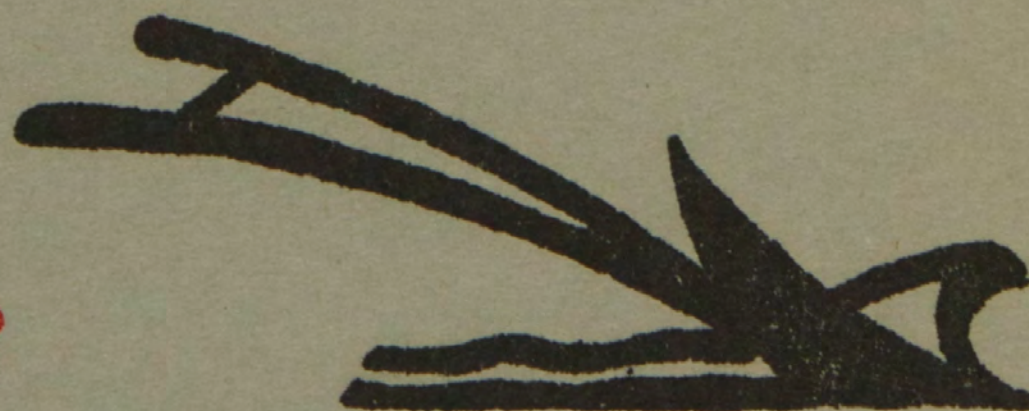


the plough

THE BULLETIN
OF THE
BRUDERHOF
COMMUNITIES

NUMBER ONE 1958



NO PEACE WITH

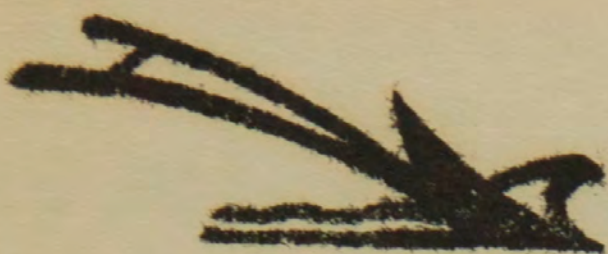
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THE PLOUGH PUBLISHING HOUSE
Bromdon, Bridgnorth, Shropshire,
England

June, 1958

Dear Friend,

You will realize with the arrival of this new form of THE PLOUGH that we have taken radical steps since the last number appeared last December. The reasons are several. The costs of printing have been rising considerably; but in addition it has been our wish to keep in touch with a far greater number of friends than those who are now subscribing and we want to reach a wider public.

We therefore propose to produce THE PLOUGH in its present form three or four times a year, and also publish several printed pamphlets each year on subjects of current interest. As explained in the 'Editorial Comments' on page 23 of this number, these together would cover the same type of material that has been published in THE PLOUGH quarterly over the last five years.

The subscription will be \$1.50 for four pamphlets and THE PLOUGH. To those who have already subscribed for 1958 we should like to send six pamphlets and six numbers of THE PLOUGH. As many of you have paid in advance, we will fill out your subscription according to this proposal and hope that you will be in agreement with this arrangement - if not, please let us know.

In any case, we should be very happy to hear from you about how you view our new proposals. It is our hope that THE PLOUGH in its new form will be a link between us and all who are interested to keep in touch with us. If you know others who would like to receive a copy, please send us their addresses.

With our greetings,

THE PLOUGH PUBLISHING HOUSE

Note: In the U.S.A. and Canada, you can write to us at
Society of Brothers, Woodcrest, Rifton, N.Y.

NO PEACE WITHOUT PEACEMAKERS

Editorial

DURING the past two decades since the appearance of the first number of our English magazine THE PLOUGH, we in the bruderhof communities have experienced the searching of men to find a way through life's problems. Men and women have fought side by side and have worked side by side for what they believed would be a new world of peace and plenty. Most of their dreams and visions have been shattered and instead of peace and plenty we are faced with the threat of a suicidal disaster before which all achievements in science and material betterment seem useless and small. Utopian political and economic theories abound and Marxists are not the only ones who believe—wishfully—that a radical change in the social system must lead to a peaceful society.

Many who have come to us have 'seen through' these visions of the golden age—but we have no theories to offer for man's salvation; we do not strive to salvage the present order of society.

What then is our purpose, our task? Do we merely provide the opportunity for small groups of idealists to live out their ideals with the minimum of molestation? Or have we a responsibility for our fellowmen? Do we act responsibly in times of world crisis by living in communities?

Such questions are repeatedly put to us by those who feel that some positive response is necessary to the present situation. Helpless as the individual may feel before the onrush of tyranny and conflict, the conscience cannot rest while there remains a vestige of hope; men will go on seeking in one direction or another until the end. But we are convinced that there is a field of action for all men.

