

THE PLOUGH

THE QUARTERLY
OF THE
BRUDERHOF COMMUNITIES

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CONFERENCE

LLEWELYN HARRIES

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THE PLOUGH, published by The Plough Publishing House, is the quarterly journal of the Bruderhof Communities known in England as The Society of Brothers and in South America as Sociedad de Hermanos, a group of people from 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 in South America are:

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THE PLOUGH

The Quarterly of the Bruderhof Communities

New Series. Vol. I No. 1

Spring 1953

THE TASK OF THE PLOUGH

This first number of our quarterly, *THE PLOUGH*, is sent out with the hope that it may bring us into closer contact with seeking people in different parts of the world. It is not a new venture for us, but rather the production of our old periodical in a new form and series. We are continuing the publishing work which for various reasons we had to discontinue at the beginning of the Second World War. *THE PLOUGH* serves the same purpose as previously, and is supported by the same Bruderhof communities and their friends in various countries. In the meantime these communities and their circle of friends have greatly increased.

When, in 1920, the community was founded in Sannerz, Germany, the *Neuwerk* (New Work) Publishing House was started simultaneously. With the coming into power of National Socialism restrictions were imposed on our publishing work, and it was no longer possible to bring out an independent periodical. The vicissitudes of Bruderhof life during the next decade are described on page 22 of this issue under the title: 'Three New Beginnings in Ten Years.'

Following the dissolution of the Rhoen Bruderhof in Germany all members came together in England in 1938. The Plough Publishing House was founded with its own printing and bookbinding shops, and we began the production of the quarterly periodical called *THE PLOUGH* which appeared in a parallel edition in the German language. This was continued until 1940 when it was interrupted by the outbreak of the war. Now, after an interval of twelve years, we are taking up this task again and publishing *THE PLOUGH* in both English and German.

This quarterly will be published by people who have lived and worked together for over thirty years in complete community and who maintain an open door for all who wish to share a life of complete brotherhood. To-day, nearly one thousand people live together in such communities in various countries. *THE PLOUGH* will give quarterly reports about them, but its task is in no way limited to this. Rather, our chief aim is to establish a vital contact with all seeking people and in particular with similar communities. Further, we shall look for an

answer to all decisive questions of our time together with friends who are concerned with such issues. Those who are seeking a faith which is active in love and which leads to works of peace and brotherhood are invited to share in our search. We hope that many will also find it a help to hear the conclusions of those who, from inner conviction, have established and practised a way of life based upon Christ's teaching. On the other hand we recognize that it is important for us who live in community always to take a lively interest in the spiritual and social problems of our day and to seek with others for the true solution.

The circular letters and reports about the Bruderhof activities which have been published since 1943 are inadequate for those who not only wish to hear about the Bruderhof communities but who also seek help in the problems and perplexities of life. Therefore, each number of our periodical should contain articles of fundamental significance, followed by reports from the past and present time and an open forum for the discussion of contemporary questions. It would certainly be a misunderstanding to dismiss this periodical as mere propaganda for the Bruderhof; on the other hand the publishers definitely have at heart the propagation of the idea behind their life. They believe that an absolute truth always leads to one and the same attitude of mind and expression of life, at all times and under the most varied conditions.

Although it may not appear a favourable time to produce a new periodical we can no longer be silent in this urgent, historical hour, but feel the necessity of sharing our concerns with wider circles. At the same time we want to give an opportunity for the expression of ideas, especially to those who may not readily find another organ whose pages are open for what they wish to say. We are venturing on this task in the hope that support will be given by many readers. This can be done by contributing letters and articles and also by helping to increase the circulation.

We hope that the publication of THE PLOUGH will bring the message of Christian community to new groups and movements. The increasing strength of the powers of destruction encourages the expectation that there will be an even stronger inner gathering of all men of goodwill, to the end that a life of true brotherhood amongst men may be built up. May THE PLOUGH fulfil its task—to go out among men and prepare the soil for the seed of Christ's love which can transform the world. May this periodical kindle a light for those who are in darkness and call all seekers wherever they may be to the old, yet eternally new, way of brotherhood that leads towards the coming order of God's kingdom.

THE EDITORS

'MEN AND BROTHERS, WHAT SHALL WE DO?'

PHILIP BRITTS

It seems as if to-day there is more urgent and diversified seeking for the improvement of man than ever before. The seeking is certainly more diversified, for it is hardly possible to find two seekers who are in complete agreement. The urgency of the quest is the product of the ever-increasing speed by which the world is moving from one disaster to another.

If a man who had been closely associated with Jesus of Nazareth were to revisit the world to-day, with no knowledge of the intervening history, it would seem strange to him that the numerous and widely-followed Christian churches are as perplexed and helpless in the face of the general dilemma as is the rest of mankind. He would have heard Jesus proclaiming a new way of love, a new kingdom of peace, and he would now find whole nations claiming to be his disciples and, not only living in violence, injustice, lying and impurity equal to that of the pre-Christian world, but even using his name to bless and justify their wars.

Where shall we look, and what have we to say in face of this confusion? 'Men and brothers, what shall we do?' (*Acts* II, 37). One is reminded of the words of the prophet Joel, 'Multitudes, multitudes in the valley of decision!' (*Joel* III, 14). Shall we add our voices to the multitude who shout, 'Brotherhood!' 'Freedom!' and 'Democracy!' seeking security behind massed arsenals, or to the multitude calling 'Lord! Lord!' and saying to the poor, 'Go in peace, be ye warmed and filled.' (*James* II, 16)? Is it not more important that there should be some place in the world, however small, where people actually live in brotherhood, justice and peace—and that we give our lives to this cause?

The weakness of pacifism is that it is defensive. At the best it is a counter-move. It leaves the initiative in the hands of the enemy. Those who long for peace must take the initiative into their own hands. Peace is not the prevention of war. Preventative measures are not enough. Peace is putting the gospel of the new kingdom into practice. When the heart takes up the fight, it is released from fear. As long as we contemplate hardships and dangers, we are cowed and hopeless; as long as we seek to appease the enemy, we are weak and faint. As long as the heart seeks a compromise, it is bewildered; as long as it concentrates on self-defence, it is besieged. But when we forget our own safety, when we throw prudence to the winds, when we attack the enemy with no thought of self-preservation—then our heart laughs, fear is forgotten, and, with overwhelming joy, comes the experience of a spirit—

a spirit that binds together all those who surrender themselves to it, making it possible for frail men to live a new life.

This is the meaning of brotherhood—not a haven of refuge, but a joyous aggression against all wrong. This is the difference between the new life in the spirit of Jesus, and all other forms of life. This life is not based on laws or dogma, nor any code, nor creed of righteous living. Life is lifted above any set of rules, even good rules of living. Life is lived by the ever-renewed experience of the spirit of Jesus, infinite in the variety of its ways, yet never contradicting itself. The law and the prophets are not destroyed, they are fulfilled.

The work of this spirit is glowing love, first toward God, who is life, who is love itself; and then from this, toward all men. It means the complete surrender of self to *out-going* and *out-pouring* love, not a soft and sentimental love in the smoky fires of our own feeling. Love urges us to go out from ourselves; love is living for God—the dedication of our whole being to the service of life.

In this love we must call all men to an utterly different way of life. Away from the dog-eat-dog of competitive living! Pit your strength no longer against each other but unreservedly for each other, and especially for the poor and weak. Away from all the hypocrisy of a religion that does not penetrate all relationships! Let us put into practice all that we recognise as good, even when it cuts the flesh. Away from the limitation and coldness of property and selfish living! To the cry, 'Lay down your weapons!' belongs the cry, 'Take up your tools!' Put your words into practice, put your good intentions into the reality of living!

You will find it hard going sometimes, but we will go the way together. Brotherhood is not a panacea for the problems of life; the struggle is intensified, not lessened. But mutual aid, in the driving power of love, brings the strength and joy of unity. Let each add one more torch to the fire, that the light of brotherhood, of actual, living, all-out brotherhood, may shine forth clearly and warmly in the chilly darkness of our times.

Why burn in darkness
As one lonely brand?
Torches together,
Hand to hand!

He in whose heart
A fire gives light,
Through flame is led
To his brothers. Unite!

LOVE REDEEMED

EBERHARD ARNOLD

No-one can deny love; each one feels that his fate is love; there is no life without love. If one looks into the mystery of nature's powers, one sees that there is no life at all which is not connected with other life. Life is the binding-together of life, the bond between the living, the unity of the world of the living. Whichever powers of nature we view, they all become symbols of love and community, the joining together of everything that lives. The natural force of attraction and gravity, which causes the stars to circle in rhythmic movement round their centre, is not only distinctive for the character of nature, but also symbolic of the life of love. Warmth, electricity, magnetism, radiation and attraction of every kind, all serve as a material presentation, as an incarnation of the original principle of nature, the world-transforming and uniting power of love.

Thinkers of mankind who have sought to unmask the reality behind cohesion in nature, again and again came up against the fact that there is a power working in and on matter, on energy, which thus proves itself as the essence of all things. All philosophers right down to modern times have had to concern themselves with this problem. Whether we say with the philosophers before Socrates that everything flows, streams, floods, lives, and is in uninterrupted movement, or whether we confess with Schopenhauer, that, apart from the conception of consciousness, the secret of the world is the will, the impulse, and the power of movement, we come more and more to one and the same fact, that the secret of the cosmos is the power which is revealed in movement and works upon matter and in space. Nietzsche took up this original fact and put it in a new and decisive light.

