitable industries were not simple to find. Like most country-dwellers with boys and girls, the Shakers found it a problem to satisfy young people with farm duties and living when city life sounded so much more attractive. These, briefly, are some of the reasons for Shaker diminution. There are at present three small groups remaining—one in each of three states, Maine, New Hampshire, and Massachusetts.

The future? That is in God's hands and there is no safer place. It is an ever-living call that God sends out to his children; there will always be a few at least who hear and answer. Forms will differ, but 'unto them that look for him shall he appear the second time'. (Hebrews, 9, 28). As for us, we shall live one day at a time, striving to do our best and leaving the outcome to him who called us to walk the Shaker path.

THE NEW SOCIETY

FROM AN OLD SHAKER PAMPHLET

Under this baptism of fire, like the converts at the day of Pentecost, they so loved each other that mine was thine and thine was mine. Thus a new relationship was formed—a fore-gleam of the brotherhood of man.

These communities are based upon the divine nature in man and their principal aim is the strengthening of that nature.

Unlike orthodox sects, they are ever looking upward to the light of a continuous revelation. . . .

To appreciate somewhat of the benefits derived by people thus associated, one needs but to enter the atmosphere of purity, peace and brotherly love which pervades their clean and comfortable homes. There they will witness men and women of all ages united in a holy purpose, demonstrating that love for the neighbour is a stronger incentive than the love of self for the highest exertion of every faculty. Although there is much order in their industrial arrangement, not being wage-earners under a competitive system they have no stipulated hours for labour, but all are interested to sustain the united inheritance, the strong bearing the burdens of the weak, each giving according to ability and receiving as necessity requires, all being content with the higher law of recompense found in the blessings of a consecrated loving service.

They know not of drudgery or menial service in the usual meaning of those words, for among them 'Christianity has levelled all distinctions save goodness', and the lowliest duties are made honourable and high by sublime self-sacrifice.

M. CATHERINE ALLEN

BOOK REVIEW

THE PEOPLE CALLED SHAKERS, by EDWARD DEMING ANDREWS.

Oxford University Press, London, 1953, 36s.

In an objective and popular style Mr Andrews, historian and authority on folk arts, has presented what he calls 'a unique experiment in association' so appreciatively that the Shakers are accepted by his readers in the same friendly way as he himself has known them for more than thirty years. This friendliness is felt in spite of the fact that the Shakers are a 'peculiar' sect who for more than one hundred and seventy-five years have practised celibacy, communism, and pacifism, and who were, in their earlier years, subject to supernatural revelations which they followed with enthusiasm. Whatever the mystery of their inner life, their practical life abounded in those values which Americans hold as primary—integrity, charity, industry, independence, sound economy, ingenious invention, and a peaceful, ordered way of life. The author has included in this work the historical development of the movement with its contemporary setting, set forth the structure of its order and the theology of its faith, given a lively description of its worship and work, and hinted at the spirit that gave it a basic unity and a 'surprising inner vitality' far surpassing that of many sociological community experiments of the time. He has added appendices of more than fifty pages listing the minute orders that controlled the daily life and a meticulous statistical study of the numerical strength of the movement.

Besides being good reading for all, the book has pragmatic value for those who are already living in communities. For here is an account of some thirteen thousand people in a period touching three centuries who, stirred by 'an essentially romantic ideal', had the practical sense to translate that ideal into a way of living. For instance, the problem of spontaneity *versus* discipline, spirit *versus* form, was constantly being worked through by the Shakers. While at times the two principles were out of balance, there were long periods of their history when a healthy balance was achieved. With them principles alone were held fixed, while patterns and forms were kept flexible so that they might express adequately still fuller and higher perceptions of truth. These people were united in a basic faith, yet in worship they gave freedom for individual expression as the Spirit directed; and although they gave themselves to an ordered labour, they expressed themselves creatively in the mechanical arts and agricultural development. Consecration and not compulsion was the keynote of their corporate life.