Jesus was not a theorist—he was a man of action; he did not devise an economic system. He saw in the heart of each man the pattern of society. Whether men worked together for

evil or good depended upon the evil or good that dominated in their own hearts. Those who responded to the call did not seek to overthrow the state of their day by violent or even non-violent revolution—nor did they become politicians or statesmen. They had to face up to the fact that their own selfishness and greed were the obstacles to the kind of society they longed for. The new order had to begin in basic human relationships and it was a transformation in each heart and mind that made possible the unity of the first Christians. Unplanned and unforeseen, their life of sharing and brotherhood was a consequence of this change. It would have been utterly unrealistic and absurd to present such a pattern of life as a political system to be enforced throughout the nation. The first Christians only experienced that unity and brotherhood, from which community of goods was inseparable, when they had completely surrendered themselves to Christ. It was then from an experience of truth that they spoke. But an inner experience cannot be passed on to others by description and explanation alone; it needs to be shared.

We live in an age of conferences; people concerned with the needs of mankind meet to talk over their problems and work; demonstrations and protests are made; thousands march to Aldermaston. We wish to take every opportunity to share our concerns with others and our members have taken part in many of these events. But when all the talking and marching is over, there remains the basic problem of living together. Those who cry impatiently, 'That way is too slow—we must reach the masses, we must change the world!' are asking to eat the bread before the wheatfield has been ploughed.

This then is our task—to give a living witness to peace and brotherhood in daily life with our door ever open to all who would join with us. There can be no peace without peacemakers; there can be no brotherhood without brothers. Our words remain empty and fruitless unless we can speak from a real experience and unless we can share that experience with others.

No one can be unaware of the threat that hangs over us all at this time—some impatience may well be excused. Plain speaking is often lacking in the very circles to which people turn for guidance and direction; positive action does not seem to be the concern of many of the churches. Solitary individuals, almost rebelliously, defy the urbanity of the cloisters.

'Dare the churches fail to speak out in no uncertain terms on the great issues of the day?' asks the British Weekly in a recent editorial. 'They dare not fail a world for whom pious sentiment is worse than useless. The people want to know what the Christian Faith has to say amid all this.'

There are so many movements and activities ready to engage us, but if we are to be efficient tools for the building of God's kingdom we need to re-examine our own lives and our motives. We must break with the frustrating attitude that whatever we, as individuals, may do, we cannot alter the course of events. If we do but once recognize the real roots of the trouble, we shall feel a sense of responsibility which will demand decisive action. We can stand aside and hope to make the best of whatever happens; or we can give our support to further the witness to peace and brotherhood in the world; or we can give ourselves and all that we have completely to this task. The choice is ours and we must act now!

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Let peacemakers remember. Let them above all remember that it is no manner of good preaching peace unless we preach the things that make for peace—that even the love of our fellowmen is no good unless it means giving rather than taking, yielding rather than holding, sharing rather than exclusive possession,...

Eric Gill

SWITZERLAND: A NEW PERSPECTIVE

Artur Mettler

AFTER twenty years' absence I have visited my home country of Switzerland twice during the last six months. My accompanying English 'brothers' found everything very new, but I saw and experienced much the same as I had seen and experienced in other countries. I noticed a certain understandable complacency but at the same time a searching and longing for a new and different order of life as is always so where people are not lost in a round of petty cares and small daily pleasures. Perhaps it is the danger of nuclear weapons that is challenging serious people to look for a deeper basis to life, and is making them more open to a radical message today.

The experience of these journeys threw light upon some basic questions which I should like to deal with one by one. The concern with the deepest questions of mankind cannot be ignored, once the seriousness of our times has opened our eyes to the eternal values.

On my way back from Switzerland a young man, whose job was to restore works of art, told me something about his profession. It is apparently necessary to put aside one's own creative urges in order that neither too much nor too little is removed when trying to free the original picture from the superimposed paint and varnish. I said to him, there was something similar in the realm of the spirit. True and genuine life is only found in the surrender of our own life.

In many talks on these journeys, we were constantly reminded of the necessity of this kind of restoration or reconstruction. How many things must be seen anew, especially in relation to our attitude to our fellowmen, to power, state and war. How many dusty and marred pictures must be freed from their spurious paint.