'Of what use is it to us,' he said, 'to say with Schopenhauer: the will is the secret of existence? The will must always know what it wants. No will exists which is not clear about the object of its willing. But what about life too, I must ask: what is its worth, its content, its actual secret, its goal? What is it that I want, when I want life?' He believed he could give us the answer to this question with the assertion: the Will to Power is the secret of existence. As a prophetic genius Nietzsche foresaw the situation in which we stand to-day, and yet his vision of the men of the future lacked the decisive thing. Is the Will to Power the secret of life? Which power then is meant? Which power is valid? Which power shall be the fulfilment of my life? Shall it be the power to rule, to heap up possessions, to beat and enslave others; the power of violence, which asserts its existence and enlarges its possessions only through robbing others? If Nietzsche meant that—sometimes it almost appears so—then we feel with innermost certainty: That is false! That is death! That cannot be life! Life which disregards other life,

overcomes and enslaves it, exhausts and kills it, wastes and uses it up, poisons and spoils it, is not life, not power and strength of life! Never! Life which disinherits, lacerates, and ruins others, is degeneration and self-destruction.

The Will to Power which we mean is different from the Will to Power which seizes possessions and enslaves. It is the power of love, which is stronger than death, and the real impulse of life is the Will to Life as the Will to Love, faith in the power of love. The uniting life-power, which does not want to poison, is the power of love, of cohesion of life, the power which forms relationships and community.

Everything which we see of distribution and of gathering in nature is directed to this. Whether it is reproduction of a species, love of the sexes, or mutual help and service of one kind to another, everywhere we see: the original principle is not the struggle for existence, it is much rather the will for community, help for one another, the uniting of everything living, the love of the living for one another. Life in nature reveals love as the essence of life. All the splendour of colour, all the riches of sound, and all rhythm, have their climax only in love. Love is the sense of the power of life. It is born of exuberance and of joy. It is superabundance of life, and only that life is living which is capable of this superabundance. This power of unfolding life in love is the highest activity, the supreme joy in creating. Love leads men to the highest development of their powers for community. But only he can love who himself stands firmly on his feet. Weaklings are bad lovers. Love can make its appearance only where life pulses strongly, and when love comes to its highest unfolding in a person who is thus filled with strength, all one-sidedness and perversity is overcome. Love is life, a joyful *yes* to life, an exultant *yes* to community of life. When I hate I take something away from myself. Life is an unbroken enriching of existence through the overcoming of hindrances to life. Life means the struggle with and overthrow of death and destruction through love, the superabundance of life. Death of life, murder of life is the original crime against life itself, is the strongest contrast to love and will to community. Even when a man, acting from a sense of duty or love, believes that he has to take life for the sake of the beloved or for the sake of a cause, he nevertheless destroys with his own act that which he believes he is serving; he defeats his own end, he destroys life—the community of life. One who kills cannot keep his life, for ‘whosoever takes the sword shall perish by the sword’; just as this is shown in the misunderstanding of love to the fatherland and in the solidarity of the class struggle, it is also shown in the misunderstanding of the love of the sexes.

The English language has only one word for the concept of love, just this word, love. We know to-day that what the man in the street

calls love does not belong to the essential nature of love so truly and deeply as does the surrender to the service of brotherhood in community. Possession, rights and privileges, enslavement, prostitution, destruction of the enemy and greedy exploitation are death to life, denial of community, desertion of love, emptiness of spirit, spiritual suicide and godlessness. True love is indissoluble unity with all the living. True love is spirit, the spirit of life, the power which binds to community, it is a bond and a band, it is a circle and a ring, rhythmic movement round the centre-point, it is unity with God. All this however is no longer clear to us when we speak about love, meaning the erotic, because our language has no word for the higher love, *Minne*,* and it does not distinguish between the love of the spirit and love towards the physical, without spirit and soul. The Greeks knew this distinction in the deepest way. They distinguished between the lustful desire of love and the emotionally stimulating *Eros*. They knew, too, *Agape*, which is love inspired by the spirit of the living God.

The seizing of possessions in the struggle for existence is an impulse of the self-centred ego. This impulse is always there, and its power working in us is simply the principle of evil. Evil is not something moralistic, something whereby one has to think of an ethic, commandment, or prohibition. Evil is simply enmity to life; and goodness and godliness is what brings true life and furthers it and spreads it. The prime enemy of life is the will to possess, the spirit of business and of mammon, the spirit of law supporting property, and the soul-less impulse of sex when it is without community of spirit. All this is death and putrefaction: it is no more connected with life. Whoever goes to the harlot has fallen away from his own soul, has separated himself from his own life-context, has become the murderer of his own love and his own life.

He who holds fast to his own possessions, contrary to his innermost urge and will to find community with all beings, brings devastation to his own life and is disloyal to his true calling in life, for love alone is life. Only through love is life redeemed. But love itself must be redeemed, for we sicken through our love. Our love is degenerate, our soul is ruined, our spirit is empty of spiritual force. Because of this the faith that community could be among men is lacking. We no longer believe that love could be community in the spirit, that it could go as far as community of possessions as well. We no longer believe that there is a redemption of love from possessive love, from desire, that it could call forth a community among men which means

*Eberhard Arnold here refers to the old German word for love, *Minne*. It meant chivalrous love, service of the beloved. The Minnelieder (love-songs) of the Minnesingers, who travelled about Europe during the 12th-14th centuries, included songs of praise to God and to patrons, as well as love-songs.

solidarity in all relationships. I say, we no longer believe in it; and yet, it is true, we all believe in it. That is just the strength in our innermost being, that after all in the last depths of our hearts this faith slumbers and cannot be killed. Yes, in each one of us wells up that source of faith in life and hope of love which overcomes everything evil and negative. We could not live at all if we no longer had this faith. It may be buried, withered, or distorted, but it is there. For there is living in all of us hope in the future, will to community, joy in the unity of life. The spirit of love is hidden deep in every man and in the whole creation. At certain moments of exaltation it comes over us with such a force and power that we are overcome and cast to the ground, so that all scruples vanish like soap bubbles and we feel: Yes, that is reality, this love, this faith in the unity of humanity; the certainty that everything living belongs together really is the truth. Pilate asks: 'What is truth?' Jesus answers him: 'I am the Truth!' Do we not all feel, in those decisive hours when we are honest and stand face to face with eternal truth, that he really is?

There is one solidarity between men. We are all equally guilty of our division, of the need which burdens us at this moment of history, and we are all equally driven by eternal love to deeds of mutual love and surrender. We feel: Community must arise again! It must be a work-community, a creative bond which links us together, a fulfilment of love, a life-unity. Those who turn their thoughts away from this world and put their hopes in a life after death are forgers of the truth. *Here* on this earth we are to be redeemed, *here* God's will shall be done! Only through the love from God, which is life, can we be freed from the love which leads to death. Many have gone before us in this, Jesus being the first and most decisive. It was bound to happen that this Man, being so different, was murdered. That he was murdered by the military, by the best legal state that had ever been, by the greatest prophetic people who had ever lived, by the leaders of the church, and the voice of the people—all this cannot be accidental. We all are the murderers. Humanity murdered him, because the lustful will of possession, the lustful desire to keep and hold fast, was too strong to be able to bear this witness to the truth. And still to-day we are unable to bear his truth, and so we twist it in every way, and no longer have courage to make the meaning of the words, 'Love your enemies,' really clear to ourselves. Everything which he showed is contained in the simple words, 'Whatever you wish that men would do to you, do so to them.'

I have met many pious folk who are very much concerned for the souls of their fellow-men, but I observed something quite astonishing about these devout people: they had no eye for the need of their starving fellow-men, although they knew quite well what they needed for

themselves and for their own bodily health. I never could understand how such people could confess Jesus with big words. We tread the path of Jesus only when we leave everything to go with him. But that means: to serve all men, the oppressed first of all. So he himself lived, and so have many men conducted their lives in the course of the centuries. The nineteenth century distorted the picture of Christ in an amazing fashion and misinterpreted his Way, and we Christians are now in a crisis. Our words no longer fit our actions. Whilst to-day the atheists confess solidarity with the under-privileged and dispossessed, the Christians mostly hold to the exploiters and possessors. In earlier centuries, however, not only individuals like Francis of Assisi, but throngs of people in great numbers crowded to help each other in community in the spirit of Jesus Christ. Is the command of Jesus in the Sermon on the Mount, 'Seek ye first God's kingdom, and his righteousness; and all these things shall be added unto you,' understood at all to-day? Is it really taken seriously?

[We live in a time of wars and revolutions. Millions are massacred, lands laid waste, cities burned. Oppressed classes rise to the top and oppress the conquered of yesterday in the same way as their forerunners, till they themselves are thrown from power by a new stratum of the exploited. Renewed murder, renewed burnings, renewed desolation, and so it continues. When we look back on the thousands of years of human history, we see nothing further than this perpetual tug-of-war for power. Fundamentally only the façades have altered and the costumes changed. Revolution, confusion, reaction; that is unchangeably the brazen march of world history. Real revolution, the overturning and revaluation of all values, which sets ablaze not the dwelling places but the hearts of men, occurred only once. It proceeded from that Jesus of Nazareth in whom the Word of God became flesh. Till then it had been individuals who were set ablaze by the fire of love of his message, although millions had heard his message and perceived the call. But the revolution of Jesus goes further, it is the overturning of all things and relationships among men which he designated as the coming kingdom of God. Always new people are being gripped by his ever-present, fiery spirit, and placed before the problem of the meaning of life. He called this coming of the living God among men the highest that they can achieve; to become true men who live together united in love, brotherhood and justice.