The author has used twenty-seven early American prints to illustrate the Shakers at home, at worship, and at work. (It is deplorable that with so many excellent ones to choose from, the illustrations used for the jacket of the book should have been selected for their sensational

effect rather than their typical value.) One gathers from these little pictures a sense of the order, contentment, cleanliness, harmony, simplicity, industry, and fellowship that characterized this life together. In contrast to the tone of the pictures stands the description of Shaker beginnings given in the two chapters 'Opening of the Testimony in America' and 'Mission in New England' which portray the physical difficulties, discouragements, struggles, and persecutions that Ann Lee and her small group suffered in the wilderness above Watervliet, New York, in the late 1700's. The small commune survived victoriously, however, because the power of a *new* revelation kept faith and hope alive in them. Comfort and pleasure meant nothing in those first years when the meaning and purpose of life were so vital. There existed among the Shakers a dynamic that made their villages magnetic to thousands of seekers who were willing to give everything they had in order to possess such a life. The power of the primitive church spoke so forcibly through them that their community was the result of a unifying spirit and not an object to be worked toward experimentally.

The faith of the life, given only in embryo by Ann Lee, was later worked into a system by Joseph Meacham, her chosen follower. It contained two unorthodox points that unleashed the fury of the orthodox New Englanders in the 1780's and the fundamentalist Kentucky Revivalists in the first decade of the 1800's. One unorthodoxy was the belief in celibacy as a higher form of the spiritual life—and by celibacy Ann Lee meant both refraining from marriage and abstinence from all sins of the flesh, as well as separation from the world. The other unorthodoxy was the doctrine of the dual nature of God: that he was both paternal and maternal. The Shakers believed that Ann Lee was the incarnation of the maternal aspect of the divine nature.

Theirs were not only spiritual communities but also communities of work. Labour was held to be more valuable than possessions, manual labour being both a privilege and a necessity for every person, whether child or minister. By *consecrated* work there came about a fusing of temporal and spiritual values, for by it the flesh was mortified, community *rapport* promoted, and humility achieved, at the same time that the subsistence of the community was secured. Their flexible and successful economy succeeded in making them financially independent of secular society and also gained them the respect of thrifty New Englanders. Another practice that recommended them to the surrounding country was their unbounded charity. Their doors were open to wandering tramps and they made it a rule to contribute what they could whenever news of disaster in any part of the world came to their knowledge.

The rise and fall of the Shaker communities is remarkable in the symmetry of its curve: its zenith was in 1860 with six thousand members

in eighteen branches and fifty-eight families; fifty years earlier there were one thousand members and fifty years later the same number; today, as in those early years when Mother Ann's group was struggling to survive, there are about fifty members. Mr Andrews offers the following reasons for the decline: (1) the sound expanding economy attracted persons from the world for reasons other than religious faith; (2) there was a lack of capable leadership; (3) a dynamic sense of mission was precluded with the development of two classes—those who governed and whose initiative was used, and those who were subject to religious discipline or who were 'children educated to remain children'; (4) the principles of the society, that is, submission to authority, self-abnegation, communal living, were out of step with the trend in America which glorified liberty and rugged individualism; (5) their original unified faith was weakened by the conflict between liberalism, with its social gospel, and conservatism; (6) while the Shakers were much like the monastic orders of the Catholic Church, and monastic orders have increased during the past hundred years, the Shakers, without a supporting organization through which recruits and financial resources for expansion might come, have quite naturally decreased.

This well-documented, appreciative account of the Shakers may be the best history yet written of the movement, yet it falls short of being a live challenge to the failing religious, social, and economic patterns of our time. In America at present there is an upsurge of interest in communal living, and an account of a movement as vital as that of the Shakers might well have been made more challenging than the one Mr Andrews has given us. It is a question whether any historian can be an authority on a life of this kind until he has participated in it, just as no unmarried man or woman can write a definitive work on marriage. Both marriage and community are relationships based on inner unity. The historian views the Shaker communes as 'a force working for equalitarianism in young American democracy' or as another 'record of seeking'. For the Shakers themselves this impulse to community was superior to every selfish interest. They say concerning their own history, 'In this sacred flame (communal living) are brought to fusion creeds, sects, "isms", and all that is of me and mine. . . .' And although numerically the Shakers have continued to decrease, they continue to believe that 'the still, small voice of the Spirit will be heard speaking again to the souls of people and guiding them to the light of the City on the Hill'.