Property and war were the two biggest subjects of controversy. These problems torment our contemporaries, not

as isolated questions but related to the centre—to that Christ who has become a stranger to us all. In a religious socialist journal, 'Neue Wege', Walter Dignath writes that Christ himself puts us on the path of peace and makes it impossible to tread the paths of war. Although today, unfortunately, this is not the way of the churches, it is the way of individuals whom Dignath calls 'the partisans of peace'. About the same time Trautvetter writes in 'Aufbau' that we can no longer use the gospel to support the old means of defence; a change has taken place in the mind of the population. 'The Christian will not take up arms in the future without feeling a sense of disquiet.' This attitude is not that of a handful of anti-militarists but comes from Christ. 'The spirit and the truth of Christianity are an attack upon war.' But this same spirit means an attack upon property, too, an attack against 'an order of society which itself is the cause of unbrotherliness.' (Emil Fuchs, 'Neue Wege', Sept. 1957)

MONEY People will say that obviously such thoughts can be found in the writings of religious socialists. But there was the same disquiet in other circles, though not always so clearly expressed, a feeling that something has crept into Christianity which should not have done. A friend from Berne formulated it like this: 'Our Christian society is rotten to the core with the spirit of mammon'. A minister in the same city greeted us by saying that the meaning of the Sermon on the Mount had dawned on him anew—in its economic implications as well. We bruderhof people were on the right track, also from an economic point of view. What was he doing in the middle of a town where the unbroken spirit of mammon still ruled? It is surprising how open people are today to the recognition that possessions have also to be shared with others. Of course, it is still a big step from the theoretical recognition of this fact to the practical application of it. But we feel that in this very problem God's Spirit is at work and that human pressure and persuasion can only be harmful. Where people respond to their own

inner call, God's Spirit breaks through without our help and then finds expression in the material world.

WAR Although we must be careful not to discredit a form of Christianity that manages to bring together the Bible and the sword, it must be said that today a recognition is gaining ground that such an attitude is questionable. Of course a mountain of erroneous thinking has to be cleared away if we wish to find the source. We have to dig our way back to Constantine at the beginning of the fourth century in order to discover the attitude taken by Christians of the first centuries which contrasts so markedly with what followed, described by some as the 'fall of Christianity'. The historical proof of the authenticity of the early Christian attitude to war is not the first thing, but it can help to deepen our understanding. We found that on the whole the respect for the attitude of the C.O. is growing and I should like to quote a few words from a Swiss representative at the Hague Peace Council, Max Huber: 'The conscientious pacifist position must be taken very seriously because the stand is made by people who want to be earnest Christians'. Huber goes on to say that these representatives of the absolute demands of Jesus have brought a 'holy unrest' into the churches for which we must be thankful. The state has no right to specify where truth can be found but must content itself with recognizing the claims of conscience of all its citizens, even of those who err in the eyes of the others. This attitude, Huber concludes, 'is becoming generally recognized in the Western world'. But like him, most of the theologians we met still clung to the possibility that even Christians may defend Switzerland with arms in case of urgent need. This is represented as a tragic necessity.

CHURCH Compared with earlier years there seemed to be a much greater readiness to recognize God's workings outside the boundaries of the orthodox churches. This showed itself especially towards the Free Churches and

other 'outsiders'. The leading theologians play an important role in this changed attitude. Karl Barth has made it obvious for a long time. Prof. Brunner, in his book 'The Misunderstanding of the Church', has expressed the opinion that churches should not stand in the way of the true Church. When I asked whether he had found much following in this viewpoint, he answered, seriously and yet with joy, 'No, but I am willing to bear this little humiliation for Christ's sake'. He said that people were called to Christ not through dogma but through life and that his book on dogmatics was paradoxically built up in this way; first he deals with the episcopal churches which are farthest away from the true Church, then the Free Churches which have kept or regained a part of the original Christian life, and lastly fellowships where the spirit of love permeates all of life—economics too.

HOPE FOR THE KINGDOM The friend of Nietzsche, Franz Overbeck, wrote in his diary that there was only one thing that could re-unite the struggling denominations, namely, when they all put the main emphasis on their hope in a new order. We noticed many times on our Swiss journey that such a hope has begun to play a role in people's lives, not just among leading churchmen but also among laymen. I think something is quietly at work here which no human word or power will be able to resist. As Daniel saw it, a stone has been loosened, not by man's hand. We, too, want to expose ourselves to this power.

Indeed, we must concern ourselves with a new recognition of Christ as he really is. We must allow ourselves to be transformed and re-created by him. No human institution, no church, no free church, and no bruderhof can do this. No man and no group of men can dare to take into their own hands this radical change which is needed both by the individual and the world. It can only be done by God. He waits for our readiness to surrender ourselves into his hands, and this alone will save us from the threat of destruction.

CHRIST THE PLOUGHMAN

○ VER dale and hill
I plough and toil
through weary hours;
man's heart the soil
the plough upturns.