Now many people who heard the call of Christ believed, and still believe to-day, that this kingdom would be given them without their personal effort and surrender, through grace alone. This is the great mistake of large circles of those called to be Christians, the mistake which brings the gospel into disrepute. God wishes for our co-operation and complete surrender to his will. The way of Christ and his discipleship

is narrow and stony.] It means loss of privilege and possessions of every kind, a catastrophe, such a serious social catastrophe that most people have the feeling: That is direct suicide! In a certain sense it is true. Jesus put it in the words, 'Whoever loves his life, shall lose it; but whoever loses it for my sake, shall find it.' We have to lose it, in order to find it. When we are so freed from love of possessions and lustful passion it seems like death, but it is a dying to rise again to a new life, so that we may break through to true life, but not first in the life beyond, but already here on this earth. On this earth is the life to which the first Christians testify: the body shall be a temple of the Holy Spirit. It means that we become a real unity, an organism, the Church which is coming into being, that the world becomes a consecrated place for the spirit of community. These communities will be communities of work and action; for the Spirit constantly seeks out matter. And there will arise in the new life of growing community the man who is single-minded and willing to serve. Only in such brotherhood and community of goods will a just distribution of all the means of life and work be possible. The humane being will be lord of this earth. We are very far from this goal, but trusting in the Spirit of life who is the Spirit of love, unity and solidarity, we have to attain to brotherliness and justice among men.

We should consider that in this world we have nothing of our own and do not belong to ourselves, but are just workers here for a short time; further, that we are only strangers, only God's stewards over his creation and creatures; that what we do, we do not for ourselves alone but for God and our neighbour; that we are all one in Christ our Saviour, who himself is in us all; and therefore that we should have a common love towards each other and desire to love one another heartily as God has loved us in Christ our Saviour; and that we want willingly to share with our fellow members the gifts God has given us through our prayers—be they heavenly or earthly gifts—and be like the tree with its branches or the earth with its fruits, for the earth gives her fruits to each one and loves and bears us all. JACOB BOEHME.

THE CHRISTIAN IN THE WORLD

ALFRED DELP

For us Christians much, indeed almost everything, depends on our coming to rights with our Christianity in the world in which we live, in reality as we experience it: that we do not flee and let ourselves be pushed aside and intimidated into a ghetto of existence through our religiosity and piety. Really, for us, almost everything depends on our gaining back the old awareness of what we are: that we once more take seriously the words of God which have been spoken to us, and the actions of God which have been done in us, so that we do not feel more out of place in the world than need be; and so that we may not feel small in the world and in the rushing events of life, or actually be small, for we are great; that people sense in us that we know and believe and hold to the fact that Christ is the great and final word sent from the heart of God into the midst of the world, and that we are bearers and representatives: that therefore we must stand in life as those who have found fulfilment, those who are sure, as the people with an inner foundation, and who know their foundation; as the people who remain erect, even when all about them are vacillating and struggling for a foothold. It is simply a sensing and perceiving that everything real seeks to return to the homeland of the real, and that therefore the ultimate heartbeat of everything that lives is questioning and seeking, and that we are there as bearers of the answer, as the men who, through their existence, are an answer.

Growing beside this affliction which arises from a wrong understanding of our own reality, there is a second affliction which comes from man's being unable to deal with the facts that confront him, from his sensing life as an overwhelming power and his falling victim to this power. It is a fundamental experience of our existence, in which we all find ourselves at so many times in our daily life, that life stands before us as an overwhelming power. Man, even when he has made up his mind about himself to a certain extent, and to a certain extent understood himself, is not an isolated, closed reality which has its own law, its own field of action, its own order. Man finds himself bound up in universal regulations, drawn into universal events in which he has no desire to participate, dragged here and there into a universal chaos from which he would like to escape, but which does not let go of him. Man constantly experiences life as a surprise attack, as a falling mountain, which does not ask questions or beg permission but simply falls upon him and lies over him as burden or trouble, as care or collapse, and threatens to suffocate him.

There are three forms in which man inwardly feels and experiences life as overwhelming power. For one, he senses life as an actual power; that in life, force and compulsion continually take precedence over man;

that the stronger simply oppresses and chokes the weaker, without the least regard to what is right and good, to love, beauty, happiness or culture. The bare rock of force continually appears in the arena of history and takes possession of us and chains us to it, and often we cannot escape it. We can either break to bits upon it or endure it. And then power exists not only in the shape of force, tyranny and wrong, but also in the shape of congealment, that life clings desperately to once-established regulations, laws and ordinances, insists upon them in all situations, like Shylock with his bill, and simply strangles and incarcerates what is living, flowing, creative and personal. That is the first form in which we experience the overwhelming might of existence: actual force, actual rigidity, cold and cutting.

The second form in which we sense life as overwhelming power is *hostility*. That life is not a matter of small talk and presents and kindness, and making up, and sunbeams; it is a fight. We have to fight for everything, for even the best established right. The earth yields no fruit without toil and sweat; no business will make a profit without diligence, and no right will be proved and realized unless we get behind it ourselves and dare and risk and stake ourselves for everything we want. No one gets anything for nothing. Anybody who thinks one does should try sometime to live from the gifts of existence; I think he will soon starve and give up the attempt. And those were only the harder, so to speak inwardly more solid, experiences of the overwhelming power of existence.

But behind all that, behind what is rigid and established, behind the fine-meshed nets in which we get caught, we discern something else, something grey, blurred and hazy. We discern that everything that seems solid is really tottering, that what seems firmly founded has no foundation, somehow. And the man of deeper vision continually senses the blurring of contours and outlines, the dissolution of what is solid and firm; he senses that at bottom there is question, doubt, uncertainty, instability, that existence really is trembling beneath our footsteps. Whoever has once been touched by life, touched to the depths so that he has had to struggle with himself and could no longer manage with everyday talk, forms and formulas, has felt that one can arrive at borderlines where everything goes liquid and dissolves and everything is insecure.

But conversely, when we look back on life and see ourselves, us Christians with the trembling and breaking knees, then we must say: we, as Christians, have not got beyond it either, and are victims of the overwhelming power of existence just as much as creation is; or else we have once again understood nothing about one of our Christian realities, or forgotten it, or emasculated it in pious bead-counting, so that its whole force and impact no longer fire and penetrate us. Are

we Christians just as afflicted, or do we have an answer, a solution, a redemption? Superior strength of existence and abundance of reality will not be given to us. We are not spared the harshness and hostility and might and insecurity of life. And yet here again a blessing has been uttered upon our Christian reality which is to touch the life confronted with overwhelming power, set it on its feet and make it really equal, sufficient and superior to this power: 'The Holy Spirit descend upon you, and the power of the Highest keep you from sin.' The power of the Highest—that is the meaning of what is given to us: power, an inner touching and strengthening of man. That is what was implanted in us as *lumen cordium*: we see everything in the light of ultimate things, and do not let this light be struck out of our hand and heart, even if a world crumbles about us before the masses, the slogan and the terror.

We Christians are pledged to a life of battle, and woe betide us if we are inclined to make an innocent lamb's meadow out of our Christianity! Life is a battle, and Christianity is all the more a battle, because the dice is thrown for completely different objects, values and goods in this sphere. Here a man must really be prepared to throw the last thing he has into the fight.

Usage is the source and home of the usual. And something quite unusual is signified by Christ and Christians and the Church and all that we are. It means that out of this reality we must have the courage actually to glow, actually to take fire, even if we sometimes have to glow like a lonely torch over a field of dead bodies, even if we sometimes have to stand there alone, and would much rather disappear in the night, because we feel more secure and protected there and better adjusted to the others.

Christ binds us and pledges us to his fate and his reality. And his fate is the earth and history, perseverance and loneliness, Golgotha and Calvary, but another thing as well: victory, victory here and now, and victory always. And so, knowing what there really is about us, we shall be masters of the darkest nights, the most trying hours and the harshest ruin. We can be, and we are. We need only bestir ourselves and really grow up to maturity, to majority, to the measure of the fullness of Christ.

IMPRESSIONS OF THE FRIENDS' WORLD CONFERENCE AT OXFORD

LLEWELYN HARRIES

It was in the year 1652, on the top of Pendle Hill in Lancashire, that George Fox saw a vision and wrote in his well-known Journal that 'the Lord had a great people to be gathered.' After this experience, he travelled into those places which he had seen from Pendle Hill, and it happened just as had been shown him, that a great many were gathered from the dales and towns of Westmorland and Northern Lancashire.

George Fox had already come to believe that God speaks to every human soul, and dwells in every human heart that is willing to receive and obey him. This is what is so often spoken of as the Quaker doctrine of the Inner Light, and is what George Fox preached everywhere. 'I directed the people,' he says, 'to the divine light of Christ and his spirit in their hearts, by which light they might also see their Saviour, Christ Jesus, to save them from their sins.'

This experience on Pendle Hill is regarded by Friends as the origin of their Society, and consequently special Tercentenary Celebrations, to which Friends came from many parts of the world, were held during 1952. In connection with these celebrations it was arranged that a World Conference of Friends should meet at Oxford from July 28th—August 6th, 1952. This was the first occasion since 1937 that such a gathering of Quakers had taken place. In the years that lay between had come the holocaust of the war. It was with the realisation that this present gathering might be the last occasion on which Friends could meet together for a World Conference before another outbreak of war, that a sense of urgency prevailed at many of the meetings and frequently came to expression.

The nine hundred appointed representatives came from North and Central America, Australia, New Zealand, Japan, Singapore, India, Kenya, Madagascar and South Africa, as well as from many countries of Europe. The Conference was about such questions as 'The Faith and Service of Friends,' 'The Publishing of Truth,' 'Christianity in a World of Tensions,' 'East-West and Race Relations,' 'Friends' Responsibility for Peace' and similar issues. It was obviously the concern of the World Consultative Committee, which had been planning the arrangements for a long time previously, and of all the representatives present, that a clear and decisive message might go out from the Conference to all members of the Society, and in addition a general message to all mankind. It was felt to be of vital importance for the future of the Society that a revival of the essential character of their witness must come about, if they are to continue to give an effective independent testimony to the world.