PEARL HALL

FORUM

LETTERS FROM CZECHOSLOVAKIA AND SPAIN

Questions for East and West

I am twenty-seven years old, single, working as an accountant in a state enterprise. My parents are farmers thirty-five kilometres from here. My younger brother is in the army. . . . Believe me, I found your leaflet about the Society of Brothers which you have published in Esperanto very interesting. England is a country whose life cannot be compared with our social régime, and such private organizations as yours cannot exist here. I read through your leaflet and do not quite understand everything. For example, ' . . . and no-one receives any wages, but they have all things common'. Why do people come to your community? Is it only that they may work, gain money, and then use it communally? Or do they desire to seek world brotherhood? Or is it that such work is given to them in order that they may enjoy a contented life with other workers? The basic idea of the bruderhof is certainly idealistic but I should be interested to know how it works out in practice. There are many questions that stand between the west and the east. I believe that our nations, and all nations, want to live in peace 'communally in brotherhood' as you write. But the word 'nation' is very wide, and the history of the peoples always shows—with some exceptions—that such history is moulded by a few individuals who hide their heads under the word 'nation'. We can say that 'peace' is the word that one hears most in the world today. But what is hidden under this? Unfortunately everyone must answer that he does not know. But peace is only one.

Trutnov, Czechoslovakia

S.S.

No longer enough to believe

With great pleasure I received your letter and literature about the bruderhof together with the Spanish review *El Arado*. . . . Having read through everything I note your point of view and appreciate the inadequacy of the human language to express feelings correctly and faithfully. We all know that the same words have different meanings for each person so that instead of trying to interpret words I try to understand the sense. . . . You call yourself Christians, or rather you act and strive to live as Christians . . . excellent! You are on the right way to fulfil the true life. In life it does not matter whether we call ourselves Christians, Buddhists or Mohammedans—what is important is our deeds, our attitude or conduct towards our brothers. Perhaps a sincere Buddhist, freed from dogma and ceremony, not knowing the religious title of a Christian and seeing his good deeds could think, 'He is a Buddhist', and vice versa.

But life is very rich and it is strikingly shown today that the majority of people have reached a stage at which it is no longer enough to believe, but one must know. Possibly more than once you have found a person who 'believed' and from this 'experienced'. But also, no doubt, you have found others who in order to 'experience' needed to 'know', because they could no longer believe. I was very pleased to read your literature. The Spanish magazine was very interesting. I should like to see it in future and make it known among my friends. I should like also to read THE PLOUGH as I can read a little English. I have found your community very interesting, even more interesting than you may suppose. Truly for a long time I have been seeking a solution to problems in my own life. I am surrounded daily by egoism, hate, antipathy, etc., and I have thought about a way of life that is more brotherly, more just, and more unselfish. I now know of your community and notice that others have solved this problem before me. . . . Now I should like to ask a lot about your community, questions arising from reading your literature, but I must leave that for my next letter. I am twenty-three years of age and work in the technical office of the state organization for the construction of military buildings and hospitals. . . . I have read your translation of Stan Ehrlich's letter in the Japanese Esperanto paper *Oomoto* and hope we can discuss several articles in that paper in future correspondence.

Saragossa, Spain

N.L.E.

EDUCATION IN AIYETORO—A CORRECTION

Lee Kleiss has now returned to the Bruderhof with the intention of becoming a member. She feels that the statements attributed to her in the last issue of THE PLOUGH are not sufficiently accurate, and for that reason would like to contribute the following amplification.

A few decades ago there were no schools in Nigeria. Each child learned from his parents, except perhaps for a course in which youths were initiated into tribal rituals. The coming of Europeans created the desire for a European education, especially as this was the surest way to independence which they hope to be gaining this year. Everyone is caught in the drive for development and education. In material development the Holy Apostles of Aiyetoro have certainly advanced far ahead of their neighbours. In learning too they have achieved a lot with their evening classes, but these were mainly for the older children and adults. All adults are now literate, and many have started learning English. In the meantime the younger children learned crafts in small groups under an adult master. In every work department there are children, often even only eight years old, at quite skilled tasks. I was amazed by the skill of the twelve-year-olds. Several were working on the mortise joints for panel doors and another was sewing a shirt, all without adult help. These children are a part of the growing community, sharing fully in the joy of achievement. They also learn the things which make community living possible. Repeatedly people expressed in their limited English, 'We dislike misunderstandings, disturbances, and angry

and grumbling words, telling lies, jealousy, stealing, resentment, the giving of bribes, murder, and anything that is contrary to the word of God'.