Morn and eve
I plough in grief,
feet wracked with pain,
hands bored with wounds.

I sow the good
and reap but stones;
the world pours scorn,
the seed is choked.

Two thousand years
over hill and plain
I plough man's heart
opposed in vain,
calling and ploughing
in anguish and pain.

Karel Dostál-Lutinov
(translated)

THE ALDEE
The futility
voices to
and we, too
test against
for greater
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from a march
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London

FORUM

THE ALDERMASTON MARCH

The futility and wrongness of nuclear warfare is causing voices to be raised in loud protest in many countries and we, too, sought to identify ourselves with the protest against Britain's further participation in the race for greater destructive power by joining in the march from London to the Atomic Weapons Research Establishment at Aldermaston during Easter. Two of us marched the whole way from Trafalgar Square while several younger members joined the group for the last day. Something of the feelings that must have been common to many after the march has been expressed in a letter from a marcher whose home was open for hospitality.

Here was a variegated collection of people who chose to express their protest against death in a significant manner, they chose to march for four days which dislocated their usual routine and made the gesture into a public demonstration in order to awaken a response in the onlookers, but what struck me as the most important factor of all was that marching soon became a form of suffering, a suffering which was quite voluntarily accepted, suffering which was not foisted off on to someone else's shoulders but which was borne by each one of those marchers. Each of us was accepting this symbolic act of suffering in order to try to stop mankind from perpetrating the final horror. It was done without hope of any financial reward and could only be an act of faith as to its effectiveness even on the part of the most cynical. Because of all those things we became not E. or K. or B. or J. but us, a great family who in spite of how much our feet were hurting were filled with an elation such as many had never experienced before.... At least for once they had been so gloriously and effectively alive.

London

W.K.

THEY LONG FOR BROTHERHOOD....

During the past months we have received letters from groups of people in various parts of the world in which they have expressed their longing for community and brotherhood. Some of these groups have already made a beginning, while others are seriously considering the first steps they should take. Extracts from a few of the letters are published below.

The Kingdom Last Sunday a number of believers met in
Way of Life my house to discuss and pray about the formation of a Christian fellowship such as existed after the first outpouring of the Holy Spirit.

Last year about this time we had the revelation of the true significance of baptism as baptism into Christ, as a translation into his kingdom—but we felt that there was still something lacking. Where and what was this kingdom, this body into which believers were to be baptized?... Now a year later comes the second revelation: that the kingdom or body into which believers are to be baptized is a body 'having all things common', precisely such a body as came into existence after the outpouring of the Spirit when 'all that believed were together, and had all things common', 'neither said any of them that ought of the things which he possessed was his own; but they had all things common'.

This is Christ's new order, and it is because Christians have departed from this pattern that they have been engulfed in the world of mammon with the deplorable results we see everywhere—jealousy, strife, competition, manœuvring for money, and so on.

We are sure that the Holy Spirit is now restoring the new order which will be the universal practice in Christ's kingdom.... To enter his new order we have to enter it now, though now in weakness and small companies. But this is the way the Holy Spirit is even now preparing us for the kingdom.... It is the way the Spirit is leading us out of this

doomed order of mammon with all its selfishness, competition, strife, war, disruption....

In the kingdom... all selfishness, all competition, jealousy, hatred, and strife cease and we have instead peace, joy, cooperation, fellowship.... This is the meaning of love that casteth out all fear which has roots in the self-life. Love towards God or Christ which is not also love for the brothers is sentimental and unreal. Love which does not include sharing of all things, joys, sorrows, and also possessions, is abstract and unreal. Love means union with others, one in Christ. If I love my brother only with my lips but not with my possessions I am a hypocrite.

This kingdom way of life is the solution to ills of individuals and society. It is because Christendom has failed to lay hold of it that it is in the mess it finds itself, with hundreds of conflicting churches, sects, doctrines. In the kingdom all these vanish like the mists of the night before the rising sun. It is because Christendom has failed to accept the communism of Christ that the devil has had the chance to foist Russian communism on a poor deluded world. It is because the church has failed to lay hold on the economic implications of the kingdom gospel and limited itself to so-called spiritual matters, because it developed the myth of 'going to heaven' and becoming angels with wings that men with a more matter-of-fact turn of mind developed Russian communism. The answer to this is not capitalism or democracy; the answer is the communion of Christ which will operate on this earth and not somewhere up in the sky. 'The meek shall inherit the earth', not the heavens. But it all begins with a total surrender to Christ and a total forsaking of the self-life.... This is where all sects, churches, doctrines, and denominations cease to have any meaning, for this is life, not mere doctrine. Christ came to establish a kingdom, not to set up churches and sects, each with its different doctrine. It is by setting up sectarian churches that the devil has robbed Christians of their inheritance in the kingdom.