As former members of the Society my wife and I had both been very much interested in what we had heard of the preparations for the Conference, and we had been looking forward to paying a visit to Oxford during the time of the Conference, as observers. (Fellow-travellers was the name given to those who were in Oxford without taking an active part as representatives).

The first morning after our arrival we made our way to the Conference Offices in Regents Park College. On entering the gates we met an old friend, Bernard Canter, at present Editor of *The Friend*, who was acting as Press Officer. He introduced us to Edna Legg, who welcomed us and subsequently gave us every assistance.

Our interest in the Conference was stimulated by the challenging address given the previous day on 'The Conversion of Quakerism' by Elton Trueblood, from the U.S.A. His address obviously had stirred very many of those present. He challenged Friends to a more vital faith, a more living witness to the revolutionary way of life which Jesus brought. He referred back to the radical stand which had been taken by early Friends, in whom 'there was a general sense of a world-wide mission for the recovery of Primitive Christianity'.

To quote further from Elton Trueblood's own words: 'Friends of three hundred years ago existed, not primarily for the sake of a little separate society, but to reach the world by every valid method available. Judged by this standard, contemporary Quakerism is guilty of treason to a great dream. Thousands of modern Friends not only do not think of themselves as missionaries, but are a bit uncomfortable when that word is mentioned. Does it not sound a little pompous, they ask, as though we had a superior message to give? After all, they say, since other people have a right to their own opinions, we ought not to proselytize. We make a virtue out of our dullness and boast discreetly of our policy of spiritual aloofness. . . .

'What we need is a baptism. What we require is a sense of vocation so compelling that the Society of Friends becomes a valiant hundred thousand in the midst of the turbulent twentieth century.'

It was obvious throughout the Conference proceedings that Elton Trueblood's call to a revolutionary new life in the Society was felt by very many. A number of speakers expressed a concern that Friends conform too lightly to ordinary worldly standards. An English Friend presented the challenge very pointedly that having the power to recognise evil, they do nothing because they avoid the necessary sacrifices, that the cross in Christianity is forgotten, and in continuing to do evil they sin against the light and its commands. Each one should find some place at which to break out of the vicious circle of evil, regardless of consequences to himself. In the session on 'The Responsibility of Service' a German Friend challenged Quakers to

renounce interest-bearing investments. Later at the same meeting an American delegate said that a message should be sent out from the Conference, to express Friends' sense of shame at their own material comfort and their feeling of responsibility for the present situation in the world. This plea was supported vigorously by several of the representatives, and in the message sent out from the Conference to members of the Society, the following words were included, 'We have travailed together in this Conference and are profoundly dissatisfied with ourselves, realising as we do the discrepancy between our professions and our practice. We have lost the passionate conviction and power of winning men which possessed our forefathers. We must ask God to forgive us for this failure and to fill us anew with the power of his loving spirit.'

Over against this more revolutionary challenge we were aware of a different emphasis, which came perhaps more from the older representatives and those more closely identified with the different organisations connected with the Society. We felt that in such contributions to the discussions there was an attempt to tone down representations likely to have a disruptive effect on their efforts to achieve unity. A reminder of their 'underlying unity' was put forward by an elderly Friend at a point in the discussion when it was not clear for a time whether the Conference could arrive at unity on the subject of a message for the outside world or not. It seems as though many Friends feel that the main contribution to be made by members lies in a personal witness in their own spheres of life, rather than in the giving of a corporate witness by all members of the Society. One speaker, in opening the session on 'Friends' Responsibility for Peace,' put this point of view when she said that Friends need to give their witness in every possible way, each doing the things on his own mind and within his own reach, speaking to those around in the language that they will understand.

During the Conference itself, and afterwards, we found ourselves faced again and again with two questions. In the first place, is there not too much emphasis on a mysticism which is divorced from an active participation in the fight against evil which is the responsibility of all followers of Christ? Does not this concentration on the inner aspects of Quakerism tend to blind many members of the Society to the radical challenge of Jesus to 'forsake all and follow me'? Again and again the voice of protest was raised that modern Quakers are hindered in their witness by their 'comfortable' lives, only to be stilled by a recall to a 'reasonable' assessment of the situation.

We had the impression that Friends, in an attempt to exercise an effective influence on world-wide movements for peace, tend to water down the conditions of membership. Here we had the question if it is

not possible to become and remain a member without having to take an absolute stand in regard to one's faith. Grave apprehension on this point was expressed to us by an American Friend, who felt that the newer groups of Friends joining from Africa and Asia, as well as in some of the European countries, do not understand the radical witness which was given by George Fox and the early Quakers, bringing upon themselves the hatred and scorn of the world of their day. This was perhaps what Elton Trueblood had in mind in his challenging questions to the present generation of Quakers.

One thought was uppermost in our minds during the period of the Conference and as we left Oxford. Should it not be the burning concern of Friends, in facing the fourth century of their history, to become clear about the essential principles by which they strive to be united amongst themselves, and with other seekers after truth, in order that a corporate witness may be given to the Christian way of life? Is there not a great danger of this unity remaining something nebulous and undetermined, so that the individual member can believe and act according to his own feelings and sense of right and wrong, instead of being faced with the imperative 'Either-or' of Christ's way of life, which involves a complete break with all that belongs to the materialistic life of the world. Does not Christ say to-day, 'Because ye are not of the world, therefore the world hateth you'? Does not the vitality of the Quaker witness during the next period of their history depend on whether this call is obeyed unconditionally?

All Friends everywhere, take heed to keep out of the powers of the earth that run into wars and fightings, which make not for peace but go on from that; such will not have the kingdom. And, Friends, take heed of joining with this or the other, or meddling with any, or being busy with other men's matters, but mind the Lord, and his power, and his service. . . . And all Friends everywhere, dwell in your own, in the power of the Lord God, to keep your minds up to the Lord God, from falling down to the strength of Egypt, and going there for strength, after ye are come out of it, like the children of Israel after they were come out of outward Egypt. . . . Therefore keep the peace, and the love and power of God, and unity and love one to another, lest any go out, . . . and so know a kingdom which hath no end, and fight for that with spiritual weapons, which take away the occasion of the carnal; and there gather men to war, as many as you can, and set up as many as you will with these weapons.

From *The Journal of George Fox*. Revised edition.

'GRAND DEBAT A PARIS'

KENNETH GREENYER

Not far from the Place de la Nation in Paris, in a first-floor room overlooking one of the Boulevards, about a hundred people met for a Conference on community, on Sunday afternoon, the 5th October, 1952.

The Conference, or 'Grand Débat,' as it had been advertised, had been arranged by the anarchist-individualist circle in Paris, and the following questions had been put: Is community an evasion of responsibility; does it exist to develop personality, or to provide a refuge or retreat; or is it the society of the future in embryo?

So far the Bruderhof has had very little contact with the French-speaking countries. We have only one French brother, who is a member of the communities in Primavera, Paraguay. From time to time guests from France have visited the Wheathill Bruderhof. A widespread interest in community has arisen in that country during the last ten years, although, compared with the number of the population, the number of those who live in community are few. The movement reminds one of the enthusiasm which grew up in the last century round the personality of Cabet, which led to the formation of the *Icarie* communities in the United States. To-day an awakening social consciousness sees the need for social justice, and crystallises itself in groups of workers and business men which try to work out a basis for a new order of society.

The *Communautés de Travail* (Work Community Movement) embraces about 60 groups. A desire for true comradeship has inspired some to overcome the barriers of capitalistic competition; others have tried to put the ideals of left-wing politics into practice; and others have formed groups within the churches.

This is the background to the Conference, and the lively interest with which every point was discussed reflected the widespread concern. During the course of the afternoon a description was given of the anarchist-individualist movement, which envisages colonies or village settlements where individual culture could be developed, and from which the ideals of the circle could be disseminated.

The *Communautés de Travail* were also discussed. Their function is mainly the establishment of productive co-operatives, of which the most successful, Boimondeau, is a community founded in Valence on an industrial basis. It has received some attention in the press, and may be known to our readers. They are, however, much more than mere co-operatives. They aim to free men from the cramping effect of capitalistic organisation of labour, in order that each may reach a full development of personality on the basis of equality, and in an atmosphere of freedom and brotherhood. The members do not live in

full community, but social and educational interests are provided for within the framework of the community, and in this way an integration of personality and group is aimed at.

On the occasion of a ten days' visit to France, I attended this Conference as a guest and was asked to say something about the Bruderhof communities in England and South America. A description of the fully integrated community life which we have built up and also the fact that the Hutterian Brothers have now lived for four hundred years in community, aroused considerable interest and stimulated many questions. A French friend, Arthur Guillier, who was present at the Conference, was called upon to speak from his personal experience of the Wheathill Bruderhof, where he spent several months in 1950-1. (He has since returned to Wheathill with the hope of becoming fully united with us).

During the following week I had the opportunity to attend a meeting of the Movement, *Vivre en Harmonie*, (To live in Harmony) where the members showed a lively interest in our communities, and I was able to pay short visits to two work communities in Paris. I also visited the agricultural community of Bouron, which was established five years ago by a Quaker, Henri Schultz, who has been in touch with us since the days of the Alm Bruderhof in Liechtenstein. This group is made up of the family of the founder and a number of single people, and from time to time groups of students and teams from such organisations as the Friends' Ambulance Unit take part in the work. Here an attempt is being made to build up community life on a basis which seems to make it acceptable to the French, and to adapt it to the Work Communities. For instance, whereas property in general is held communally, members keep their own personal belongings. I was told that they hope eventually to provide a small income for each member for the purchase of personal requirements.

To sum up my impressions of the community movement in France, obviously very inadequate after such a short stay: I was left with the feeling that it is urgently necessary for the different groups, and for the movement as a whole, to find a clearer and deeper basis if they are to point the way to a radical revolution in the social and spiritual life of man, whether in France or elsewhere. We hope to have a vital interchange of ideas with our French friends in the future, and we shall welcome visits from them to our own community. In a few months' time we hope also to pay another visit to them.