These are simple phrases, but can have far-reaching implications if taken seriously. Perhaps that is why no member of Aiyetoro is willing to report in detail on the beginning of the group. They do not bear grudges, therefore they do not wish to remember the bitter experiences that caused them to question and then to preach against the Christianity of their own sect or later the bitter opposition from other denominations. One can only make guesses from the remarks of other Nigerians who frequently speak against them with vehement hatred. Whenever the name of the Holy Apostles of Aiyetoro is mentioned outside the community, stories are told against them about land controversies, promiscuity, the breaking up of families so that members will not even speak to their relatives outside. Frequent mention is also made of the custom in that locality of killing twins at birth. It is only my guess that the breaking away from their local Christian group was over the birth of a pair of twins. Whatever it was that caused the break also caused them to question many other practices. Recognizing these as evil they felt it was necessary to preach against them. Others thought they could stop these 'preachers' by persecution, but that only brought them closer together and forced them to seek a strip of waste land where they could build a village. This they called by the common Yoruba name 'Aiyetoro', which means, 'The world is at peace'. Even here there were many difficulties until they realized that to practise Christianity they must pool all their possessions. They say, 'After we had everything in common our powers and capacities became much greater'. Outsiders still tried to destroy them, this time by prohibiting them from using the public water channel which is to them in this swamp land what a main road is to us. They, therefore, could not go to market to buy and sell; they could not even collect firewood to cook their meals. But now they were strong enough, and so they dug their own seven-mile-long canal which many other people also used freely. They had trouble over taxes, the dowry problem, and the licences for their boats. These difficulties have been settled. There remains the partly solved problem of the school.

When free and compulsory education was introduced into the Western Region, the members of Aiyetoro were forced to build a day-school or to send their young children out of the community, because the evening classes which are attended by the older children and adults did not satisfy the requirements of the law. They built the school and released six adults to teach the 200 school-age children. These untrained teachers, who themselves have attended school for only four or six years, stick closely to the English syllabus. It is a good syllabus, but hardly applicable to children who know no English, who have never seen a picture-book or held a crayon in their hands, and who have never sung or played little group games. The syllabus was difficult for the teachers to follow because many of the materials mentioned were unknown to them. They were very eager to obtain all the help I could give them during my short stays.

As the school was on holiday during my visits, I turned most of my attention to the 100 kindergarten children. During the day they are in the care of six adults. These obviously love children but have little idea how to cope with such numbers. The only solution is strict discipline. The children sit on the floor around the room; those who find no more wall-space sit in a straight line down the centre. While I was there I tried to spend one hour with them every day playing some simple games. The children crowded around me whenever I appeared. Many fathers and mothers also showed great interest and tried to be near the kindergarten at that time. They are certainly eager to have the best for their children.

NEWS OF THE BRUDERHOF COMMUNITIES

Bruderhof Members at the German Yearly Meeting of Friends

Walter and Trudi Hüsey, sent by the Sinntal-Bruderhof on invitation to attend the Germany Yearly Meeting of Friends held at Bad Pyrmont August the 3rd to 7th, have written a detailed account of their experiences and impressions. They were warmly welcomed as visitors and gave greetings from all the bruderhof communities. Representatives attended from Great Britain, the United States, France, Holland, Ireland, Austria, Switzerland, and New Zealand.

The main theme of the Yearly Meeting, 'The Meaning of Meeting', was divided among twelve study circles which then reported to the general gathering. Walter and Trudi Hüsey attended the group on peace and education, which was subdivided into working committees on 'Meeting with Other Peoples and Religions' and 'Meeting with our Fellow-men'. The Yearly Meeting heard a report on the social work carried on by Friends, especially of the 'Neighbourhood Homes' started by the American Friends Service Committee after the war and now turned over to local committees. German rearmament and conscription and the problem of East and West Germany called for a major share of attention.

Military service in West Germany and the part Friends have played in opposing it were considered. The chief speaker was Margarete Lachmund who, in a very fine way, stressed the spiritual foundation of all human relationships. She was supported by another speaker who energetically challenged the meeting to say to prominent government people, 'Make an end of this dance of death!' The meeting then worked out a message stating the Quaker attitude to atomic weapons and tests. This was to be sent to the Protestant *Kirchentag* and the Catholic Rally so that all earnest religious circles should really stand together in this matter.

Religious education of children came in for a good deal of discussion. It was generally felt that the religious courses in German schools are not desirable from the Quaker point of view. Moralizing was strongly warned against. It was said that great men like Schweitzer and Kagawa should be made living figures to children. Parents were advised to use Saturday afternoons to work something through with their children. A report was given of a very successful holiday gathering for children, led by two able woman Friends, at the 'Neighbourhood Home' in Braunschweig, where the mornings had been devoted to such topics as 'What is the Bible?', 'The Parables', and 'The Sermon on the Mount', and the afternoons used for walks and games.