In the kingdom we become truly one with Christ and with one another. In this way does the kingdom come as Jesus taught us to pray, and in this way we enter into that oneness for which he prayed so fervently. Thus we fulfil his prayer, thus is God's will done on earth as it is in heaven. But is it practicable? Is it possible? We are then really asking: Is it possible to follow Christ? Is it possible to believe him? It is not only possible and practicable—we either believe Christ and enter into life or we perish with the present dying order.

Pretoria, South Africa

G.H.W.

Partisans of Peace If I were to list all the errors of men, I should never finish—the errors of simple men and still more of authorities which are to a great extent responsible for these errors. This realization has often tormented my soul, especially when because of these errors I have seen the pains and troubles suffered by people. The world stands on a wrong foundation; man—that rational being—does not wish to recognize his true purpose in life, nor to bring it about with sincerity of heart. Hypocrisy, lying, falsity, violence, and hate are unleashed within the majority of men. Moved by this realization, my friends and I (four men and two women) are starting a society of 'Christian soldiers' or 'partizans of peace'. These would be a new kind of soldier, somewhat strange in the eyes of the world today. Briefly, they would be 'armed' with tools, preferably the pick-axe as a symbol of Christ's cross. With the pick-axes slung over our shoulders like rifles, we should go forth in loving fellowship from village to village, working in the fields and preaching the new practical (not theoretical) Christianity—peace and love among men and opposition to all weapons and the use of force. As we see it, God should be seen and loved in people, especially the unfortunate ones.

Arezzo, Italy

M.M.

Young Community
in Israel

I am writing to you in the name of a group of young men and women in Israel. We read and heard about you and feel ourselves very near to you, to your beliefs, and to your way of life. We try to do here in Israel something very near to what you realize in the life in your communities. Of course, there are differences, but they are of a secondary nature. We should like to establish relations with your community, from the experience of which we hope to learn very much. As a younger community only beginning its way, we can give very little, but nevertheless we hope you'll agree to cooperate with us.

Our group was created three and a half years ago when we left secondary school. We were eight at first, all born in town to unreligious parents. The existing way of life in the Israeli town hasn't satisfied us. (It's now the same as in other countries.) We looked for the meaning of life. We found the way back to religion, but not to the orthodox one, but to the living, spiritual one. We left town, wishing to begin a new life in the country, where spirit, love, brotherhood, God's commandments in their full significance will dominate life—daily life. Meanwhile, more friends joined us and we are now almost thirty. We live as a community on a farm which is not our own, working for the company which owns it and getting a daily wage. We hope to establish a place of our own in a year or two, but for this we need more people whom we are trying to find by teaching and instruction. All of us are very young (the oldest 25, the average 19—20). We have a few older friends.

We are very interested to know as much as possible about you and your life, especially how you solve a few 'problems' where the Kibbutz in Israel hasn't yet found a way. We belong to the Federation of Kvuzot but, as you understand, we differ from them in our conception and purposes of community life.

For instance, how to establish a harmony between family and community life, how to educate children—and people—so they'll continue the life we believe is true life, how to explain and make clear truth and good life to people. Our impression is that you know about these questions more than we do, and we should like to hear what you can tell us.