'A VISIT TO THE APOSTLES AND THE TOWN OF AIYETORO'

BESSIE HARRIES

A short time ago an account of unusual interest appeared in the quarterly magazine, *Nigeria*. E. H. Duckworth, the writer, describes his impressions of a group of two thousand Africans living communally on the shores of West Africa in the Ondo Province of Nigeria. The name of their village, Aiyetoro, meaning 'The World is at Peace,' is an indication of what he found. The members live a harmonious, hard-working communal life, their chief industry being fishing.

The article explains the origin of the community as a desire on the part of a group of Christian natives, calling themselves 'Holy Apostles', to break away from the old customs and ju-ju-ridden life and to start a communal life. They put their trust in God and try to follow the New Testament teaching, every man and woman working for the community and all profits going into the common purse. There must have been a great urge to community in this little band of fishermen, for this village was created without any outside assistance. Indeed, they met with considerable opposition at the beginning from older people who did not approve of such revolutionary ideas and practices.

The leader, Philip Eretan, who shares the responsibility with sixteen elders, including women, evolved plans for the community in 1947, and in three years a well-planned village was built and industries organised and developed. The practical difficulties were tackled energetically. The land, for instance, is swampy so that houses have to be built on piles. The 'roads' of their village are plank platforms raised above the ground level, providing dry, clean ways. Their antagonistic neighbours made it difficult to use the existing waterways, which are the only means of communication for many miles in this swampy country. So the 'apostles' set to work to open up an old waterway, blocked up many years ago by warring tribes, and this gave them a year's hard work and called for much skill.

In seeking to follow the teaching of the New Testament, it is interesting that these people chose to live in community. It might be that community of goods was practised because they felt it to be an integral part of the Christian life. We read simply, 'that economic problems should be solved by living a communal life,' no profits going to individuals. Members requiring clothes, shoes or other things for personal use apply to a sub-committee, as they have no money themselves. The group strives to improve its economic position, and to this end the well-organised industries and willing labour contribute considerably. Evidently the work for the whole enterprise and the satisfaction of

THREE NEW BEGINNINGS IN TEN YEARS

HANS BLOECKER

It is now twelve years since the last number of *THE PLOUGH* left the printing press and fourteen years since the appearance of the last German edition, *Der Pflug*. It has been possible to keep our old friends in touch with our work since the end of the war only through rather irregular letters and pamphlets. But now, in this first number of our periodical, we want to tell our newer friends about the events of our Bruderhof life after we were forced to leave Germany.

From a report about the dissolution of the Rhoen Bruderhof in Germany we read, 'On Wednesday the 14th April, 1937, at 11 a.m. the Bruderhof was taken over by about forty officials of the State Secret Police of Kassel and the district police. The leading official declared that the Bruderhof community was dissolved. When we asked the reason for this he answered that our community was not wanted any more in Germany. We were notified on the following day that a detachment of the Labour Service would take over the agricultural work of the Rhoen Bruderhof.' Our three executive members Hans Meier, Hans Boller and Karl Keiderling were imprisoned; all other members were allowed to leave Germany but each one was only permitted to take a small bundle of clothing.

At that time there were mostly older German, or non-German members at the Rhoen Bruderhof. Our school-children had been sent to the Children's Home at Trogen, Switzerland, in January, 1934, because our own school had been closed down by the National Socialist Government. We rented the Kurhaus at Silum, in the Principality of Liechtenstein, on the 20th March, 1934, and founded the Alm Bruderhof where our children, and later many of our families, found a refuge. At a height of nearly 5,000 feet this Bruderhof did not offer a sound economic foundation for a large number of people. For this reason, and also because it lay in a dangerous neighbourhood within the influence of the Hitler State, the Cotswold Bruderhof was founded in Wiltshire, England, on the 15th March, 1936. It was here that the whole community gathered after the dissolution of the Rhoen Bruderhof and after the Alm Bruderhof had been given up in the Spring of 1938. In the meantime our three members who had been imprisoned were falsely accused of fraud. After several weeks of interrogation they were finally freed through the efforts of our legal adviser and other friends. They were able to unite with us once again after an adventurous escape from Germany.

It was not easy to build up again in England for we arrived with empty hands. The National Socialist State had taken possession of all



The Rhoen Bruderhof in Germany

the property and goods of the Rhoen Bruderhof without the slightest legal right; land, houses, machines, tools and the live and dead stock were all taken. And even to-day, in spite of the legally recognized claim for compensation, no recompense has been made, although it is more than seven years since the end of the war. Our English and Dutch friends helped us generously at that time. Without their co-operation and support we should never have been able to build up a new and well-equipped Bruderhof in the short space of five years.

Then came the war and in 1940 the threat of invasion. Up to this time the British Government had given the community freedom from any restrictions, but with the atmosphere prevailing at that time, it is not surprising that a point was reached when the Home Office was no longer able to guarantee freedom from internment of our German members. After the invasion of Holland and the fall of France there was great local uneasiness and apprehension at the presence of such a large number of Germans living together at the Cotswold Bruderhof. As more than half the members of our community at that time were German their internment would have led to the disruption of our community life and work. We therefore negotiated with the Government, which continued to have understanding for our work, and it was made possible for us to emigrate to South America. This meant that the Cotswold and Oaksey Bruderhoeffe had to be sold; the money obtained was just sufficient to pay for the Atlantic crossing, to purchase an *estancia* in Paraguay, and to meet the initial costs of settlement. We were very thankful that we were permitted to take a large proportion of our tools and equipment with us for they were a valuable asset in the primitive area where the community settled.



The Alm Bruderhof in the Liechtenstein Alps

We negotiated with many countries in North and South America but Paraguay was the only one which allowed us to settle and afforded us freedom of faith and education. Much preparation, involving numerous journeys, had to be undertaken to obtain the papers and documents necessary for the emigration of three hundred and fifty people in war-time. Our friends the American Mennonites approached the Paraguayan Government on our behalf and offered us the hospitality of their colonies in the Chaco for the time being. It is well known that the Mennonites have had large colonies in Paraguay since 1929, and the far-going concessions they had obtained were extended to us.

Our community crossed the ocean in six different groups, travelling on ships which sometimes sailed alone and sometimes in convoy, zigzagging their courses on unusual routes to avoid German submarines, but eventually all arrived safely in the New World. It was for the sake of continuing the witness of a brotherly life that we were ready to undertake these dangerous journeys, although more than half of the community were women and children, including many babies. In the midst of war it was our aim to find a place where men and women from different nations (in some cases nations at war with each other) could build up a life of peace.

Paraguay is known historically for the remarkable attempts at community living made by the Jesuits in the seventeenth century. Until a hundred years ago it was one of the most prosperous lands in South America. In the second half of the nineteenth century it was devastated by five years of war with neighbouring states and at this time practically the whole male population was wiped out. Finally,

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the savage Chaco War of 1929-35 left this little country so absolutely poverty-stricken that no one who really wanted to get on in life felt attracted to go there. As Paraguay lies in the heart of South America, lacking vital industries and far from trade routes and communications, its economic possibilities are limited. But our community had no choice.

When the first group of brothers and sisters arrived in South America at the end of 1940 they found a temporary home with the Mennonite colony of Fernheim in the Chaco. At first it was a question whether they should attempt to settle there, but the unsuitable climate, the poor quality of the soil and the inaccessibility of the area induced them to move to East Paraguay after a few weeks. Here, about thirty miles from the small river port of Rosario, they purchased the Primavera Estancia, encompassing twenty thousand acres, on which our three Bruderhof communities are to be found to-day.

When the last big group of the community arrived in May, 1941, the pioneers were still struggling to get the most elementary necessities for our settlement. Life is hard and dangerous enough for an individual colonist's family in virgin forest, so it can be imagined what it was like to establish a permanent community settlement for three hundred and fifty people, including one hundred and seventy children, of whom one hundred were under six years old. Circumstances compelled the various groups to leave England in quick succession, but in the new settlement in Paraguay there were no houses or cultivated lands, so that this large number of people found themselves situated in the midst of prairie and forest with practically nothing. For months the community had much to endure from the extremely primitive conditions. Men, women and children were exposed to the unaccustomed climate.



The Cotswold Bruderhof in Wiltshire, England

They had insufficient food, temporary and inadequate accommodation and were harassed by strange ailments which they were ill-equipped to combat. But with God's help these trials were withstood. All felt it was a wonderful preservation that the community was able to remain together in unity and to go through this very difficult beginning without greater loss, although it was hard enough that it cost the lives of seven little children.

After the expulsion from Germany and the dissolution in England the Bruderhof was built up again for the third time by the same generation. Family dwellings, common rooms, workshops, stables, school buildings and a hospital were built under the tall palms and shady paraiso trees. Now, after ten years, the community has increased to almost seven hundred people on three Bruderhoefe. The hospital work has grown to the extent that in 1951 four hundred in-patients and six thousand out-patients were treated.

Three Brotherhood members remained behind in England. Their task was to complete the conveyance of the Cotswold Bruderhof and to join the others as soon as possible. Against all expectation and as if through a higher leading the journey to Paraguay did not take place. Very soon, a small group of friends who were determined to go the way of brotherly community gathered round the three remaining members, and on the 20th March, 1942, a new beginning was made in England. High up on the watershed between the Clee Hills in Shropshire three farms were bought one after the other. These are worked communally as one economic unit, forming the Wheathill Bruderhof, which to-day after ten years has nearly two hundred members and is the gathering point for guests from many different countries, although during the war, when it was established, it was only possible to make a beginning with people of British nationality. Although it was obviously very dangerous to cross the ocean in war-time, three families returned from Paraguay to England to support the Wheathill Bruderhof. Here the group had to contend with difficult war-time conditions and limitations, different from those in Paraguay but nevertheless hard and full of privations. Now the Wheathill Bruderhof is in the closest contact with the Bruderhof settlements in Paraguay and during the last years has become the European outpost of the larger community. (See *Ten Years of Community Living: The Wheathill Bruderhof, 1942-52*, issued by our Publishing House). With this new beginning at Wheathill the community had been faced with the necessity of re-establishing its home for the third time in less than ten years; first at the Cotswold Bruderhof in Wiltshire, in 1936; then in Paraguay, in 1940; and finally in Shropshire, in 1942.