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The question was put, 'How can Christianity become reality among us—in our own circles?' Young people were asked to give their ideas on how youth could be brought more fully into the life of the meeting, a matter of concern where older Friends are predominant. It was suggested by a gathering of 'Friends of the Friends' that the Quaker message should be spread through radio and other means to the ordinary person. In the very interesting talk about 'Meeting One's Fellowmen at Work' it was felt that a much more radical realization of Quaker beliefs in daily life was needed. After a long discussion it was asked if 'friends from the Bruderhof' had anything to contribute. Trudi Hüsey said, amongst other things, that the problem of 'young and old' was certainly a well-known one—in our communities, too, but there can only be a true relationship between the different generations if both young and old 'sit on the same bench', acknowledging the same power, and if 'admonition' is used by people of all ages. She added, however, that in order to do this, the power of forgiveness must be in the Christian Church-community. Mention of our practice of 'admonition', or speaking clearly to a person felt to be in the wrong, was referred to later by others, but without the deeper context of forgiveness which gives it most significance.

In the group on 'Meeting with Other Peoples and Religions' the importance of international gatherings, of language study, and of the study of world religions, was brought out.

The report about the social work included a description of the very good work being done in the 'Neighbourhood Homes' which are used for the care of backward children, of school-children outside school hours, and as gathering places where old people can come for talk and occupation. In Germany there are still two shifts at many schools, making it difficult for mothers who go out to work.

It was regretted that the youth workcamp for Karl-Marx-Stadt (the former Chemnitz) could not be held as planned. Objections were raised by the East German authorities, and so the workcamp turned into a fellowship camp. The first two weeks were held at Braunschweig in the West and the last two in a youth camp in the East, from which, between discussion meetings, trips were made to factories, hospitals, and such places as Weimar and Buchenwald, with a camping trip at the end. Costs in East Germany were defrayed by the authorities.

About twenty-five people from the eastern part of Germany were present at the Yearly Meeting, which considered very earnestly the situation in divided Germany. Quakers are carrying on with courage and faith, determined to work for peace and fellowship, as was amply demonstrated in all the reports.

The 'Kirchentag' in Germany

In contrast to the more intimate Yearly Meeting of Friends in Germany was the huge gathering known as the '*Kirchentag*' or Protestant Church Rally which took place August 8th to 12th at Frankfurt and brought together some 70,000 people from all parts of Germany.

'The first impression was that these people had come together out of a real concern to find a solution to the many problems today, and to find a way together with others of the same faith, whether it be in their own country, in the D.D.R. (East Germany), or in other countries of the world', writes Llewelyn Harries. He, with Christian Loeber, and part-time with Walter Hüsey and Elsbeth Bauer, attended mainly sessions of the commission on 'State and Politics', one of six under the general call of the conference: 'Let yourselves be reconciled with God'. (Other groups considered 'Church and Community', 'Family and Education', 'Work and Economics', 'Village and Country', 'Metropolis and Housing Project'.)

For the political commission alone a hall with a capacity of 11,000 proved inadequate and many hundreds had to listen outside to a relay. The German ambassador to Belgrade, Dr. Pfeleiderer, admitted clearly that Germany had acted wrongly in the past in its dealings with the East European nations and in its task of governing. In general, strong feelings were expressed about what is taking place in the East Zone; someone, for example, called on Dr. Nuschke, deputy Minister-President of the D.D.R., to represent the need for free elections back at home. On another occasion a speaker from the East, who also met with much applause, requested those in West Germany to stop having pity on people in the East and instead try to understand the problems they had to face. (This was said when speakers from the West had expressed their sympathy and exhorted their brothers in the East to hold firm to their Christian principles.) The general impression of our members was that there is still great restriction on the activities of the churches in the East, as compared with the situation in the West, but that the churches are still able to hold meetings and so on. It seemed that people on the whole who came from the D.D.R. took a more positive view of the situation than many who had fled to the West. It was confirmed that people in the East took their church membership more seriously than those in West Germany.