Israel

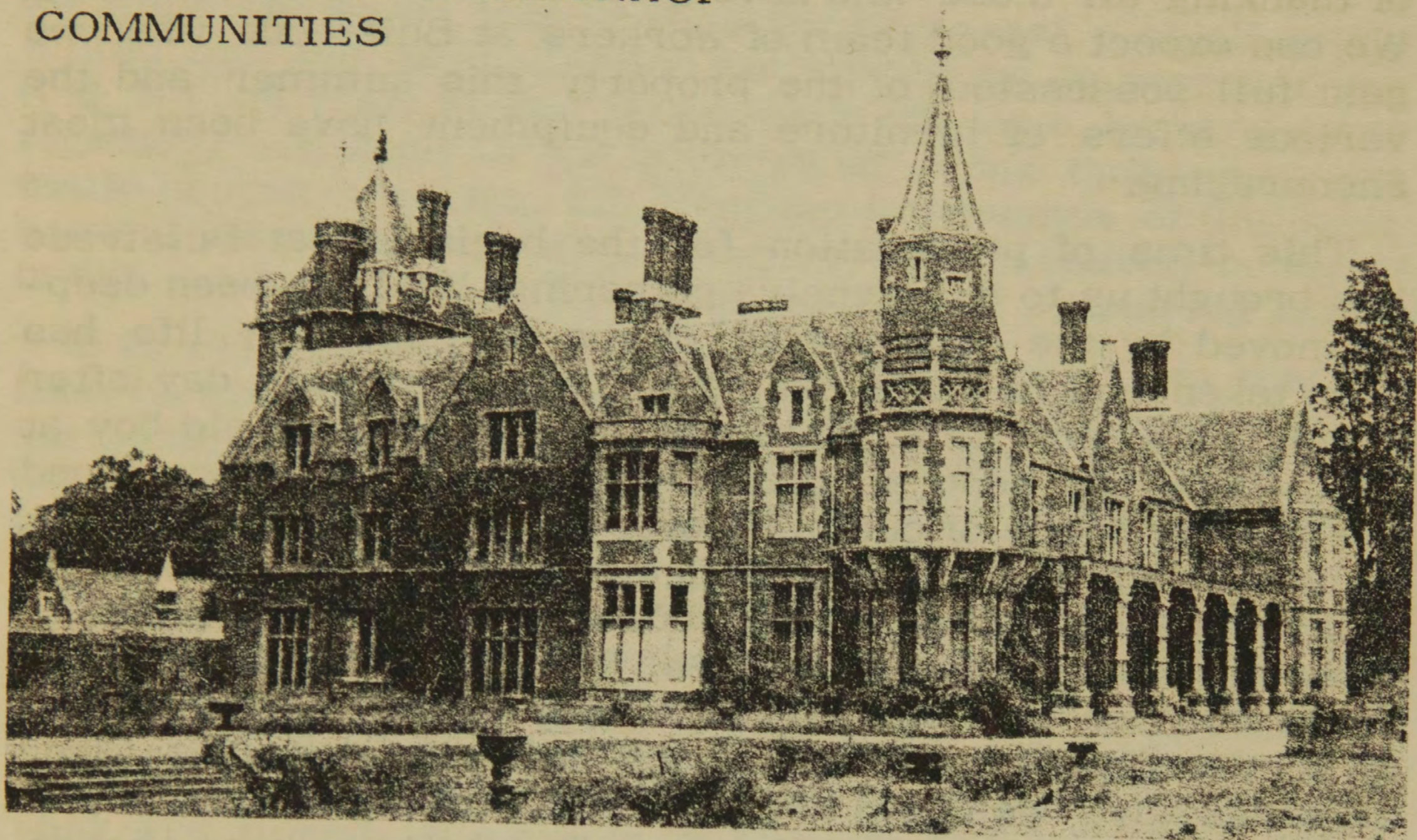
Y.M.

Letter from Hungary We belong to the sort of people who throughout their lives pass their time in seeking—seeking the sense in human life, seeking something better than that which we have known. And we have always found signs of the strivings in human hearts towards goodness and beauty, but until now all this has remained only desire and longing of which nothing has been realized. Our seeking has led us through various stages. First there was the wonderful teaching of Christianity. We should have been content with that but in practice we experienced on the one hand that the church leaders had betrayed the members and on the other hand the members had become little more than praying robots. The following stages were socialism and communism. In a short time we experienced the same thing as before. Meanwhile we have come across various sects and groups which have all had some beautiful vision at the centre; but again we found that the profit motive or fanaticism had become predominant resulting in something similar to what we had experienced before. What is left for us? We have all reached middle-age but in spite of the discouraging experiences we have remained as little children who cannot completely give up this eternal seeking. So we should like to get to know more about the bruderhof communities.

Hungary

A.B.

NEWS OF THE BRUDERHOF COMMUNITIES



Bulstrode, Gerrards Cross

EUROPE At Wheathill the year opened with the joyous news that the house at Gerrards Cross—less than three quarters of an hour from London by road—was to become the second bruderhof in England. We had been negotiating for Bulstrode for many months and at Christmas it seemed that the place would not come into our hands. Now we have been able to send the first small group there to begin some of the necessary repairs and redecoration. Gradually, the great house in its seventy acres of beautiful parkland will be won for peace and brotherhood. During these past months we have been in the regrettable situation that we have been unable to invite several families who are waiting to come to us, but we hope very soon to be able to have guests at both places. An appeal has recently been sent out to our many friends in Britain for financial and material help for the new beginning and we should like to take this opportunity

of thanking all those who have given help or offered to help. We can expect a good team of workers at Bulstrode when we gain full possession of the property this summer and the various offers of furniture and equipment have been most encouraging.