During the early years of the new beginning in Paraguay the community felt it necessary to establish a house in the capital, Asuncion, so



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The Wheathill Bruderhof in Shropshire, England

that brothers could deal directly with business firms and negotiate with government officials. It was also necessary for other reasons; firstly, a proper home had to be made for the young people who were now growing up and had gone to the city to study or to learn a trade or profession; and, secondly, there was an increasing number of friends from all over the country who needed a place where they could meet and talk with members of the Brotherhood.

At this time also brothers had undertaken journeys to Brazil, Argentine, Chile and Uruguay, and as a result a circle of friends had been established in and near Montevideo and Buenos Aires. Montevideo in particular offers favourable opportunities for study and training. For both these reasons it was thought good to establish a second Bruderhof House on the outskirts of Montevideo at the beginning of 1951. From the year 1948 brothers made regular journeys to the Continent of Europe and to North America, and we now have very many friends in these parts of the world, so that we find ourselves faced with the question of setting up more permanent bases in new countries. We hope that the right time for this may come soon. Each number of *THE PLOUGH*, beginning with this number, will contain Bruderhof news, and we shall report about the work of our communities in the various countries we have mentioned and also about future plans.

The general distress and uncertainty to-day is much greater than it was in Germany after the First World War, when a small group of people, convinced that the discipleship of Christ must find its practical expression in love to one's neighbour rented a house at Sannerz (Rhoen) and began to live in community. More than ever

we feel that the whole economy, indeed, the whole life of men, must become permeated with the spirit of true brotherhood. We know very well that without God's help this is not possible, but we have experienced that God does help when men surrender themselves unconditionally to him. In spite of our small numbers we feel urged to testify to our faith in a practical life that corresponds to such a calling. The question goes out to our friends if, and to what extent, they feel called to the same way of life. We can only testify that even today complete community and brotherhood are possible. So we wish to challenge all seeking people to go the way of brotherhood and peace with us and to build up communities of life and work in this spirit as a demonstration of a new and peaceful era, created by God.



The First Dwellings, Primavera Bruderhof in Paraguay, South America

FORUM

Extracts from Letters received

DEAR BRETHREN,—Thank you very much for your circular letter. It was an inspiration to us, as we went through it as an Ashram Community group during our intercession at noon. The letter made you and your work so living to us so that intercession became more real.

We are very sorry to hear of the deficit you had to incur in connection with the Home for War Orphans. When you said that these children and your own children are being brought up without discrimination and that the children are free and happy, we could realise the implications, as we ourselves have a home here for street boys with whom we are trying to identify ourselves. Some of us, including the children, fast for a meal every week for building up what we call a Love Fund. We hope to express our love and appreciation for you and your work by a token offering which we will send to you after the Panjayat (Boys' Committee) meets.

I am invited by the Robert Paine Peace Foundation of the Boston University to be their lecturer on 'Peace' in some university centres in the U.S.A. The American F.O.R. is also arranging a lecture tour for me in the U.S.A., Canada and Mexico. I hope to spend a few days with you all at the Wheathill Bruderhof on my way from India to England and North America.

I am here in Bangalore now for a time of quiet, study and prayer, preparing for the tour. I need your prayers that I may go as the ambassador of the Prince of Peace and give the American friends his message.
S. India

K. K. CHANDY.

NOTE.—K. K. Chandy paid the visit to the Wheathill Bruderhof indicated in the letter and handed over the gift from his Boys' Committee. We hope to publish an article by him in one of the next issues.

DEAR BROTHERS AND SISTERS,—Although it rained so persistently on Sunday I was glad to be with you at Wheathill. Your community radiates a powerful force. One who comes to you as a stranger quickly feels himself no longer strange, because you are open, without haste and without fear. One sees this in your children, who are growing up completely trusting.

When I left you on Monday I felt as if I were returning to a strange place. I thought back to Wheathill as a home here in England.

Thank you for your hospitality. If I am still in England at Christmas time I should be glad to live and work with you for one or two weeks.

Dartford, Kent.

VERENA RIS.

DEAR FRIENDS,—I arrived here two weeks ago and found your most interesting News Letters. Are you founding a community in Queensland at all? It seems to me it would be a good place: the sad fact out here is that folks are leaving the land to go to the cities, where the cinemas, beer, entertainments and other rubbish fascinate them.

I came out here to practise medicine, as there was supposed to be a shortage of doctors here. I was told I was too old and hadn't got enough capital to get into practice in England. However, now I'm here I can't detect the shortage. The odd thing is that I need but food and shelter myself, and don't want to amass wealth, but in this crazy world there hardly seems room for such people. When I visited you a few years back I found much in your community that appealed to me, though I did not fall in with it altogether. Since then I have studied medicine, but have not lost interest in religion, or in the idea of your community. If ever your people start a community out here, and want a doctor who is willing to give his service freely, do let me hear about it.

For the present I am about to commence work as a lecturer at the Medical School at the University, having accepted an appointment for one year.

The best answer to my problem would be for me to join a community, but I doubt if this is possible now.

Australia.

F.W.K.

From a Theological Student in North America

DEAR BRETHREN,—I certainly do want to correspond further with you, as I firmly believe that the only scriptural *base* from which we can go out in good conscience to preach the good news of Christ is the sort of social base outlined in *Acts* and strongly intimated by all of Christ's teaching and example—the communal fellowship of believers. I hope to work for greater consciousness of this within my church. There is little, so little awareness among us here in America of the radical social implications of the gospel of love. We are non-resistant, to be sure, but that is only as refusal to take part in military service, whereas there is no consciousness of such witnesses as voluntary poverty or communal fellowship of property as being also every bit as much implications of Christly non-resistance and love.

For the all-important area of Christian education there is just no substitute for the practical, basic separation from the world involved in the communal way of life. I enclose some tracts illustrating our historical emphasis in discipleship—far short of communal society. Keep me in mind, pray for the awakening of our church to the radical social implications of the Christ-centred gospel of love.

W.R.M.

THOMAS I. POTTS of the U.S.A., has sent us the following statement for publication in THE PLOUGH.

For all of my adult life I have been frustrated by the contradiction between 'ordinary' American life and the 'impossible' teaching of Jesus' second commandment, 'Love thy neighbor as thyself.' I make out all right during the week. I have a good job and am part owner of a steel warehouse. We have a most congenial working group and enjoy the game of competing in the market place for the available business. We advertise honestly; we charge fair prices; we are concerned about good employee relations; we have a Christmas party; we give generously to the Community Chest; and we have a profit-sharing scheme. But do we love our neighbor as ourselves? Do I help a competitor's salesman to get the big order? Am I concerned for the clerk who has to come to work in the streetcar while I drive a big car? Do I give to the Community Chest just what I don't need anyway? Do I share the profit in reality or do I save a big percentage for my old age before the distribution? Yet if I give it all away, what would I and my family live on? How foolish can you get? But Jesus did not say, 'Love your neighbor after taking care of yourself.'

Then on Sunday when I go to Meeting of the Society of Friends, I realize again and again that all men are children of God and brothers to each other, but what do I do about it? Periodically, Friends ask themselves searching Queries such as:—'Do you keep to simplicity and moderation in your manner of living and your pursuit of business?' We have two cars. We send our children to private school and buy them all the clothes and incidentals they want for keeping up with the Joneses. We get for ourselves pretty much what we want. Is that simplicity? And how about moderation in business? I believe it is impossible today to run a competitive business without trying to make it bigger. But to what purpose would I spend my major time and energy for the next twenty years in building our business to two, three—ten times its present size? I would double my income, triple my worries, and perhaps donate more to good causes; but would the donations of money, however large, serve to bring the Kingdom here on earth as would the widow's mite of my waning energies devoted to a Christian system?

America is rapidly being taken over by the military; they now get over eighty per cent of an overwhelming budget. I pay a healthy income tax—far more than I am able to give to the Friends' Peace Committee—yet another Query says:—'Do you faithfully maintain our testimony against . . . preparation for war . . . as inconsistent with the spirit and teachings of Christ?' Our social and economic system is based on the premise that if each looks out for himself the end result will benefit everyone. But does it? What about the third of the nation who are still

illfed, illhoused and illclothed, not to speak of the millions upon millions in the 'underdeveloped' parts of the world? The Query says:— 'What are YOU doing to create a social and economic system which will so function as to sustain and enrich life for ALL?' The contradiction is everywhere apparent. In order not to feel completely frustrated during these times of soul-searching I have long reasoned that Jesus must have been setting up an ideal toward which mankind should work and might attain in a few thousand years.

And then we discovered the Society of Brothers. They said they were trying to live *now* by the Sermon on the Mount. Traveling brothers told us of the communities in Paraguay, Uruguay and England where more than eight hundred and fifty people are living a life of complete sharing. Each person surrenders his will, his talents and his possessions to God, and together they seek a life of true unity based on love for all. Unbelieving, I took my wife and three children ten thousand miles to see if it could be true—and it was! Their social and economic system is based on the premise that if each one, having faith in God, looks out for his brother the end result will benefit all, including himself. Men and women from eighteen countries, formerly from all walks of life and all rungs of the social ladder, are living together as brothers and sisters, helping each, working hard, and experiencing deep spiritual joy. How can I do anything else but settle my affairs and join in the work of spreading the news that it is possible to live in accord with the spiritual laws of the universe here and now? My contribution will be small, but however small, I will be advancing a practical Christian way of living which does in actuality and in the words of another Friends' Query accept all without 'discrimination because of race, creed, or social class,' and where all are treated 'as brothers and equals.'