An evening meeting arranged by the fortnightly periodical, *Stimme der Gemeinde*, issued by Niemoeller and others, gave a packed hall the opportunity to put questions to delegates. Here Nuschke replied that the D.D.R. would consider holding free elections if West Germany would free itself from N.A.T.O., but that in any case free elections did not necessarily lead to the best form of government, e.g. in the vote for

Hitler. He said that the Evangelical Church in East Germany is taking a firm stand for religious instruction and was supporting those in prison, but that people must remember they were dealing with an atheistic party in power, and have patience. He pooh-poohed the idea that if Germany were reunited his government would try to impose its will on the much larger population of West Germany. At one point he made the statement that neither East nor West Germany was independent, and this was met by tremendous applause.

At one point the question was asked what the Evangelical and Catholic Churches were going to do now that the military service law had been passed over their objection. Should they not make strong representations? No answer was given to this. (At one session the point of view of the Conscientious Objector was presented, but the predominant concern of most people present was the question of a divided Germany.)

Elsbeth Bauer, now a novice at the Sinntal-Bruderhof, felt strongly challenged to say something. She had put her name down to speak in the discussion, but there were so many wishing to express themselves that she was not called on until she edged her way to the front and held up her hand so persistently that toward the end of the meeting she had a chance to say a few words. She said she felt that the points which were being brought forward were not going to the heart of the matter. The important thing was the teaching and example of Jesus who said we should not only not kill our fellow men but that it was sinful to have feelings of hate against them. For Christians it was the decisive thing that we live out what Jesus taught. She finished by referring to the Bruderhof as a group of people who were trying to do this. There was a good deal of response, and afterwards Niemoeller shook hands with her and thanked her.

On Sunday morning a Men's Hour was held on the Roemerberg, a large open space. The main feature was a discussion between a representative of employers in industry and a representative of the workers. The chief point was how one could achieve better cooperation. Afterwards Bishop Lilje spoke briefly on the importance of reconciliation in everyday life.

In the afternoon the final rally took place a few miles outside the city. An estimated five to six hundred thousand people were present. There were huge brass bands and large choirs. The questions considered and the findings presented at the *Kirchentag* were reported on, and many speeches made. General Superintendent Jacob, one of the leading spirits of the conference, emphasized what it means to live in a reconciling spirit with one's fellow-men. . . Fuller reports of the *Kirchentag* have been published; we can give here only the impressions of our members who attended.

EDITORIAL COMMENTS

Professor Friedrich Wilhelm Foerster, author of the brief essay on page 65, is known in Europe and America as a great leader of Christian thought. His emphasis is that the Christian faith should penetrate man's personal, social, and political life, and he expresses this in a new language. Our own translation from the original *Christus und das Menschliche Leben* is used by permission of the publisher, Paulus Verlag, Recklinghausen, Germany. (An English translation of the book, *Christ and the Human Life*, was published in 1953 by the Philosophical Library, Inc., New York.)

A concise and pointed account of Christian pacifism, backed by quotations from early Christian writers and stressing its implications for today, is given in the article by Llewelyn Harries. This was first prepared as a talk which he gave to a peace seminar at Brethren House, Kassel, arranged by International Work Camps for Peace.