This time of preparation for the beginning at Bulstrode has brought us to an intensive gathering. We have been deeply moved by the experiences of the past months; life has been taken and new life has been given. Only one day after receiving a cable from Paraguay that a ten-year-old boy at Primavera had been accidentally drowned, we experienced the passing of one of our own boys, James Paul, aged fifteen. He was fatally injured in a sledging accident, and it made us feel how dependent we are on God, how utterly powerless to determine one hour of our future. Then we were encouraged by the number who decided for a total commitment to Christ in community life, especially our own young people. Many meetings have been held in connection with the building-up of the church community in Europe. People have been chosen to be responsible for different tasks and services at all three places. Among those who will be at Sinntalhof in Germany are Klaus Barth and Heidi Zumpe. Their engagement last November was followed by two others in January and we are looking forward to a triple wedding at Wheathill this Whitsun. We rejoice very much with these young people, believing with them that the newly-made bond they are about to enter into will be a source of greater strength in carrying out their tasks. All hold responsible places either in the educational work with young people and children or helping with the practical side of community-living in the workshops and offices, and all are eager to be of service to other young people in England or on the Continent, or wherever their work may take them.

At Wheathill we have all felt challenged to accept the added responsibility that comes now that we have the opportunity of going forward with our task in Europe. In a recent meeting

we were reminded how at the first Pentecost a small group waited together in unanimity for something to happen from God. No one knew what it would mean for them, but they were together, believing in the promise of Jesus that something would happen. And we, too, feel the importance of this keen expectation and of being a deeply expectant church ready to stride out into the future step by step in the courage of faith.

It is therefore with renewed dedication and faith that we look forward to extending our activities in England and on the Continent. During the past months several journeys have been made. On another page, Artur Mettler reports his impressions of his visits to Switzerland.

During March Bram Burger and Stanley Fletcher were in Holland where they met mainly with church and peace groups. Three meetings were of particular significance. More than twenty people from all parts of Holland met at Lochem to consider the practical implications of Christian community. They are linked as a circle of 'friends of the bruderhof' but there appeared to be a division between those who were struck by the bruderhof conception and those who sought more personal freedom in community life. They decided to meet again for a weekend in May at Driebergen. The second meeting was attended by about ten church social workers—some of them very near to starting some social work supported by a group living in community on the bruderhof pattern. This group plans to meet with the 'friends' at Driebergen. The third group, meeting together in a large house, seek to be a centre for living Christianity for the purpose of preaching. There were many other meetings and some invitations had to be refused on this occasion.

Llewelyn Harries broke new ground by spending some months in the Scandinavian countries of Denmark and Sweden and also visiting Oslo in Norway. He made contact with cooperative, pacifist and international groups, and as a result of interviews with a number of editors, articles appeared in several newspapers and magazines. He was interested to

note the very high standard of social services in these countries, also the sense of material well-being and culture, and the lack of slums in the big cities. It inevitably raised the question of whether man lives by bread alone because, as Erich Fromm points out in his book, 'The Sane Society', just these materially prosperous countries reveal the most severe symptoms of mental disturbance. True it was that Llewelyn Harries found many people and groups who were seeking to base their lives on values other than those that can be bought with money. He was interested to see if people felt urged to explore the possibilities of community-living in this connection as is evident just now in England, Holland and U.S.A. and during his short stay he did meet members of a group practising community life on the island of Oland, off the east coast of Sweden. The frustrating existence of C.O.'s doing alternative service in a forestry camp, keenly aware of the purposelessness of their efforts, makes us hope that we shall have further opportunities of making known a way of total commitment to peace and brotherhood, also in these social democratic countries.

NORTH AMERICA 1957 at Woodcrest was a year when the central buildings were all reconstructed, the Community Playthings industry was built up so as to form the basic economy for two bruderhof communities, and the number of people at Woodcrest reached 220. This has remained about the same although 1957 also saw the founding of Oak Lake community, near Pittsburgh, and the uniting with Macedonia community in Georgia.

The first months of 1958 have been a time of inner consolidation and we have all been greatly encouraged that already thirty new members have joined with the brotherhood in committing themselves wholly to the service of Christ and are eager with us to build up his new order on earth. After much deliberation it was felt that it would be a good thing to move Macedonia community further north, to one of the mid-western states, thus enabling more people to visit and share in the communal life. Just now a search is being made for a

suitable place. Building is also going forward at Woodcrest to extend accommodation for the five families and many other people who are asking to become co-workers this summer.

SOUTH AMERICA Hardi Arnold and his wife visited the South American communities for some months at the beginning of the year prior to their immigration to the U.S.A. where they have been working for the last two and a half years. They were at Primavera at a time when members of all three communities, together with a few who had journeyed up from Asuncion and Uruguay, met to consider the problems which have arisen since many people have been transferred to the other countries to help with the five communities that have been founded since July 1954, either in North America, England, or Germany.