Before her second journey to our community in Paraguay in October, 1952, GRACE RHOADS, Jr., a member of the Society of Friends, wrote to her friends as follows:—

DEAR FRIENDS,—Here is a quotation from the beginning of John Bunyan's *Pilgrim's Progress*: 'The man said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket gate? The man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto: so shalt thou see the gate; at which when thou knockest it shall be told thee what thou shalt do. So I saw in my dream that the man began to run'.

This is how Christian set out on his journey to the Celestial City. It is some such motivation which is causing me to go back to Paraguay to the community of the Society of Brothers, where I spent three months last year. It seems that I must follow the light as far as the gate,

even though I cannot be sure about the way which will be shown from that point. So I am planning to stay for at least a year, in order to find out what should happen next.

Many of you know about the Society of Brothers with its community of property and its emphasis on complete devotion to God and complete brotherhood. It is a group of some six hundred and fifty people in Paraguay and nearly two hundred in England, of fifteen nationalities. It started in Germany after the First World War, moved from Hitler's persecution to Switzerland and England, and then on to Paraguay when England was threatened with invasion and part of the community would have been interned.

My visit last year, under primitive conditions in a remote spot, was very happy. The sense of fellowship and group purpose are wonderful, aside from anything else, and I found many friends who were amazingly kind. I returned so that my sister could have a similar experience, for three months, and took her job for a time, working with the Women's International League for Peace and Freedom. Since May I had been introducing some Displaced Persons, also become friends, to our town and collecting materials for the Society of Brothers. Now it seems right to go back to Paraguay, even though it means leaving a difficult situation at home, following my mother's severe illness from which she has only partially recovered, and my sister's taking a new job as assistant treasurer and secretary at the Moorestown Friends' School. The family has been magnificent in backing me up.

Anyone who did not get last year's Christmas account of my visit can obtain it from Leonard Pavitt, one of the Brothers, with headquarters for the next several months at 6100 Ardleigh St., Philadelphia 38, Pa.

One of the griefs, of course, is realizing that it will not in all probability be possible to go back to Europe or India in the foreseeable future. Yet one never knows what may happen. As my money is nearly all spent, it depends on the Lord! The Society of Brothers has an amazing amount of contact with the outside world.

Friends, especially those in Germany, are due an apology for failure to answer many fine letters, some of them even containing questions and requests. Please excuse me, and do continue to write. I am also sorry not to write in German to them.

Warm greetings to you all. It was too difficult to write at Easter when I did not know what to say, but now I can say with Joy: A Happy Christmas to you all, and may we all find in the coming year our way to follow the light and go on.

Sincerely,

GRACE RHOADS.

U.S.A.

The following declaration has been sent by PASTOR BRAM BURGER of Holland, to his relatives. Through lack of space we have had to omit two short passages.

The purpose of this letter is to inform you that Riet and I have made the decision to leave the country within a few months and join the Hutterian Brotherhood. As you all know, our experiences in England have given us no peace; especially during the last half-year they have concerned us very much. For me, the communal form of church life is what matters most.

For I do not believe that Christianity in its present-day form is able to protect the world from the chaos of war and materialism. I think that if chaos is to be staved off at all, this can be done only by a much more radical form of Christianity, such as is to be found in the Hutterian Brotherhood.

I do not mean this in a narrow sense. I know quite well that in the present-day world Christ is at work in many ways, such as the Oxford Group Movement or an awakening such as occurred at Wuppertal and elsewhere, but I do not yet see a movement in Holland taking form as a church community. This may yet come, but as things stand at present, the simple, practical, radical way of the Hutterian Brotherhood has most to say to me, especially since there in the last years the Apostolic Mission Task has stood so prominently in the foreground. . . .

All the time I sense that people are very dissatisfied with the existing social order and life in the churches. . . . We have earnestly considered all our motives and have become clear that, whatever may unconsciously play a part in our decision, what goes on in the world constantly fills us with a sense of purposelessness, whereas the life in the Brotherhood is full of meaning.

All questions about matter and spirit, work and unemployment, poverty and wealth, community and the individual, nationalism and internationalism, war and peace, and whatever problems may confront the world, find in principle their solution in that life.

I know full well that the efforts of countless men and women to keep the world on its course or to lead it along new ways are very necessary, and that many give themselves completely for this purpose. I do not criticize their work. It is the indispensable scaffolding for that building of the world which Christ wants to erect. There is, however, also a direct and radical way. To many this may seem eccentric, unrealistic. They may think that the world remains sunk in evil, and the only thing that matters is to win souls for Christ. But even so in this lost world the Church of Christ must have a life of its own which needs to be much more radical than the life of Christians in general.

THE NEWS OF THE BRUDERHOF COMMUNITIES

The year 1952 saw further progress in all our communities and community centres. During the course of the year a number of serious illnesses caused us much anxiety, but we are thankful that apart from two of the youngest babies all our members were spared for the common task, in spite of many threats to life. It became very clear that our various tasks on three continents and in different languages could be carried out only through the closest co-operation of the Bruderhoeffe. We came, therefore, to an exchange of members, as a means of mutual help, especially between the Wheathill Bruderhof and the Bruderhoeffe in Primavera. The aim for the Bruderhof in England was to strengthen the contact with our friends in Europe. For this reason older members of the Brotherhood, who previously had many connections on the Continent, returned from Paraguay. At the same time Primavera was able to strengthen the number of members travelling in North America and to make a new beginning in Uruguay on a larger scale than has so far been the case in that country. But Primavera itself is in need of more working strength to provide the growing circle with accommodation and the means of making a livelihood. So it was arranged for a few families and single people to travel over to Primavera, as there is also not enough accommodation at the Wheathill Bruderhof where building is much more difficult and expensive. In this way room for new people is being made at Wheathill and at the same time the Bruderhoeffe in Primavera receive the necessary help. The past year, therefore, was particularly noteworthy for journeys in both directions which strengthened the bond between the Bruderhoeffe and deepened the sense of fellowship. Added to this we had the joy of new people joining us at all our centres while others are now considering this step. So we are concerned firstly, to make a closer contact with friends in different countries and secondly, to find a practical possibility of life and work for those who feel themselves challenged to come to us for good.

The Wheathill Bruderhof. Throughout the year members addressed meetings in all parts of England. A few short journeys were made to Germany, France and Switzerland, whereas two of our Dutch members spent a longer time in Holland speaking to groups and visiting friends. Gerrit and Cor Fros, who came to us from Holland before the war, travelled over from Paraguay to represent our witness in their old home through the spoken and written word in their mother tongue. They were there for three months and a full report of their travels will be given in a later issue. We hope it will be possible to continue with this work.

In 1952 there was a great deal to be done on the farm as this is the main department of work. We are thankful that the harvest was much better than last year. At the same time a few building projects were also carried through. We began, at last, with the long-planned building for a new dining and meeting hall, and a new bath-house block was almost completed.

Of the ten orphan children who were given into the charge of our Children's Home for three years, four returned to Germany at the end of this period. It was arranged that the other six children should remain with us until the end of their schooling.

Some of our young people, who help in all the departments of work when they leave school, began their training outside the Bruderhof last year. At present eight of them are attending different colleges in the neighbouring towns or are apprenticed to various trades.

During the year we had many visitors from England, also from Germany, Switzerland, Holland, France, North America and other countries; some of these stayed with us for good. A German youth group visited us again during the harvest time. We are always very glad to get to know new people in common work and to share such joyful common experiences as the celebration of the marriage of our members, Gerald Marsh and Hilde Muehlenstedt in November.

With the continual growth of our community more capital is needed. A Company, known as The Society of Brothers (Holdings) Ltd., has been formed with the object of making funds available for the extension of the economic basis of the Society. This Company provides the possibility for friends to give financial help and an Explanatory Memorandum is available for anyone who is interested.

The Bruderhoeffe in Paraguay. At all three Bruderhoeffe there was much building activity to make accommodation for the many people who were expected from North America, Uruguay and England. In Isla Marguerita a large hall has been planned to make it possible for the community from all three Bruderhoeffe to meet together for celebrations.

As was mentioned before, at Primavera the many journeys caused a constant coming and going, greetings and departures. Friends from North America visited the Bruderhoeffe and a few of them came for a long stay or for good. A really close contact has now been established between Primavera and friends in North America. At the present time six brothers and sisters from Paraguay are active in different parts of North America where there is a growing interest in community living.

Through the development of the hospital work an important service for the neighbourhood was continued. All three Bruderhoeffe again had a year of hard work in the agriculture and in the turning and

woodworking shops; also in the educational departments, particularly the school, which now has over two hundred children. The training of young people outside the Bruderhof has been continued as before, and a centre for this was again Bruderhof House in Asuncion.

The size of the community and the particularly favourable conditions in Paraguay have enabled us to build up our communal life there on a larger scale and with more variety of work than has been possible up till now at the other centres.

Last year Primavera celebrated the double wedding of four of the young people, Roland Keiderling and Lotte Berger, August Pleil and Nadine Moonje. We were very glad that friends from the Argentine and Uruguay were able to be present at Primavera just at this time.