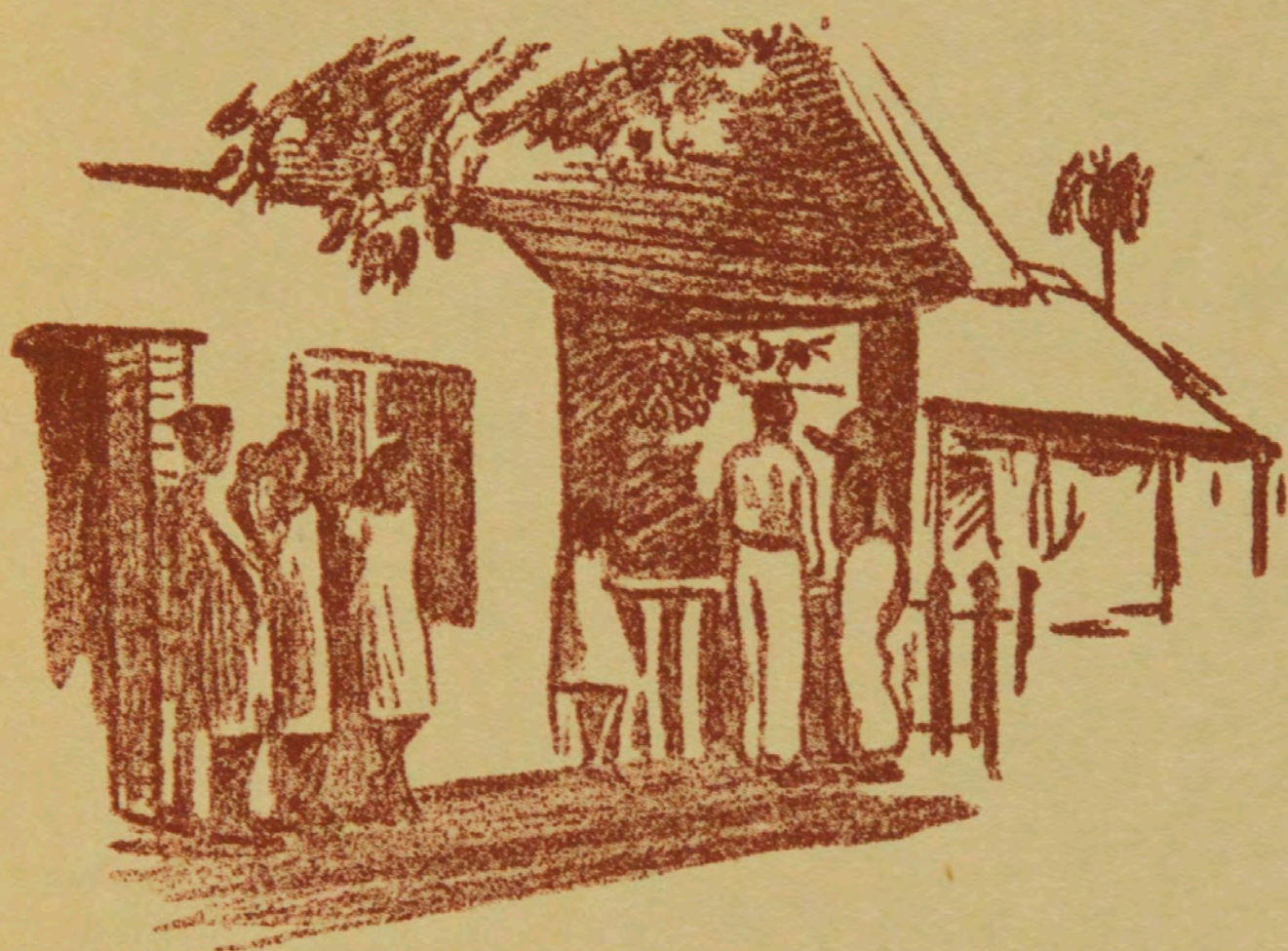
Community Playthings are becoming known as the product of our Woodcrest Community, and it may interest our readers to know from Don Peters how the kind of human problem which arises anywhere in industry is tackled in community life.

We are very grateful to Marguerite Frost, an older sister in the Shaker community at East Canterbury, New Hampshire, for writing us this account of the Shakers. The pamphlet from which we have quoted was written about fifty years ago by M. Catherine Allen, an eldress in the New Lebanon Shaker village in New York state. Further to this theme, Pearl Hall has reviewed the book *The People Called Shakers* by Edward Deming Andrews, published in 1953.

Walter and Trudi Hüßy, who tell about the Germany Yearly Meeting of Friends, have come from Paraguay to the Sinnthalfhof, where Trudi is housemother and Walter is in charge of the garden. Trudi Hüßy was one of the original members of the bruderhof. She came as a young teacher and has had a leading part in the bruderhof school ever since.

Llewelyn Harries from Wheathill has been helping with the establishment of the Sinnthalfhof over the past year. The account of the *Kirchentag* was taken from his report.

The editors regret that the comments on life at Aiyetoro contained in the last issue of THE PLOUGH were not checked with Lee Kleiss after her report at Primavera. We are glad to print the correction she has sent us. Along with this there appear in the Forum two more of the interesting letters which continue to come to us from the less accessible parts of Europe.