A report sent to us by Hardi Arnold runs as follows:

We had the impression that since so many people had left Primavera in the past few years to help at the other communities, it would be necessary either to replace them or to concentrate our efforts in Primavera in two places rather than try to keep three communities going with insufficient strength, both in an inner and practical sense.

We were impressed by the great enthusiasm of young and old, but particularly of the younger people who are eager to go ahead in the direction of increasing the mission work in Paraguay and the surrounding South American countries and also to find a way for the economic future of Primavera. There are a great number of children and young people in the communities though not so many of the age-group between thirty and forty. Most of the brotherhood members are older, and the 'in-between' generation is largely missing. We were very glad to see that new strength has grown up from below and that many of those who were young, immature people two and a half years ago, or perhaps out on training, are now actively and responsibly engaged in the

inner and practical tasks of the community. This is a great encouragement.

I should like to say a few things about the time we spent in Primavera and El Arado. We were very moved by the spirit of dedication prevailing in the whole brotherhood and among the youth, by the keen awareness of the problems of our age and the will to do more in our efforts to reach the people of South America. I feel the tendency that more of our own young people should be trained in South America and become fully acquainted with the Spanish language (and Portuguese) and also with the particular problems of South America is a good one. During our short stay in El Arado, we felt that a lot had been achieved in this direction already. The young people speak Spanish freely and this is a good help in talks and discussions with visitors from Montevideo. We were very glad during our stay at Primavera to see the number of guests who were there, mainly as a result of trips to the Argentine and Brazil during the past year.

A further outcome of a visit to Brazil has been the arrangement of a workcamp to be held at Primavera this July. It is hoped that thirty young people from different South American countries will take part, working, seeking, and sharing life in the communities as fully as they are able. It has been visualized as a kind of small camp-school with courses and discussions which will be a stimulation, not only for those who come but also for our own young people and the community as a whole.

EDITORIAL COMMENTS

Until 1954 the bruderhof communities were only in South America and England but since then our work has extended to the United States and Germany and with this has come the need for a wider circulation of our publications. Our journal THE PLOUGH has been produced in English and German since 1953 and in Spanish since 1956, but now we propose to bring out THE PLOUGH in a less expensive form as a bulletin for England and North America separately. Such bulletins have already appeared for the last few years in Dutch and Esperanto.

Many of the longer articles published in THE PLOUGH were of more than passing value and several of them have been reprinted in pamphlet form. These will in future appear as pamphlets and it is hoped that they will be widely read at a time when it has never been more necessary to emphasize the eternal values of peace, truth and brotherhood.

We shall be glad to hear from our readers about their reactions to this new publication plan. It is our intention to include in THE PLOUGH short articles and reports of topical interest, together with the features of 'Forum' and 'News' and so keep in touch with our many friends. The pamphlets will be published in a series on a subscription basis; readers will then be certain of receiving each one as it becomes available.

In order to cut our costs to a minimum, the new bulletin is being duplicated and produced in our own office, by means of an Olivetti 'Graphika' typewriter.

We regret that the extract from 'The Divine Pity' by Gerald Vann O.P. which appeared in THE PLOUGH, Vol.V, No.4, was incorrectly acknowledged. It was published by the kind permission of Sheed and Ward Ltd., London.

The poem 'Christ the Ploughman' is by the Czech poet Karel Dostál-Lutinov, and has been translated into English from the Esperanto translation of Francisco V. Lorenz (Diverskolora Bukedeto, Livraria Editora da Federacao E. Brasileira, Rio de Janeiro, 1941).

THE PLOUGH

is the English bulletin of the bruderhof communities. Similar journals are published in German, Spanish, Dutch, and Esperanto. The bruderhof communities are a group of people of eighteen nationalities who live together in full community in Europe and North and South America. The journals aim to unite more closely those who seek to live by the standards of justice, brotherhood, and peace.

The Addresses of the Bruderhof Communities

ENGLAND

Society of Brothers

Bromdon, Bridgnorth, Shropshire
Bulstrode, Gerrards Cross, Buckinghamshire

GERMANY

Sinntal-Bruderhof
(13a) Bad Brückenau

U.S.A.

Society of Brothers

Woodcrest, Rifton, New York State
Oak Lake, Farmington, Pennsylvania
Macedonia, Clarkesville, Georgia

PARAGUAY

Sociedad de Hermanos

Primavera, Alto Paraguay
Fulgencio R. Moreno 132, Asuncion

URUGUAY

Sociedad de Hermanos

Casilla de Correos 1269, Montevideo