Bruderhof House in Uruguay. The house at Carrasco, which up till now has been the Bruderhof Centre in Uruguay, had proved itself too small, and at the end of last year we found a place which would provide accommodation for thirty to forty people and, with its twenty acres of land, would give more opportunity for our guests to share in the practical work. The new place in Camino Oswaldo Rodriguez is only nine miles from the centre of Montevideo; this gives a good opportunity for an active intercourse with guests. We thought we would use the land of this new Bruderhof Centre for market gardening, to continue to cultivate the existing vineyards and orchards and to build up the poultry farm which was begun at Carrasco. During the past year a number of friends from Montevideo made contact with Bruderhof House. They came for an open evening, for the week-end or for a longer stay and practical experience. It is mostly new Spanish-speaking circles which show such an interest in the communal way of life.

In the next issue we hope to report about the work of our members in North America as well as about our new home in Uruguay. Perhaps some of our readers will feel stimulated to visit one or the other place so as to get a personal impression of the life and happenings on our Bruderhofe; if so, they would be heartily welcome.

Unfortunately, we have to communicate to all our friends the sad news that, on the 13th January while this journal was being printed, our dear sister, Cornelia Fros, aged sixty-six years, was called into eternity. At the beginning of the Bruderhof News we reported about the work for which she and her husband, Gerrit Fros, came from Primavera back to Europe, and which took them for three months to their old home in Holland. Shortly after her return to the Wheathill Bruderhof she became seriously ill and was not to recover. We have already written to the friends whom she knew. All members of the Bruderhofe, which includes three of their married children and twenty grandchildren, all in Primavera, Paraguay, feel this to be a particularly heavy loss; we are at the same time thankful that Cor Fros was united with us in faith and in the communal work for so many years.

BOOK REVIEW

THE JOURNAL OF GEORGE FOX. A Revised Edition by
JOHN L. NICKALLS. Cambridge University Press, 1952. 21s.

Elsewhere in this issue a report is given of a visit to the World Conference of Friends at Oxford in July, 1952. It was at this juncture, when the Society of Friends faced its fourth century, that a new edition of the *Journal of George Fox* appeared, which, to quote from the cover paper, is 'A full text in one volume restored and edited from the sources, and sufficiently modernised to appeal to the general reader.' In addition to the text itself and the prefatory remarks by the editor, the volume contains an introduction by Geoffrey F. Nuttall, extracts from William Penn's preface to the original edition, and an epilogue by Henry J. Cadbury.

There have been a number of editions of the *Journal* since its original publication in 1694; and this is partly in accordance with George Fox's own concern, expressed before his death in 1691, that all his writings should be published as a lasting testimony to the truth. What was George Fox's message, and what has it to say to us at the present time? How, moreover, do Friends nowadays estimate the message given to their founder? On the latter point there is much to be gleaned from Geoffrey Nuttall's introduction, if one is to assume that what he here writes is acceptable to Friends as a whole.

George Fox was born in 1624 into an England where a great part of the population was concerned with the questions of Catholicism and Protestantism, Church and State, conformity and non-conformity, church order and heresy. From Tyndale's first translation of the New Testament into English in 1525, the ordinary working populace had sought eagerly to find out the truth for itself, and hundreds of people broke away from the two established religious systems, because they did not find them in accordance with primitive Christian teaching. The century was marked by suffering, persecution and death for these seeking congregations, until in 1653 the Council of State gave a conditional toleration to those who did not conform to the public religion.

A short time before this the spirit which stirred George Fox began to move the hearts of people in different parts of the country. Fox spent his youth searching among priests and dissenters alike for the answer to the inner questionings and distress of his own heart, and none could give him satisfaction. At last he understood and was deeply convinced that God speaks directly to the hearts of men, now as when Christ lived upon the earth, and that the scriptures are not a dead letter but are to be understood in the light of what God reveals to man now. It was indeed for him the same revelation as when Christ answered the Pharisees that he came 'not to destroy the law, but to fulfil it.'

VIEW
FOX. A Revised Edition
University Press, 1952, 2s.
of a visit to the World
1952. It was at this point, in
the century, that a new vision
emerged, to quote from the
re-motivated and edited from
to appeal to the general reader
preliminary remarks by the editor
by Geoffrey F. Nuttall, from the
original edition, and an epilogue.

In attacking the priests and representatives of law and state, Fox was bitterly opposed, and it soon became clear that the religious toleration proffered by the State was not to be extended to him or his followers.

The *Journal* is not in any way a full account of George Fox's teaching. It describes in his own words his tireless journeys up and down the country, and later to Scotland, Ireland, the Continent and America; his encounters with 'priests,' judges and rulers; the constant persecution and imprisonment which he and others suffered; the triumphs to the glory of Christ of which he was constantly aware. Included in his story, however, is more than enough to make clear the great measure of truth that was revealed to him. He represented that Christ alone is the Head of the Church, he rejected infant baptism, rejected the swearing of oaths, wanted to abolish a paid ministry and refused to bear arms. Of all these things he speaks with the most passionate conviction, and one would like to take many illustrations of the power shown through him. But to take one only: on pp. 418-9 of the *Journal*, he tells of a dispute with a priest whom he asked 'Whether the Church of Rome was not degenerated from the Church in the primitive times, from the spirit and power and practice that they were in in the apostles' time. They said it was presumption for any to say that they had the same power and spirit that the apostles had. So then I showed them how different their fruits and practices were from the fruits and practices of the apostles. And therefore for them to meddle with Christ's and the apostles' words and to make people believe they succeeded the apostles, but not in the same power and spirit that the apostles were in was all in a spirit of presumption. . . . And many other disputes we had with all the other sects. . . . But none of them would confess to the same power and spirit that the apostles had and were in. And so the Lord's power gave us dominion over them all.'

To refer again to the introduction, one has the impression that Geoffrey Nuttall seeks to interpret and analyse George Fox the man, his strength and his weakness, rather than to evaluate his message. Why does he say (pp. xxii), 'Towards officials, such as "priests" and Justices of the Peace, he was commonly resentful and sharp of tongue. In his eyes religion and justice were but mocked by them; they were not living according to what they professed.' Is it 'resentment' to denounce a wrong? Why does Geoffrey Nuttall say, after a clear summary of Fox's belief that it was given to Christians to triumph over their sinful propensities even in this life, 'This proved more than most men could accept, or can; but we can see its place in the context of the power of the Lord being over all.' In what other context may a Christian speak?

The *Journal* is not only full of interest but full of challenge to us all: how do we stand to these living questions? MARJORIE HINDLEY.

EDITORIAL COMMENTS

It is our hope that this periodical will reach not only long-standing friends of the Bruderhof communities but may also establish new contacts with people who up to now have not known of our community life. In this first number, therefore, the call to full community has a special emphasis. In future it is our intention to devote more space to current world events and to religious and social questions of to-day than has been the case in the present number.

We have included articles from three writers who have been called into eternity, as their witness appears important to us to-day. The call, 'Men and Brothers, what shall we do?' is the introduction to a talk with guests on a Bruderhof in Paraguay. Philip Britts, who spoke these words, joined the Bruderhof during the Second World War. He died in Primavera in the year 1949. Eberhard Arnold, the writer of the article, 'Love Redeemed,' was well known to German-speaking friends prior to his death in 1935 through his lectures, his work in the *Furche Verlag* (Furrow Publishing House) and in the German Student Christian Movement during the First World War. He was also the founder of the *Neuwerk* (New Work) Community in Sannerz, which later became the Bruderhof Community. The present article is the transcript of a lecture given by Eberhard Arnold in the year 1923 in Hanover. Some passages have been abbreviated and some additions made to bring it into line with present-day experiences. The additions are indicated by []. We hope to publish a number of the writings of which Eberhard Arnold has left such a rich legacy. The contribution of Alfred Delp, 'The Christian in the World,' seems to us especially important because here speaks a martyr of the National Socialist Regime in our own time. As far as we are aware this is the first time that any of his writings have been published in English. Alfred Delp was a Jesuit who remained a faithful son of his church to the end. This comes to expression in all his writings. Obviously we differ from him in this adherence to the Roman Catholic Church and therefore have chosen for publication parts of his writings which are also directed to us who are non-Catholic. Here we have a man who testified to his faith with his life. It is this loyalty which never fails to challenge us and which gives his books the force of conviction.

Further we include a report of the Third Friends' World Conference at Oxford, by an observer. This report, together with the review of the recent revised edition of George Fox's *Journal*, is included because of our own interest in Quaker thought and practice at this decisive time of their history, and because we believe Fox and the early Quakers have much to say to men to-day.

CONTINUATION OF EDITORIAL COMMENTS

Our Primavera Bruderhoefer are also in close contact with Friends in the U.S.A. Amongst these are two of our contributors to the Forum. The report, 'Grand Débat à Paris,' gives an impression of the inner seeking in France. We hope in a later number to publish a more comprehensive article on this subject. Also the account of the negro community in Nigeria is to be regarded only as a first orientation about this attempt at community living, as it has been reported in No. 36 of the Quarterly, *Nigeria*. We hope to learn more about this community and to include a further account later.

The article 'Three New Beginnings in Ten Years,' tells of the life of our Bruderhoefer during the past years. More recent news is contained in the report, 'News of the Bruderhof Communities.'

The Forum contains an important addition with letters received and declarations written by friends who have lived with us as guests. Under this heading we hope in later issues to be able to answer questions arising from our circle of readers, in so far as they are of general interest.

As indicated in the opening article, we request all our friends to help either by contributing to the contents of *THE PLOUGH* or by increasing its circulation. We shall also be grateful for every direct criticism.

For our North American readers we would mention that the duplicated News Letter, *The Open Door*, circulated in North America from our community in Paraguay, will be incorporated in *THE PLOUGH* from now on.

TEN YEARS OF COMMUNITY LIVING

The Wheathill Bruderhof, 1942-52

is a record of the first ten years of communal life at the Wheathill Bruderhof, and answers many questions that arise about the community by describing its origin and development from a group of three to a community of two hundred people. It contains also a concise account of the larger community in South America and is illustrated with many photographs.

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