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thanks*

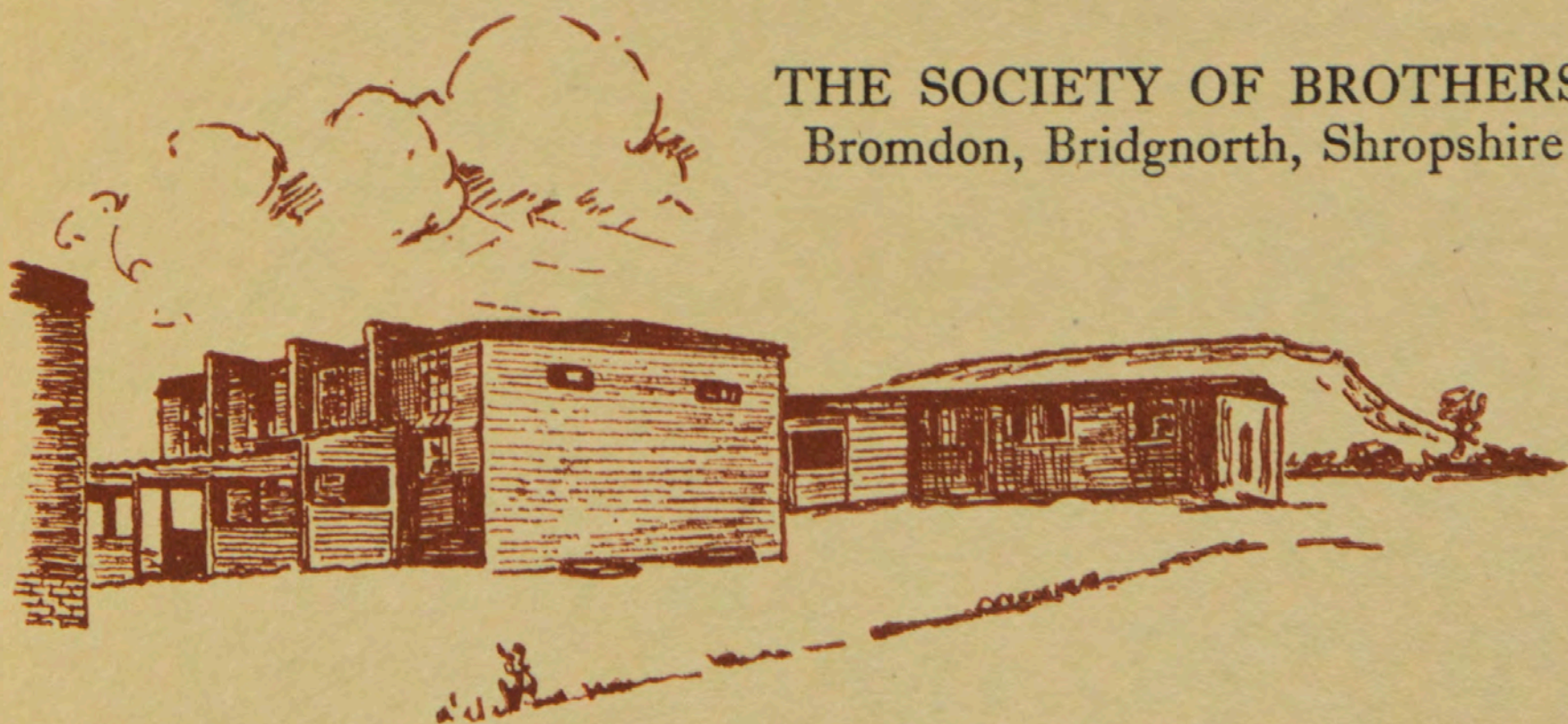
to all friends who so generously responded to our recent appeals for the hospital at Primavera and the new school at Wheathill. Gifts were received both in cash and in kind.

The work of the hospital at Primavera has continued in a medical service that provides care for many thousands of poverty-stricken Paraguayan people over a wide area. The need for medical supplies and equipment is one that has to be continually stressed if our communities at Primavera are to keep this service going.

The international summer workcamp at Wheathill carried on with the three new school buildings begun last year. Now this autumn the junior classes are already using the new rooms and it is hoped to move the remainder of the school from Cleeton Court before the difficult conditions of the winter set in.

We have been encouraged by the way readers of THE PLOUGH have taken a personal interest and share in the work we are trying to do and we hope that their goodwill and support will continue.

THE SOCIETY OF BROTHERS
Bromdon, Bridgnorth, Shropshire



The Addresses of the Bruderhof Communities

ENGLAND

Society of Brothers
Bromdon, Bridgnorth, Shropshire

U.S.A.

Society of Brothers
Woodcrest, Rifton, New York State

Forest River Community
Fordville, North Dakota

PARAGUAY

Sociedad de Hermanos
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